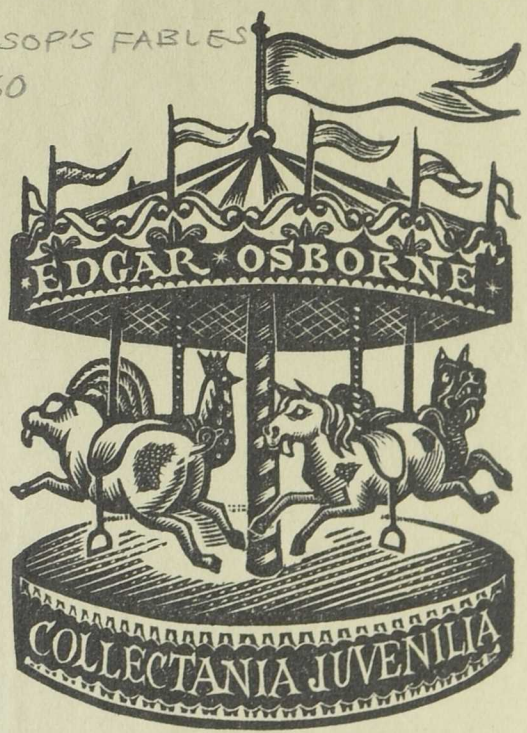


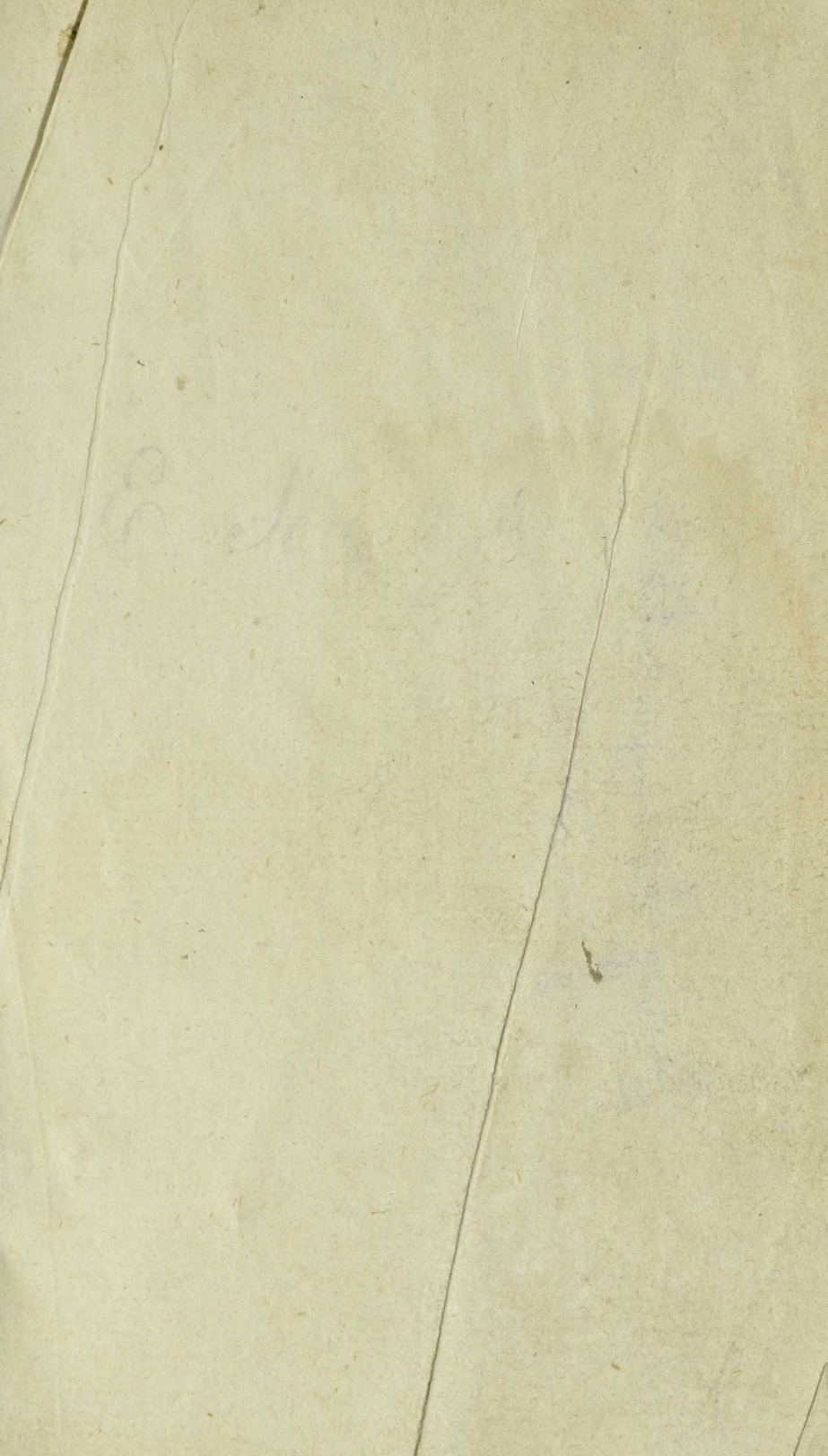
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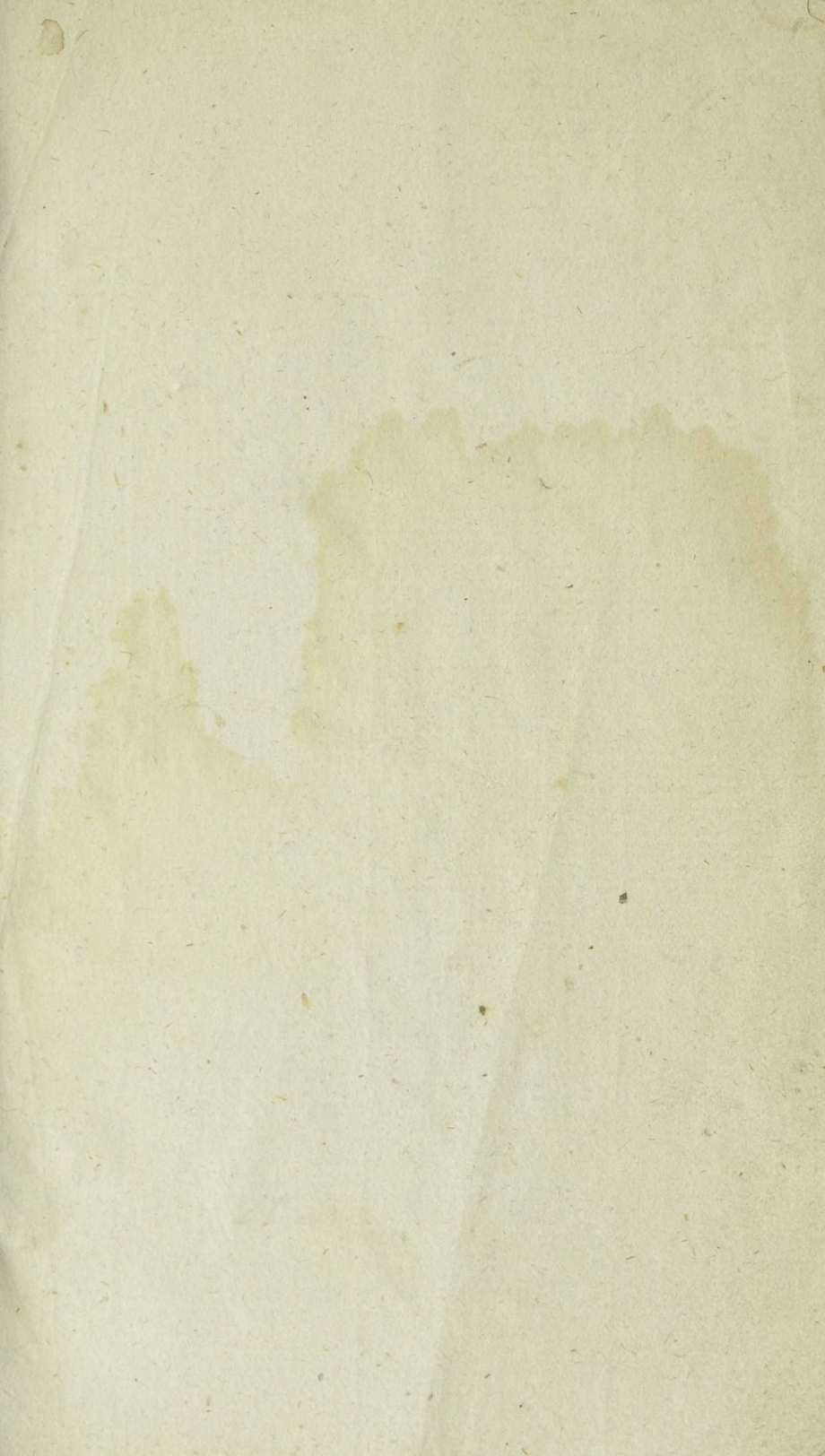


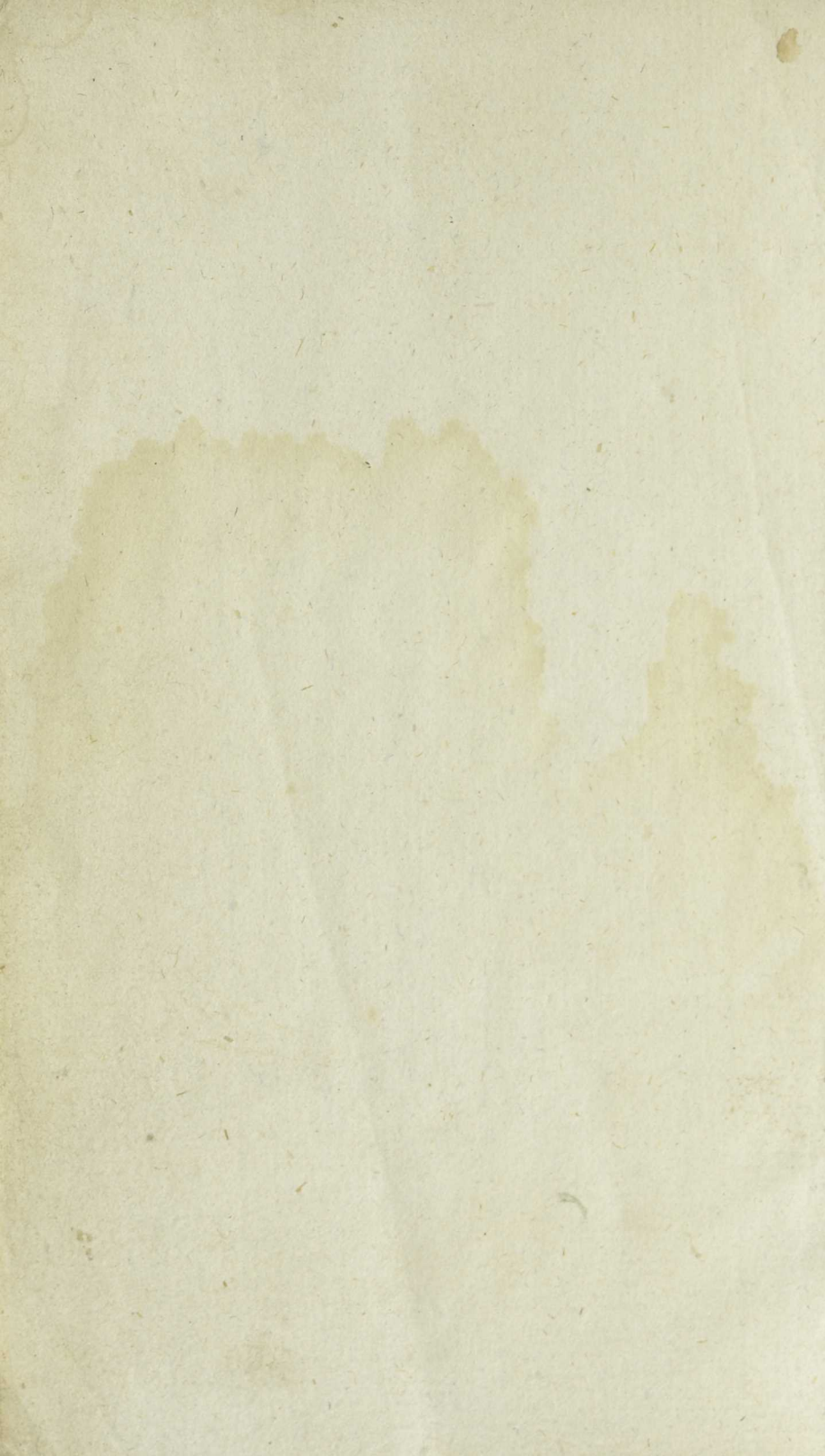
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A Walker, sculp.

J. Lister inv^t. et delin.

F A B L E S

Translated from

Æ S O P,

A N D

OTHER AUTHORS.

To which are subjoined,

A MORAL in VERSE,

And an APPLICATION in PROSE,

Adapted to each F A B L E.

Embellished with Cuts from the best Designs.

By CHARLES DRAPER, Esq;

Brutes are my Theme: Am I to blame

If Men in Morals are the same?

I no Man call an Ape or Afs;

'Tis his own Conscience holds the Glas. GAY.



L O N D O N:

Printed for W. BRISTOW, in St. Paul's Church Yard.

MDCCLX.



P R E F A C E.

LITTLE or nothing can be said with any degree of certainty concerning the life of Æsop. The accounts handed down to us from antiquity, consist chiefly of idle traditions, and obscure hints at his figure and adventures. A long recapitulation might indeed be made of the several stories concerning him; stories, however, bearing as evident marks of fiction as the Fables of Æsop themselves, but far, very far, from affording equal instruction or delight.

The sum of what has been said of him, on the best authority, is this..... That he was by birth a *Phrygian*, and by condition a slave; at least that he was in a state of servitude during the earlier part of his life, though we have reason to believe that his uncommon talents afterwards exalted him

to an higher station. *Aristotle* describes him as haranguing the *Samians*, on the rapacity of their minister; and *Phædrus* introduces him speaking to the People of *Athens* on the tyranny of *Pisistratus*; and on each of these occasions embellishing and animating his discourse with fable *. When he thus addressed himself in an authoritative manner to an whole people, it is natural to suppose that he was above the degree of a slave, most probably much above it; especially as there is some ground to imagine that he was actually employed by *Cræsus*, king of *Lydia*, to consult the oracle at *Delphos*, as well as sent likewise from the same prince in the character of ambassador to *Periander* of *Corinth*.

These are the few particulars, which may be gleaned from antiquity concerning the life of *Æsop*, and even these must be delivered with diffidence and doubt; nor can we speak more positively concerning the form and figure of his person. It is commonly supposed that he was very ugly, and very deformed, though perhaps a true portrait might prove this opinion to be no other

* The Fable delivered at *Samos*, was the *Fox and the Hedgehog*, No. CLXXXIX. pag. 306; that at *Athens*, was the *Frogs desiring a King*, No. III. pag. 4.

than a mere vulgar error; at least that the mould of his person, and cast of his countenance was rather ludicrous and singular, than horrible or shocking. But however this may be, whatever were the circumstances of his life, and the frame of his body, the qualities of his mind were undoubtedly the object of admiration to all the sages of antiquity, as his works have been the delight and study of succeeding ages.

The use of Fable was established, if not originally introduced, by *Æsop*; a circumstance, which not only manifests his shrewdness and sagacity, the quickness of his wit, and the fertility of his invention, but gives us also a strong idea of his good humour. "Advice, (says an agreeable modern) never comes with a better face, than when it comes with a laughing one:" and it is certain that Fable rather pleases than offends the nicest sensibility, since the instruction it conveys is not magisterially obtruded upon us, but is obliquely derived by our own application, and falls from it, as it were, by accident. Thus much is certain, that since the first introduction of this species of composition, every writer of these little pieces, antient or modern, in verse or in prose, has never failed to be-
come

come popular, if possessed of any tolerable degree of merit.

In regard to the present work it would perhaps seem the modeſter method to leave it to plead for itſelf, rather than to urge any thing in its behalf in this place: but though we would avoid the poor vanity of ſelf-recommendation, yet ſomething is neceſſary to be ſaid by way of apology. The preſent reigning performance of this ſort is that of *Croxall*: Among the many objections to which that work is liable, the capital one, in my opinion, is of the very ſame nature with that which he himſelf makes to *Leftrange*. If *Leftrange* was a bigot to one party, *Croxall* was an enthuſiaſt in another; both very unfit characters to cultivate our youth, and likely to ſeaſon their minds with the moſt dangerous principles. The ſtrongeſt underſtandings have been unſettled by party and politicks; and thoſe of children are either quite incapable of receiving ſuch leſſons, or liable to be injuriouſly affected by them. To pupils of ſuch tender years ſimple truth and plain morality ſhould be alone recommended; and it is ſurely better to inculcate virtue, and decry vice, in general terms, than to run from the purpoſe, merely to brand this faction,

OR

or that minister, with the odious epithets of slavish and tyrannical. It is sufficient to inspire such young readers with the love of every thing laudable, and an abhorrence of all crimes: but to train them in the leading-strings of party from their cradle, and to teach them to lisp the cant of faction, is superfluous, absurd, and of the most dangerous consequence.

It would not perhaps be too severe a censure on *Croxall's* performance to say, that while it is confessedly too trifling and puerile for the study of men; it is, at the same time, too much raised in its style, (though indeed it sometimes falls into poor familiarities;) too full of reflections on particular persons; too frequently illustrated with characters in the manner of our modern essays, though not so well drawn; too much crowded with allusions to antient history; and too ostentatiously pieced with *Latin* quotations, for the perusal of children. *Croxall* has inscribed his collection of Fables to Lord *Sunbury*, son of the Earl of *Halifax*, then scarce past his fifth year, and to use *Croxall's* own words "the most lovely and engaging child that ever was born." He addresses his infant patron in the usual strain of dedicatory epistles, talks

to him of his future share in the administration of government, of arts and sciences, and of *Rome* and *Mecænas*, not omitting his favourite custom of embellishing his discourse with a line from the c afficks. Who can be guilty of grosser impropriety or more ridiculous affectation? and yet the same absurdity runs through the whole work, of which the dedication is so glaring an instance.

The relation of a fable should be short and plain; instead of which, *Croxall* is generally prolix in his manner, and bloated in his stile. To what a ridiculous pomp of phraseology does he attempt to habituate our youth, when he represents *Juno* replying to the complaints of the Peacock in these terms! “The vivid blue of the
“ saphire glitters in your neck; and when
“ you spread your tail, a gemmy brightness
“ strikes the eye from a plumage varied
“ with a thousand glowing colours.” But however strange and fantastical this stile may appear, one would almost think it impossible for a compiler of a work of this nature to be betrayed into indecency: and yet *Croxall*'s narration of the fable of the * Boar

* *Croxall*'s *Æsop*, No. XIV. pag. 25.

and the Afs affords an instance of it too gross to be repeated. His Applications, besides abounding with the improprieties already enumerated, often deviate from the plain sense and meaning of the fable, to which they are subjoined.

These, and some other particulars, on which perhaps it might seem rather invidious to insist, furnish a sufficient apology for the present undertaking. Works of this kind are not calculated to procure fame, but if they appear to be well meant, they may at least hope for pardon. These Fables are intended for the use of the very youngest readers; and indeed little collections of this nature are commonly put into the hands of children, immediately after the Primer and Spelling-Book. We have therefore endeavoured to adapt every thing herein to such tender capacities; hoping, however, at the same time, to avoid giving into childish familiarities, and sinking into the infantine stile of the nursery; happy, if the little students should not, at maturer years, feel themselves ashamed of what they had read in their infancy. To this end we have striven to relate the Fables in a short and lively manner, and to render the several Applications to each plain and apposite.

apposite. These are now and then drawn from one or other of our most celebrated *English* writers, and we can only regret that proper passages did not oftener suggest themselves. As an entertainment, or kind of temptation to young readers, there are likewise subjoined Morals (though they do not all fall properly under that title) in verse to each fable. Of these perhaps some may be but indifferent, as they are the work of the compiler himself; but some others, he is apt to imagine, will be found to be elegant in their composition, as well as happy in their application, as he has been favoured with them by some persons of refined parts, already eminent in the literary world for their genius and taste.

The whole work, such as it is, is submitted to the publick, more especially to those concerned in the education of children. In regard to *Croxall's* performance we have said no more than truth demanded of us, nor have we indulged ourselves in greater freedoms in our remarks on him, than he had himself used before in his censures of *Lestrangle*.



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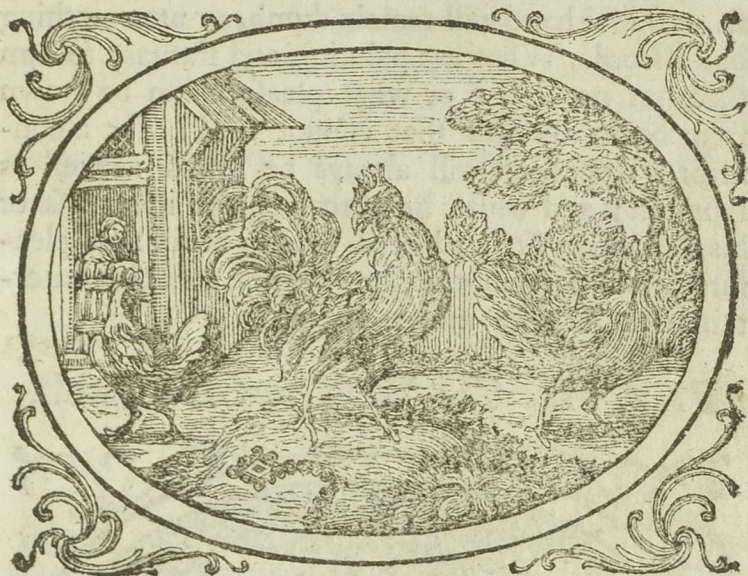
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ÆSOP'S FABLES.

FABLE I. *The Dunghill Cock.*



A Cock, raking in a dunghill, scratched up a jewel: Alack, said he, why did I find this? indeed if a jeweller had found it, he would have been rejoiced at his good fortune, as he could make some use of such a bauble. For my part, I would give this and all the jewels in the world for one grain of barley.

M O R A L.

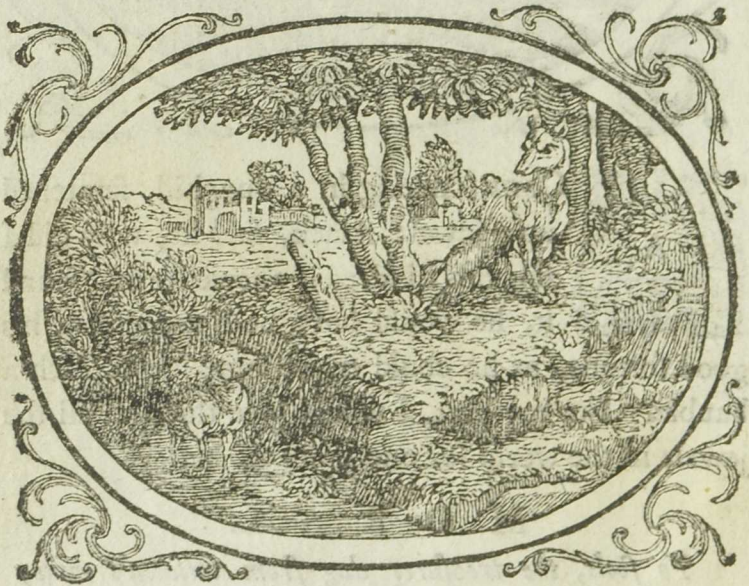
*To fools, the treasures dug from wisdom's mine,
Are Jewels thrown to Cocks, and Pearls to Swine.*

A P P L I C A T I O N.

Nothing betrays a weak understanding so plainly as the contempt of valuable objects: and yet that a

low groveling mind should indulge itself in such contempt is not very wonderful. The things which fall into their hands, may indeed be good in themselves, but they are not able to turn them to their proper use. A musical instrument, touched by a fine performer, will breathe the sweetest harmony, but in an unskilful hand will remain dumb, or utter nothing but discord. What are painting and statuary to him that has no taste? or what pleasure can be drawn from books by him that cannot read? Yet a confirmed blockhead will always be proud as well as ignorant; and while he perceives the meanness of his disposition little adapted to aim at sublime pleasures, will solemnly declare it to be a nobler entertainment to rake into a dunghill.

FAB. II. *The Wolf and the Lamb.*



A WOLF, drinking at the head of a fountain, saw a Lamb quenching his thirst a great way below. He immediately ran to the place, and with a great deal of foul language accused the poor harmless animal

animal of disturbing the waters. The Lamb began to tremble, and beseeched the Wolf not to punish the innocent; for as he drank so far below, it was impossible for him to spoil the Wolf's draught, nor did he ever intend it. The Wolf however raved and stormed most violently: Sirrah! says he, you are a rascal: you are always upon mischief: your father, your mother, and all your generation are my mortal enemies: and now, you villain, I will be revenged on you for it.

M O R A L.

*Where'er oppression rules, fell wolves devour,
And the worst crimes are want of strength and pow'r.*

A P P L I C A T I O N.

It is in vain to talk of reason to thieves and robbers, or to vindicate your innocence to a villain. They will frame a thousand pretences to disguise, if possible, the violence of their proceedings, but are at last reduced to the necessity of using that violence as their strongest and only argument. Yet such a behaviour is the clearest proof of the abject nature of vice, which is ashamed to appear in it's real figure, 'till it is unable to find any habit sufficient to cloak the hideousness of it's form. Hypocrisy never serves to conceal a villain's black intentions any long time, and though he begins with complaining [of injuries, he cannot long refrain from doing them.

FAB. III. *The Frogs and their King.*

THE nation of Frogs, which was once free, beseeched Jupiter to appoint them a King. Jupiter at first laughed at their idle request: but their repeated petitions had at length some effect on him, and he threw them down a Log. The weight of the Log made the whole lake resound; and the Frogs frightened at the noise, at first looked on their King with great veneration. At length they stole softly up to the Log, and finding it quite motionless, leaped on it and insulted their stupid monarch. Upon this they again petitioned Jupiter, and prayed that he would give them a King that would exert his authority. Jupiter then gave them a Stork; who marched imperiously over the lake, and devoured every poor Frog that came in his way. The Frogs in vain complained to Jupiter of his cruelty. The God

God is deaf to their complaints, which may be heard even at this hour. For in the evening, as soon as the Stork goes to rest, the Frogs creep out of their hiding places, and croak most piteously; though without any redress. For since they deposed a merciful King, it is the will of Jupiter that they should endure the cruelty of a tyrant.

M O R A L.

*The nation free, despotic rule that craves,
And gives up liberty to sink to slaves,
When cruel Kings and hard decrees oppress,
In vain shall mourn, and hope in vain redress.*

A P P L I C A T I O N.

Man would be a much happier being, if he did not so industriously endeavour to draw misfortunes and calamities upon himself. The first step towards the enjoyment of happiness, is to be contented with that portion of it, which is measured out to us by the hand of providence, to whose guidance it would be better to resign ourselves, than madly to leave the way pointed out to us, thinking to discover paths of greater pleasantness. The greatest curse which heaven can entail on men is to leave them entirely to themselves, and to gratify all their vain wishes. They do not foresee the consequences of the things they ask for. When they wish for pleasure, they do not think of disease and death, and when they desire to be governed by a glorious monarch, never consider that they are asking for a tyrant, 'till they groan under the yoke of oppression.



A JACK-DAW dressed himself up in Peacock's feathers. Then appearing to himself mighty smart and handsome, he despised his brother Daws, and thrust himself into the company of Peacocks. But they soon discovering the cheat, stripped the silly bird of his fine feathers, and drove him out of their company.

M O R A L.

— — — — — *In pride our error lies,
 All quit their sphere, and rush into the skies.
 Pride still is aiming at the blest abodes,
 Men would be angels, angels would be gods.
 Aspiring to be gods if angels fell,
 Aspiring to be angels men rebel.* Essay on Man.

A P P L I C A T I O N.

Mankind may be divided into classes; since not only the different bias impressed by nature,
 but

but the various situations and employments they are called to, tend to range them under several divisions. A wise man therefore will take his post quietly in his own station, without pretending to fill that of another; but there will always be found some ridiculous coxcomb, fond of pluming himself with foreign ornaments: which however only serve in the end to bring him to confusion. If a journeyman taylor should dress himself in a birth-day suit of one of his customers, and go to court, his mean gait and awkward deportment would soon betray his real character; and his rich finery, instead of commanding respect, would draw on him the contempt of the company.

FAB. V. *The Lion and other Beasts.*



ALION agreed with some other beasts to hunt in common with them. They accordingly made up their hunting-match, ran down a fat buck, and divided it into equal shares. But as they were preparing to take each his portion, according to their agreement, the Lion terrified them with a most

horrible roar. The first share, says he, is mine, because I am the worthiest: the second, because I am the strongest: I was most instrumental in running down the buck, therefore I challenge the third: and if you offer to touch the fourth, woe be to you. The other beasts, when they heard this, sneaked away hungry and silent, not daring to say a word against the Lion's claim.

M O R A L.

*What pow'rful monarch ever kept his word,
Or who seeks truth and honour in a lord?
Live with your equals, if ye would be blest,
Ye must be wretched, where ye are oppress'd.*

A P P L I C A T I O N.

Poor men, who engage in undertakings with the great, are sure to experience the truth of the moral inculcated in this fable. They will at first be honoured as associates, that they may be more conveniently used as drudges during the toil and danger of the enterprize, but will afterwards be shaken off with disgrace, and excluded from any advantages accruing from the success, which they were so instrumental in promoting. The arguments made use of by the great, in vindication of their extraordinary demands, are indeed not always founded upon reason, but are extremely cogent; and remind us of the prudent *Roman*, who confessed that "there was no such thing as disputing with the commander of ten legions." Powerful princes, who have acted in concert with meaner states against a rival kingdom, after subduing the common enemy have not only (like the Lion) seized all the spoils, but have even fallen upon their allies, for no other reason but *because they were the strongest*.

FAB. VI. *The Dog and the Shadow.*

A DOG was crossing a river with a piece of flesh in his mouth; and it being a sun-shiny day, the reflection of the piece of flesh appeared in the water; which he greedily catching at, dropt what was in his mouth. Struck with the sudden loss both of what he had, and what he hoped to acquire; he set up a howl to this purpose: You greedy wretch, you deserved this: you had enough, and more than enough, if you could have been content; but now by your folly you have less than nothing.

M O R A L.

*Curst is the Man who pines amid his store,
And fat with plenteousness still covets more:
But doubly curst, by av'rice when betray'd,
He quits the substance for an empty shade.*

A P P L I C A T I O N.

It is wisely decreed that vice should carry it's own punishment along with it. Pleasure, if unlawfully

procured, commonly ends in pain, and avarice often defeats it's own end, and involves the covetous in distress. He who thinks of nothing but his interest will often grossly mistake it, and instead of advancing himself in the world, lose every advantage he has already gained. An insatiable desire of adding to the heap we have amassed conjures up illusions, agreeable to the avaritious eye, and which we do not discover to be vain and deceitful till they have led us to our ruin. Let us endeavour therefore to root out this mean passion from our hearts, since it can never accomplish it's own purposes, and since it's failure exposes us to certain ridicule. All indeed must indulge their contempt of that man, who, through a misguided greediness, foregoes real benefits for probable advantages, and while he "covets his neighbour's goods," is sure to lose his own.

FAB. VII. *The Wolf and the Crane.*



A WOLF, having just devoured a sheep, happened to have a bone stick in his Throat. He went about beseeching help, but none would assist him, telling

telling him that he was justly punished for his voraciousness. However at last, by means of a deal of flattery, and a great many fine promises, he prevailed on a Crane, to put her long neck down his throat, and pluck out the bone: but when she demanded the reward, he gave a contemptuous grin and cried, --- Go along, you fool: is it not a sufficient reward that you are alive? you owe your life to me: for if I had chosen it, I might have bit your head off.

M O R A L.

*Who serves a villain, might as wisely free
The harden'd murd'rer from the fatal tree;
Who good with evil, life with death repays,
And deep in blood his own deliv'rer slays.*

A P P L I C A T I O N.

Generosity is one of the noblest virtues that can adorn the human heart, but when exercised on improper objects, it loses the dignity of its nature, and exposes the offices of benevolence and humanity to contempt and ridicule. Favours conferred on worthy persons will inspire them with love and gratitude to their benefactors: but the greatest return which a villain can make you for your kindness, is to forbear repaying you with injuries. Mercy to murderers and robbers is injustice to the rest of mankind, and the most lively remembrance they can ever entertain of the goodness exerted towards them, will be no more than the gratitude of the giant in the ancient fable, who told his captive, who had pleased him, that he would eat him last.

FAB. VIII. *The Frog and the Ox.*

A FROG, desirous of equalling an Ox in size, began to stretch and swell herself most prodigiously. One of her young ones begged her to desist from so vain an undertaking, for that a Frog was nothing to an Ox. She however puffed and swelled herself a second time, till her sides cracked again. The young one cried out, though you burst, mother, you will never be half so big. Then she swelled and blew herself up a third time, and burst.

M O R A L.

*Ye cits! of narrow means and small estate,
View not with envy the luxurious great:
Think that from riot bankruptcies will come,
And mark your prudent neighbour worth a plumb.*

A P P L I C A T I O N.

Pride and ambition seldom fail to overthrow themselves; and envy, while it swells to equal what infinitely surpasses it, bursts itself in the attempt. Yet how

how blind are the generality of mankind to their own imperfections, and how foolishly do they suffer their pride to delude them into a notion, that they can, by straining their endeavours to the utmost, raise themselves to an equality with the objects of their envy! Due emulation ought indeed to be cultivated and encouraged, as it is the source of many excellencies and virtues, if restrained within proper limits. But when we perceive the lowest of the human species, quite insensible of their own insignificancy, and ridiculously aiming at a rivalship of those, whom fortune, rank, and abilities have all conspired to raise above them, it is impossible to withhold one's indignation and contempt: though at the same time one cannot but lament that unhappy turn of mind, which fills our goals with prisoners, and bedlam with lunatics.

FAB. IX. *The Stag at the Fountain.*



A STAG beholding himself in a clear fountain, admired the tall branching horns that adorned his forehead, but condemned his long spindle shanks. While

While he was thus considering his person, he was scared by the noise of huntsmen, and flew away swifter than the winds. Away went the pack after him in full cry. The Stag left them a great way behind him, but upon entering a thick forest, his horns were entangled in the boughs. Then too late he saw the use of his long legs, and cursed his showy horns which made him a prey to the dogs.

M O R A L.

*Virtue despised, the beauty views her face,
And pleas'd beholds an angel in her glass;
But lost at length, to shame and want resign'd,
Mourns she ne'er sought the Beauty of the mind.*

A P P L I C A T I O N.

We are too apt to place our love and admiration on wrong objects. Show and ostentation more especially find easy admittance to our hearts, so much fonder are we of specious trifles than useful plainness, and so much stronger is our vanity than our reason. But this preference, so injudiciously bestowed, is often attended with the most fatal consequences, and what has been esteemed the greatest blessing, has proved the cause of our destruction. The truest mark of wisdom is to estimate things at their just rate and value, and to know whence the most real advantages may be derived. How many have been deluded by the false pomp of the gay world, and prided themselves on the possession of talents which qualified them to shine in that circle, which they perceive at length that they never should have entered; but should rather have applied themselves to improve other qualifications, which might have insured their own happiness, and have rendered them useful members to society.

FAB. X. *The Fox and the Stork.*

A FOX invited a Stork to dinner, but being disposed to banter his guest, placed nothing upon the table but a dish of broth, which being liquid ran through the Stork's bill, but was easily lapped up by the Fox. The Stork went away nettled at such a gross affront, and after a few days returned the Fox his compliment by inviting him to dinner. A glass jug full of the most delicate morsels was produced; but tho' the neck of the jug was exceeding narrow, the Stork easily ran his long bill down it, and made a hearty meal; while the Fox could not get a morsel, but was obliged to starve, though he saw the most delicious fare set before him.

M O R A L.

*The bantering knave, who all men ridicules,
Who turns the world to jest, his friends to fools,
Kicks, canes, and cuffs shall feel, with many a cross,
Or, like the Fox, be serv'd with his own sauce.*

APPLI-

APPLICATION.

There is no character in life more contemptible than a mere joker and witling, who looks upon every thing, however grave, as a subject of raillery, and is continually practising absurd jests on all his friends and acquaintance. Such a man is sufficiently foolish and impudent to endeavour to banter and ridicule those, whom he ought to regard with the greatest deference and respect, and so passionately fond of wit and humour, that he will sacrifice his father or brother to a good joke. But let such persons be cautious whom they trifle with, since many will be found to resent, and some that will repay the affront. He will be treated as the pest of society: every body will conspire to bring him to disgrace, and will often give him the most unspeakable mortification, by turning the joke against him.

FAB. XI. *The Eagle and the Fox.*

AN Eagle and a Fox, having contracted a great intimacy with each other, agreed to become neighbours: upon which the Eagle built a nest on the

the top of a high tree, and the Fox dug herself a hole near the root of it. One day, the Fox being gone abroad to provide food, the Eagle flew down to her hole, seized all her cubs, and gave them to her own young ones to eat. The Fox returning, and discovering the treachery, vowed revenge; but was laughed at by the Eagle, who thought herself safe from the vengeance and pursuit of any creature that was incapable of flying. But the Fox ran to an altar in the field, where a sacrifice then happened to be making of a kid, snatched a firebrand, and set fire to the tree. The flames soon reached the nest, and the young Eaglets, who had not yet got their wings, fell to the ground, and were devoured by the Fox in the presence of the old Eagle.

M O R A L.

Oppress not those of poor and low estate:

For none so mean but may annoy the great.

Fortune or time the hour of vengeance brings,

And clowns repay the insolence of kings.

A P P L I C A T I O N.

At the same time that it is vile and inhuman to offer injuries to those placed beneath us, it is not safe to rely too securely on our own exalted situation. Those in the most abject state of poverty and infirmity, if too sorely exasperated, will gather power and strength from resentment, and will devise some method of revenge that shall reach us. Tyranny and oppression commonly work the downfall of those who exercise them; and the people who have long groaned under the severest cruelties, at length excited to violence and rebellion, drag the monster that afflicted them from his throne, and deliver him, in his turn, to torture and punishment.

FAB. XII. *The Stag and the Oxen.*

A STAG, closely chased by the hunters, took refuge in a stable, and begged some Oxen, whom he found there, to suffer him to conceal himself in one of the stalls. They told him, that he would be in great danger there, for the master and servant would soon come to look after them: but he intreated them to let him take shelter there, as he made no doubt of his safety, unless they betray'd him. A little after, in came the servant, gave a careless look over the stable, and went out again without any discovery. Upon this the Stag began to exult, and imagine himself quite secure: but, said a shrewd old Ox, it was easy to deceive this stupid fellow, who is as blind as a mole; but you will find it very difficult to lay concealed from the master, who has as many eyes as *Argus*. Accordingly, by and by came the master; who to correct the negligence of his servant, went carefully over all the stable, peered in

in every corner with the greatest exactness, and at last, turning over the litter, discovered the Stag's horns sticking out of the straw: upon which he called all his servants, who soon took the Stag and killed him.

M O R A L.

*You, that would guard your house, and save your self,
Trust not a servant's care, but work yourself:
Else want and shame ensues; for hireling slaves
Are often fools, and very often knaves.*

A P P L I C A T I O N.

Servants are in general so little attached to the interest of their master, whose wages they receive, and whose bread they eat, that it is absolutely necessary for the governors of families to look into their affairs with their own eyes. If they are in no danger from the treachery of their domestics, they are perpetually liable to injuries from their carelessness and negligence, which leaves the master open to the artifices of those who would defraud him, and the violent attempts even of robbers and murderers. Few families are reduced to poverty and distress merely by their own extravagance and indulgence in luxury: the inattention of servants swells every article of expence in domestic œconomy, and the retinue of great men, instead of exerting their industry to conduce as far as possible to the increase of their master's wealth, commonly exercise no other office than that of locusts and caterpillars to consume and devour it.



FAB. XIII. *The Dog and the Wolf.*

A WOLF, walking in the woods one morning before day-break, happened to meet a Dog of his acquaintance. Ah *Tray*, said he, I am glad to see you; you seem in very good case. Ay, replied the Dog, my master takes care of that: he strokes me, and feeds me from his own table; I always sleep under cover, and am made much of by the whole family. You are a jolly Dog, said the Wolf; I wish I was so well taken care of. Do you? said the Dog; if you will but behave yourself with a little complaisance, I will introduce you to my master, and he will take you into his service. In short, matters were agreed, and they made for the town, talking of different things as they went along. Day-light now coming on, the Wolf seeing the Dog's neck a good deal worn, asked him what was the reason of it. Oh, said the Dog, I used to be
 very

very fierce at first, bark at friends as well as foes, and bite sometimes: My master was very angry at this, beat me soundly, and put a collar on my neck, which has left that mark you just took notice of. If that is the case, replied the Wolf, I will not buy your master's favours at so dear a rate. Much good may do you with your hearty meals and dry drubbings! for my part, I had rather be half-starved, and be my own master.

M O R A L.

*Thus many a fawning Cur receives support,
Who wears the galling collar of a court;
While the free patriot soul, that scorns a bribe,
Poor and content derides the slavish tribe.*

A P P L I C A T I O N.

The truest mark of nobility of sentiment and real greatness of soul, is never to give up liberty on any consideration. Whoever resigns his natural freedom, immediately confesses himself unable to withstand the efforts of temptation, and proclaims himself a votary of corruption. Such a man meanly suffers himself to be driven into slavish measures contrary to the bias of his nature, which always leans towards the side of liberty; and surely he that has submitted to such an abject prostitution of his character and principles, cannot complain of evil treatment from those, who, while they pay him his wages, may impose any mean tasks upon their mercenary hireling; nor can such a slave murmur with justice at the honest indignation of those disinterested people, who had rather endure the miseries of hunger and want, than be maintained in affluence on such sordid conditions.

FAB. XIV. *The Lamb, the Goat, and the Wolf.*

A WOLF met a Lamb following a Goat : Why, (said he) my dear, will you follow this rank Goat? you had better go back to your mother, who is a sweet clean creature : No, said the Lamb, my mother committed me to the Goat's care, and ordered me to follow her : and really, Wolf, I ought rather to obey my mother than you, who only want to seduce me from my guardian, that you may tear me to pieces.

M O R A L.

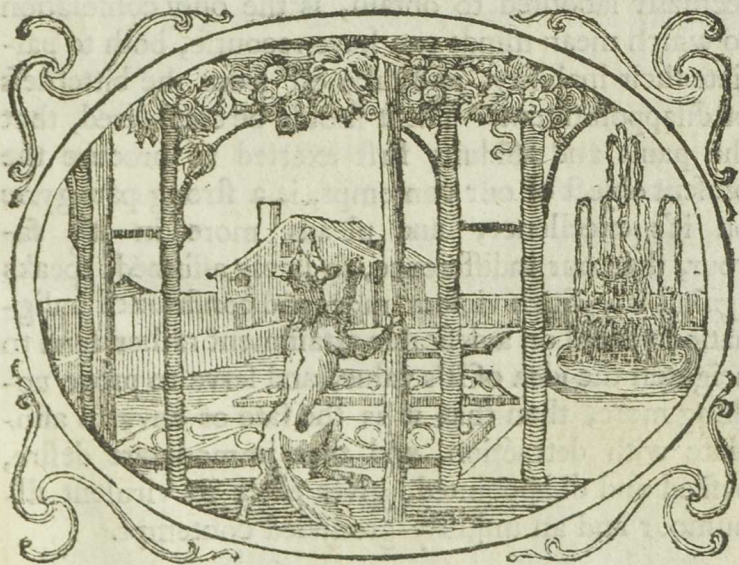
*The libertine, whose arts delude the fair,
Tempt's her to scorn a parent's guardian care ;
Sure that the nymphs from their sage rules who stray,
Soon to destroyers fall an easy prey.*

A P P L I C A T I O N.

When council is offered to us, it is always worth while to consider from what quarter it comes, and
how

how far the interest of our counsellors is concerned in the advice they give. This principle will teach us to be particularly attentive to the precepts and admonitions of our parents, who are tied to our interests by the strongest bonds of nature and affection, and who, we are assured, are anxious for our welfare. They who listen to other monitors, and suffer themselves to be drawn aside from the paths which their friends had pointed out to them, too often have occasion to bewail their being led into difficulties and misfortunes. Disobedience to parents is the first and most capital of the Sins we can commit against our neighbour; and indeed the violation of those duties is frequently experienced to be at once, the first of our transgressions, and the beginning of our calamity and distress.

FAB. XV. *The Fox and the Grapes.*



A Hungry Fox coming into a vineyard saw some delicious clusters of ripe Grapes, hanging so temptingly from the vine, that his mouth watered to get

get at them. He looked wishfully at them, and springing up every now and then open-mouthed, attempted to tear off some of the bunches: but they were nailed up so high, that he could by no means come within reach of them. At last growing tired and fretful, Let who will have the filthy grapes for me, says he, they are all sour, and good for nothing.

M O R A L.

*Old maids, who loath the matrimonial state,
 Poor rogues, who laugh to scorn the rich and great,
 Patriots, who rail at placemen and at pow'r,
 All, like sly Reynard, say "the Grapes are sow'r."*

A P P L I C A T I O N.

To affect to despise that which we have long ineffectually laboured to obtain, is the only consolation to which mean minds can have recourse, both to palliate their inability, and take off from the bitterness of disappointment. Yet it should be considered, that the pains and assiduity first exerted to procure the present object of our contempt, is a strong panegyric on it's excellence, and pleads more in it's favour, than our indifference, so lately assumed, speaks against it. Such violent rage and constrained indignation vented on a desirable attainment rather tend to heighten the idea of it's value, and serve to prove nothing more, than that it is the fate of envy to associate with detraction, and that immoderate desire, baffled and disappointed, gives place to virulent ill-humour and an unjustly-grounded contempt.



FAB. XVI. *The Man and his two Wives.*

A CERTAIN middle-aged man had two Wives, one old, and the other young. The old one, in order to fix his affections entirely on herself, endeavoured to take away all the appearances of youth in his person, and was always plucking up the black hairs of his head by the roots. In the mean time the young one, in order to draw his regard from the old woman, plucked away the grey hairs. In short they continued this practice, till they left their poor husband nothing but a bald pate.

M O R A L.

*Sooner may fire wed water, falshood truth,
Than man content the calls of age and youth:
Laugh, cry, be merry, grave, or what you will,
What pleases one, the other will take ill.*

A P P L I C A T I O N.

As polygamy is not allowed in this country, no immediate application to the present times can be

made from this fable; unless we were to conclude that it is as impossible to serve two mistresses as two masters. However, if we take it in a more general sense, it may teach us, that it is very difficult, if not quite impracticable, to act in such a manner as to conciliate the affections of persons whose tempers are opposite and contradictory. Whatever we do to please one, will probably offend the other; or if we give ourselves up to the whimsical humours of both, they will each of them subject us to inconveniences of a different kind, and in the end render us ridiculous and unhappy.

FAB. XVII. *The Crow and the Fox.*



A CROW, having got a piece of cheese, flew with it to the top of a tree. A Fox, who saw her carrying it, immediately ran up to the tree, and began to flatter the Crow very highly. I have often heard, says he, that fame seldom told truth, but now I find, she is a very lying jade indeed. She reports that your feathers are as black as pitch, but they

they are whiter than the driven snow; and if your voice is comparable to them, I will venture to pronounce you queen of all the birds in the air. The Crow, drawn in by such fine speeches, began to set up a most melodious cawing. But on opening her beak, out dropt the cheese; which the Fox immediately snapped up, and ran away laughing at the Crow for her stupidity.

M O R A L.

“ It is a maxim in the schools,

“ That Flattery’s the food of fools :”

SWIFT,

And whoſo likes ſuch airy meat

Will ſoon have nothing elſe to eat.

A P P L I C A T I O N.

Though flatterers are themselves very contemptible characters, they have certainly in many respects the advantage over those who are so weak as to retain them. They may fairly boast a superiority of understanding, as they are able to cajole their patrons, and procure from them an handsome maintenance, merely for gratifying their vanity, and frequently even for rendering them ridiculous. The desire of praise indeed must be allowed, under proper regulations, to be a very laudable passion; but when it transports us beyond the bounds of reason and due emulation, and tempts us to be grossly deceived and imposed upon by the crafty insinuations of designing knaves, it rather denotes the weakness of our understanding, than the just spirit of our ambition. At the same time too, we become the tools of artful villains, without the consolation of being pitied by any, as our weakness and vanity has made us objects of the public jest and derision.

FAB. XVIII. *The Sick Kite.*

AKITE at the point of death, fearing to die, begged his mother to pray to the gods for his recovery. Alas, replied his mother, what assistance can you hope for from the gods, whose temples and altars you have so often violated with rapine and sacrilege?

M O R A L.

*Thus early sinning, and repenting late,
The dying debauchee would bribe his fate;
Pray'rs, alms, and promises he tries in vain,
Not sick of follies past, but present pain.*

A P P L I C A T I O N.

The moral inculcated in this fable is almost of too awful a nature to be treated of in this little volume, as it conveys precepts of the utmost importance in religion, and the due enforcing of which adds dignity even to the pulpit. The dubious nature of a death-bed repentance ought to ever be present to our minds, and since the dreadful summons

to another world must one day come, we should prepare ourselves, as far as possible, to receive it. But how is the sinner to make up the great account with heaven, when he is even unfit for any earthly occupations, and when he is oppressed with disease, and now, for the first time, alive to religious sentiments? Besides all these circumstances, which render that period the most improper for such an important employment, the sincerity of the penitent's sorrow, as well as the motives to it, are much to be suspected; for when a man has consumed his whole life without thinking upon heaven, it is most probable that he now turns his mind that way, rather from the fear of punishment, than from the love of righteousness.

FAB. XIX. *The Old Hound.*



A HOUND, grown old and feeble, but who had formerly been the staunchest of the pack, one day seized a stag by the haunches, but being unable to keep his hold, let him go again. Upon

this the huntsman began immediately to beat and abuse him; to whom the Dog replied with a growl, you ought to forgive me faults which I cannot help. I was useful and serviceable to you, when I was young, and then you was fond of me; and if you had any gratitude, the consideration of those services would make you still fond of me, now I am grown old.

M O R A L.

*O let not those, whom honest servants bless,
With cruel hand their age infirm oppress;
Forget their service past, their former truth,
And all the cares and labours of their youth.*

A P P L I C A T I O N.

It is too much the custom of the world to forget past services, and even to treat our best friends unkindly, when they are no longer of any use to us. But we should endeavour to cherish principles of humanity and gratitude, which are but too apt to grow dead in us, though they are the greatest ornaments of the human mind, and when they are extinguished, every generous and noble sentiment perishes along with them. There are barbarous nations in the world, where the sons, forgetful of their parents' former tenderness, and void of compassion for their infirmities, destroy them on their attaining to a certain age; but in all polished countries, these shocking examples are held in abhorrence, and some degree of acknowledgment for former services is extended even to brutes, while the most comfortable provision is made for those brave veterans, who have spent their strength and youth in the service of their country. An example of public benevolence worthy of imitation in private life!

FAB. XX. *The Mountains in labour.*

ONCE upon a time, the Mountains were said to be in labour. People came together from all parts, and stood round, trembling with expectation of some horrible monster. At length, the Mountains brought forth a Mouse.

M O R A L.

*Thus the vain Alchymist, in promise bold,
Beholds projection big with MINES of GOLD:
But now, his glasses burst, he thinks him rich
To save a little oil to cure the itch.*

A P P L I C A T I O N.

Mighty expectations, big promises, and vast preparations have often a low and contemptible end. This is sometimes owing to knavery, and sometimes to ill-fortune. The first of these considerations should teach us to suspect those who promise too largely, and to examine cautiously what grounds

they proceed upon, and whether all their fine speeches are not calculated to render us their tools and bubbles. As to the reflection on the uncertain issue of all human undertakings, that should instruct us not to make too great boasts ourselves, since the failure in our pursuits, if it should so happen, would then be ten times more ridiculous. If we set out modestly, and perform more than we engaged to do, we shall find our fame grow upon us, and every unexpected addition we make to our plan will occasion us to rise more and more in the good opinion of the world; but if, on the contrary, we make ample professions of the greatness of our designs, and the excellence of our own abilities, it will too often happen that instead of swelling our reputation, we shall blow the trumpet to our shame.

FAB. XXI. *Juno and the Peacock.*



THE Peacock once complained to Juno, whose favourite bird she is, of the superiority the nightingale had over her in point of voice. That little

little bird, said she, charms all ears with her melody, but I am universally laughed at when I set up my hoarse screamings. Fate, replied Juno, has allotted every creature its particular gift: The nightingale is blest with a fine voice; you, beyond all other birds, are adorned with the most beautiful coat of feathers. Every one hath their lot, and every one ought to be contented with it.

M O R A L.

*Mortals! repine not at the will of heaven!
With equal hand to each some bliss is given:
Yet kings are poor, if they their state lament,
And slaves are richest, if they're most content.*

A P P L I C A T I O N.

The most useful lesson that we can possibly learn towards the attainment of happiness in this world, is to enjoy those blessings that we have in our power, without vainly pining after those which we have not. Whoever neglects to contemplate how happy he is, in order to consider how much happier he might be, by comparing his own situation with that of others, ingeniously contrives to torment himself, and opens a perpetual source of misery and discontent. He will never be at peace, since it is impossible for riches, beauty, strength, wisdom, power, and every other blessing to center in one man: and, in truth, if such an union were possible, he would still remain in the same unhappy situation; as the disquietude of his temper would lead him to reflect that he still wanted many qualities inherent in other animals, and would perhaps point out to him a subject for envy in an oyster or a fly.

FAB. XXII. *The Boar and the Ass.*

WHILE a silly Ass was pretending to joke upon a Boar, the Boar at first gnashed his teeth with great indignation, and was preparing to punish him for his insolence; but recollecting himself, he said thus: You are an impudent scoundrel, and deserve a rip in the flank for your impertinence. But though you are worthy of punishment, it is beneath me to correct you. Joke on rascal.—You may safely: for I would not foul my tusks with the blood of an Ass.

M O R A L.

*Scandal from villains, O ye good, despise,
Nor heed the calumny of fools, ye wise!*

A P P L I C A T I O N.

There is in all generous dispositions a natural impatience of obloquy and detraction, and when they are first attacked by slander they are apt to betray

tray some marks of their resentment. But nothing distinguishes a great mind so much, as the suppressing these hasty emotions of anger, and bearing the scandal thrown on them with such silent dignity, as if they were conscious of their own integrity, and seemed to think that the taking any notice of it would reduce them to a level with the wretch that has traduced them. The most shining characters in history have born insults of this sort with a noble patience, by which their honour has always been more effectually justified, than by too earnest solicitude to wipe away the imputation, and to punish the authors of them. In a word, when we are vilified by low persons, the noblest revenge is to disregard the scandal, and to despise the promoter of it.

FAB. XXIII. *The Ant and the Fly.*



A FLY disputing with an Ant concerning superiority, with an haughty air said thus: I am a noble creature, but you are a mean wretch: I fly, you creep: I am admitted into the palaces of
 kings,

kings, and feed on the daintiest dishes; but you crawl unseen in dark holes and caverns, and feed on nothing but musty corn and water: and yet all these blessings I enjoy without labour, while your life is a course of perpetual drudgery. Very true, replied the Ant, yet my life is happier and nobler than yours. I am safe from dangers, am loved by all, and constantly proposed as an example of industry; but you run a continual risk of being destroyed, are troublesome to all, hated by all, and are idle, even to a proverb. I have prudence and foresight, and lay up food against the winter; but you are silly and thoughtless, and when the winter comes, will perish with cold and hunger.

M O R A L.

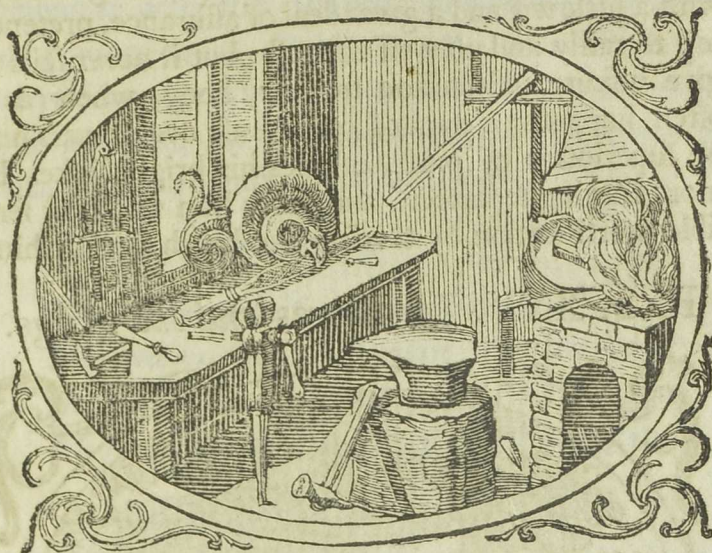
*Pert coxcombs, pleas'd with buzzing round the fair,
Laugh at the low mechanic's thrifty care;
While he with juster scorn may well deride
Their folly, meanness, indolence, and pride.*

A P P L I C A T I O N.

The worthless part of mankind, who pass through the world without being of any service in it, and without acquiring the least reputation, seldom fail of adding pride to all their other failings, and behave with haughtiness and arrogance towards those, who contribute to the comfort and happiness of society. They treat industrious persons as wretched drudges, appointed to labour for a poor subsistence; while heaven has provided every thing for their own use, tho' they of all others, least deserve it. But the worthy and industrious may always comfort themselves with this reflection, that the pride and extravagance of these
idle

idle creatures will at last bring them to shame and want, while their own honest labours will at length secure to themselves a life of plenty and affluence.

FAB. XXIV. *The Viper and the File.*



A VIPER finding a File in a smith's shop, began to gnaw it. What are you about, you fool? says the File, smiling. If you offer to mumble me I shall rub your gums for you, I can tell you. You may grind your teeth to powder, ere you make an impression on me, who am myself all tooth, and sharp enough to bite iron and steel.

M O R A L.

*Witlings! beware, nor wantonly provoke
Those who with int'rest may repay the joke:
Some claim our pity who fall preys to wit,
But all men triumph o'er the Biter Bit.*

A P P L I C A T I O N.

Prudence, if not humanity, should make us cautious whom we attack. Pert coxcombs, whose wantonness

wantonness of disposition urges them to banter and ridicule, are often foiled at their own weapons, and too late repent their having raised a spirit, which they are not able to lay : and yet it is very common in all companies to meet with a chattering fellow, with a little wit and a great deal of assurance, pretending to railly and play off the rest ; but it never fails to give infinite satisfaction to every body, when (as it often happens) a man of good sense overpowers him by superiority of parts, eclipses his bright jokes by more shining repartees, and gives him the most sensible mortification by turning the laugh against him.

FAB. XXV. *The Hares and the Frogs.*



A HIGH wind howling through a wood, the Hares were frighted at the sound, and ran away half dead with fear. At length they came to the side of a lake, where they stood for some time in so much uneasiness and distress at being thus surrounded on every side with dangers, that they had almost resolved
to

to put an end to their lives by plunging into the water. Just as they were about to execute this design, some Frogs who were startled at their coming, jumped hastily into the water: upon which an old Hare, somewhat wiser than the rest, addressed her desperate companions thus. Hold, friends; let us think better of this matter, and learn to bear our misfortunes with patience, since, as you plainly see, there are beings more miserable than ourselves.

M O R A L.

*The miseries of half mankind unknown,
Fools vainly think no sorrows like their own:
But view the world, and you will learn to bear
Misfortunes well, since all men have their share.*

A P P L I C A T I O N.

It is an old maxim that “none are miserable unless compared:” and it may be affirmed with equal truth, that “none are miserable *when* compared,” since comparisons may be as often made to our advantage as disadvantage. There are few beings so very wretched, that they cannot pick out others in a more deplorable situation; and the reflection on their transcendant miseries, should add vigour to our minds, and teach us to bear up against the load of lighter misfortunes. There is indeed an unhappy propensity in human nature to lament our own situation: but this ought to be considered as a weakness in the minds infested by it, and the most hearty endeavours made use of to extirpate it: Nor should it be forgot that suicide cannot be justified on any considerations.

FAB. XXVI. *The Lion and the Mouse.*

AS a Lion lay sleeping in a wood, a Mouse ran hastily along his body, and waked him. The Lion, angry at being disturbed by such an insignificant animal, griped him in his paw, and was going to put him to death; but on the Mouse's crying out piteously for mercy, the Lion thought better of it and generously set him at liberty. Not long after, the Lion, being caught in the toils of the hunters, roared out most horribly. His roarings reached the ears of the Mouse, who ran directly to the place whence they proceeded; where seeing the distress of his late benefactor, he gnawed the meshes of the nets asunder, and preserved the Lion's life, in return for having spared his own.

M O R A L.

*Scorn not the needy suppliant's earnest pray'r,
Nor think, ye great, the poor beneath your care!
Poor tho' they be, they're kind and grateful yet,
And you may want, and they repay the debt.*

APPLICATION.

It may well be said, *that Virtue is its own reward*; for though there is a very laudable greatness of sentiment in doing generous actions without the sordid motive of immediate self-interest, yet it often happens that some remote advantage accrues to us from such actions. They who are continually showering benefits on their fellow-creatures, seldom fail of inspiring them with a benevolent regard for their benefactors, and often receive returns of kindness which they never expected. Mercy is, of all other virtues, the most likely to kindle gratitude in those to whom it is extended, and it is difficult to find an instance of a conqueror who ever had occasion to repent of his humanity and clemency.

FAB. XXVII. *The Kite and the Pigeons.*

THE Pigeons were formerly at war with the Kite, but after several defeats, hoping at length to gain a complete victory, they chose the
Hawk

Hawk for their king. But their new monarch soon proved himself their destroyer rather than protector, for he tore his poor subjects to pieces, and devoured them as fast as their enemy the Kite. The poor Pigeons soon repented the step they had taken, thinking it better to suffer the miseries of a war with the Kite, than the cruel tyranny of the Hawk.

M O R A L.

*Mark to what hands your safety you commend,
And never without caution chuse a friend;
If those who should protect, your lives should seize,
The remedy's much worse than the disease.*

A P P L I C A T I O N.

It is perhaps a greater instance of prudence to be cautious in the choice of our friends, than to provide against the designs of our enemies. We are naturally on our guard against the attempts of those who have commenced hostilities against us, but we are not only lulled into a dangerous security concerning the machinations of those with whom we are connected, but we are apt to confide so thoroughly in them, that we put ourselves entirely into their power. Patrons and protectors, if not hearty in our interests, have of all others, the most frequent and easy opportunities of doing us injuries; wherefore whenever we solicit assistance from any person who is capable of affording us very powerful aid, we should always consider, whether it is not also probable that we may subject ourselves to violence and oppression.

FAB. XXVIII. *The Countryman and
the Snake.*

A COUNTRY-FELLOW finding a Snake in the snow, almost froze to death, brought it home, and placed it before the fire. Here the Snake soon recovered it's native strength and venom; when growing impatient of the heat, he filled the cottage with hisses, and flew at the Countryman and his family. The Countryman, startled and amazed, snatched up a club, and dispatching the Snake uttered these words, Wretch! is this your return to my kindness? and would you take away the life of him who has just saved your own?

M O R A L.

*Evil for good, relentless to bestow,
Is all the gratitude th' unworthy know:
Mercy to such should be with caution shewn;
Saving a villain's life, you risk your own.*

APPLICATION.

There are some minds so entirely abandoned to vice, and so very dead to all virtuous feelings, that the tenderness and humanity of others, though exerted in their favour, not only fails to make a proper impression of gratitude upon them, but is not able to restrain them from repaying benevolence with injuries. Many mean and indigent persons, who have been raised from the dust by the hand of charity, and preserved from the miseries of cold and hunger, have forgot their obligations and their original wretchedness, and committed violence on their benefactors. Low groveling minds are not equal to prosperity, but the warmth of good fortune rekindles their native rancour and venom. Wherefore, it behoves us to be cautious on whom we confer favours, and to beware of taking a snake into our bosoms.

FAB. XXIX. *The Wood and the Clown.*

A CLOWN coming into a Wood, demanded the trees to grant him the favour of an handle to
his

his hatchet. The whole forest consented: upon which the Clown provided himself with a strong handle; which he had no sooner done, than he began to fell the trees without number. Then the trees, though too late, repented of their weakness, and an universal groan was heard throughout the forest. At length when the Clown came to cut down the oak, which had furnished him with the handle, the trunk fell to the ground, uttering these words: Fool that I was! I have been the cause of mine own destruction.

M O R A L.

*Beware how a cudgel you lend to your foes,
Or depend upon this, you'll be paid in dry blows.*

A P P L I C A T I O N.

One would imagine that the natural principle of self-preservation implanted in us would make it unnecessary to caution any one not to furnish an enemy with arms against himself. Yet daily experience convinces us that such instances of imprudence are very common. In this life we are naturally surrounded with calamities and distresses: we should therefore be cautious of adding to our misfortunes, by our own neglect, and of putting power into the hands of those enemies, which our merit or affluence may tempt to rise up against us. Such miseries, as we seem in a manner to have courted them, are always unpitied; and indeed we cannot blame others for not commiserating our misfortunes, since in those circumstances we cannot help upbraiding ourselves for the folly and imprudence which reduced us to that deplorable situation.

FAB. XXX. *The Frog and the Bulls.*

A FROG, seeing two Bulls fighting in the adjacent meadow, cried out to his companions, Look yonder, what will become of us? Why, said another frog, what are their quarrels to us? Ah, replied she, we are more concerned in this matter than you are aware: for which ever Bull is beat, will be driven from the meadow, obliged to take refuge in the marshes, and so trample us to pieces.

M O R A L.

*Tremble, ye poor, when great-ones disagree,
Think death, war, taxes, in their feuds you see:
Dire miseries from such divisions flow,
Theirs is the quarrel, yours, alas, the woe.*

A P P L I C A T I O N.

One of the greatest misfortunes incident to poverty is that our happiness is so little dependent on
our

our own conduct, and that in a low station we are likely to be affected with almost every vice and folly of our superiors. They commit the crime, and we are the unhappy sufferers. Wherefore, a wise man, however mean his condition, never beholds commotions among the great with an unconcerned eye. He knows that, sooner or later, he shall be interested in their differences, and that perhaps his life and fortunes depend on the event. For this reason, it can never be the true interest of the commonalty to foment factions, and abet the dissensions of the great, since whichever party succeeds will undoubtedly overwhelm and destroy them.

FAB. XXXI. *The Lions and the Mouse.*



A MUSE, ambitious of marrying into a noble family, entered into a treaty of marriage with a Lioness. At length, when every thing was settled, the Mouse, desirous of completing the affair, appointed a time and place for the celebration of the ceremony.

ceremony. When the happy day arrived, he set out with transport to meet his beloved bride, and at length coming up to her, passionately threw himself at her feet; when the Lionsess not seeing him, by reason of his diminutiveness, trod upon him accidentally, and crushed him to death.

M O R A L.

*Let the rich tradesman chuse a mate for life
From his own class, nor wed a noble wife;
For the proud peerefs will disdain the brute,
And spurn the low-born wretch beneath her foot.*

A P P L I C A T I O N.

It is very unsafe for persons of low estate to be desirous of forming connections with those in a very superiour situation. Ambition, while it makes us blind to our own weakness and infirmities, necessarily lays us open to numberless perils. They, whose vanity is not checked by their poverty, but still urges them to form ridiculous intimacies with the rich and great, find themselves oppressed and overwhelmed by the society of the very persons they court, who, instead of contributing to their advancement, hasten and insure their destruction. Marriage with superiours, as it is the strictest, so it is often the most dangerous union we can form with them. Many an honest plebeian, whose ambition has induced him to ally himself to a woman of family, has found that he has ennobled his blood at too dear a rate, and would gladly give up every drop of it for his former quiet and humility.

FAB. XXXII. *The Horse and the Stag.*

THE Horse waged war with the Stag; but being overcome, and driven from the pastures, he implored help from man; with whom upon his back, he returned triumphantly to the field of battle, and soon, by the assistance of his rider, subdued his enemy. But having suffered a rider to mount him, and having born a saddle on his back, and taken a bit and bridle into his mouth, he too late discovered, that although he had conquered the Stag, he was become a slave to man,

M O R A L.

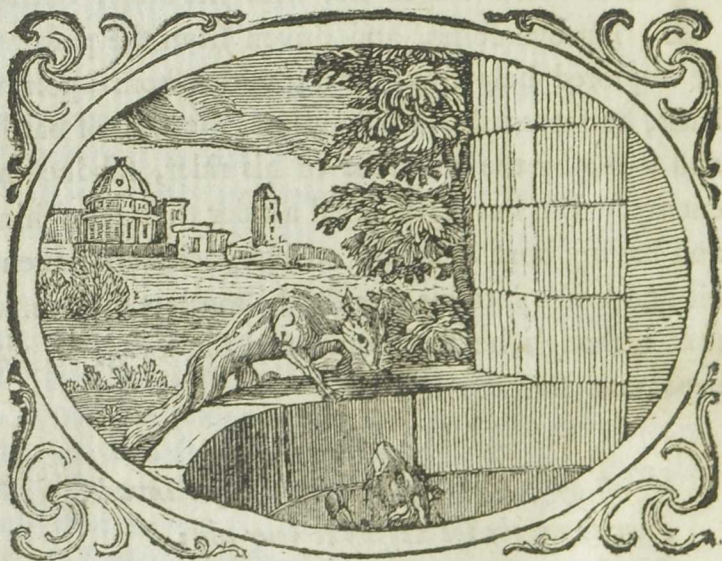
*When petty rogues your injur'd right invade,
Fear to invoke the mighty to your aid;
No slaves, like poor petitioners, are curst,
And of all tyrants, patrons are the worst.*

A P P L I C A T I O N.

Victories may be purchased at too dear a rate, if we solicit the assistance of allies capable of becoming
D our

our most formidable enemies. The dedication of our services to the powerful for a time, too often proves nothing else, than the apprenticeship to perpetual slavery. What can be more absurd than to contend for superiority with one power, and to carry on the contest by the resignation of our liberty to another? It is in vain to flatter ourselves, that as we take the yoke on our shoulders willingly at present, we shall be able to shake it off, when the ends, for which we bore it, are accomplished. On the contrary, we shall too certainly find, that as we have once submitted to the offices of beasts of burthen for our own convenience, we shall afterwards be kept to them for the advantage of our new friends, who, when they have subdued our enemies, will make slaves of us.

FAB. XXXIII. *The Fox and the Goat.*



A FOX having tumbled by accident into a well, a Goat came some time after to the brink of it, and asked if the water was good. Delicious! said the Fox, I have almost burst myself with

with drinking it. Upon this the Goat jumped hastily down, when the Fox, by the help of his back and horns, bounded up in an instant, and left the poor Goat to shift for himself. Upon the Goat's reproaching him for his perfidy, Ah, master Goat, said he, if you had as many guts in your brains, as you have hairs in your beard, you would never go down into a well, before you had considered how you should get up again.

M O R A L.

*Thus the sly knave, who wails his abject state,
Wins some unthinking dupe to share his fate:
Mounts on his friendly shoulders to success,
Then mocks the fool, and laughs at his distress.*

A P P L I C A T I O N.

Credulity may be said to be the child of ignorance and the mother of distress; since it is impossible for any wise man to be imposed upon by idle tales and slender artifices, and impossible that any man so easily deluded should not be subject to numberless misfortunes. It is very common for people in a distressed situation to propose advantageous schemes to wealthy fools; but surely none but a fool would listen to such proposals, and venture his riches in the same bottom with a wretch not worth a groat. The event of such undertakings always proves, the establishing the fortunes of the artful knave, upon the ruin of the credulous fool. When we are advised to throw ourselves headlong into desperate schemes, we should duly weigh the probable consequences of such a hasty step, and particularly consider the circumstances of those who advise us. If we find them to be persons in a very low situation, we should examine what advantages they are like

to draw from our embarking with them, and whether the whole plan is not rather intended for their own private advantage, than for any profit or emolument to ourselves. To conclude with a close application to the fable, *let us look before we leap*, and “ never go down into a well, before we have considered how we shall get up again.”

FAB. XXXIV. *The Belly and the Members.*



ONCE upon a time the several Members of the body mutinied and conspired against the Belly. The ground of their complaint was, that they thought it an intolerable grievance, that they should employ all their time and labour merely to keep him alive in luxury and idleness. Wherefore they resolved to toil no longer to maintain a lazy wretch, who contributed nothing himself to the public support. The hands refused to wag a finger for him, the mouth declared it would not open itself in his service,

service, and the legs and feet would not stir a step to assist him. In consequence whereof, the Belly being famished for want of nourishment, the Members also began to lose their faculties: Then perceiving their folly, when too late, they all attempted to bestir themselves to restore him, but they found him grown too weak to receive, and themselves to afford assistance, when the Belly perishing, all the Members perished along with him.

M O R A L.

*The rabble thus, who toil and sweat for bread,
Think little of the statesman's aching head:
His slavish life a life of ease they call,
And grudge the pence they pay to save their all.*

A P P L I C A T I O N.

They, whose station in life destines them to bodily labour, have very little idea of the fatigues of the mind. Their comprehension is so narrow, that they think no persons experience the least degree of toil, except those, who, like themselves, earn their bread by the sweat of their brow. But the most necessary lesson to be taught such people is, that their labours are not only smaller than those of the persons they despise, but would be totally unavailing and ineffectual without their direction and assistance. If a crew of sailors were to throw the pilot overboard, excited by indignation at his sitting idly at the helm while they were working the ship, a wreck would soon teach them what consequence he was of in navigating the vessel. In like manner if the commonalty of a state, enraged at the seeming indolence and inactivity of their rulers, were to overturn the commonwealth, the ensuing miseries of anarchy and confusion would speedily instruct them,

that the silent hand of government was only employed to shower plenty on them, and to guide them in the paths of peace.

FAB. XXXV. *The Lark and her Young Ones.*



ALARK, who had laid her young ones in a field of ripe corn, when she went abroad in the morning to seek for provisions, gave them a particular charge, to listen whether the farmer said any thing of cutting it. On her return in the evening, the young brood opened all their little throats at once to inform her, that the farmer had sent to his *neighbours* to reap the corn the next morning. Is that all? said the old Lark, then there is no danger; and went abroad the next morning, leaving the same instructions at home as before. At night she found her young ones more frightened than ever, and was informed that the farmer had applied to his *friends,*

friends, earnestly requesting them to begin the harvest the next day. She received this intelligence as calmly as the former, and took no other precautions than repeating the same orders: but in the evening, she was told that the farmer had been overheard saying to his son, *Jack*, it is in vain to wait for other people, so get your sickle ready, and we will begin to cut the corn to-morrow morning ourselves. Nay then, said the old Lark, we must fly off, as fast as we can: I never minded what you told me about his *neighbours* and *friends*, because I was sure they would not come; but if he thinks seriously of undertaking it *himself*, the business will certainly be done immediately.

M O R A L.

*Since friends are unfaithful, and neighbours unkind,
Why seek you abroad, what at home you may find?
Each man, in himself, has a friend at command,
Who is faithful, and hearty, and always at hand.*

A P P L I C A T I O N.

He who depends on the assistance of others, to perform what he is able to do himself, is sure to have his business neglected, and never can succeed in any undertaking. You might almost as well expect to subsist and live by another man's performing the offices of nature, and eating and drinking by proxy, as imagine that your affairs can be carried on, without your own stirring in them. How, indeed, can we have the conscience to imagine, that other people will be active in our interests, while we ourselves remain indolent and unconcerned about them? Such a temper subjects the owner of it to perpetual disappointments and losses. Either the business will not

be transacted at the time we desire, as they, into whose hands we have committed it, will chuse that occasion, which is most convenient to themselves; or if our agents should prove treacherous and dishonest, we shall certainly be defrauded. What folly therefore is it to hazard our fortunes, and expose ourselves to vexation and distress, when we have the means of wealth, ease, and independence in our own hands! If we are our own enemies, we shall never have a friend; but if we are our own friends, enemies are not to be dreaded.

FAB. XXXVI. *The Nurse and the Wolf.*



A NURSE threatened a child, who was bawling and crying, that unless he would be a good little boy, and dry up his tears, and hold his tongue, she would throw him to the Wolf. A Wolf, near the house, happening to hear this threat, waited impatiently at the door in expectation of prey: but soon after the child, being well rocked and lulled to sleep, the noise ceased, and the Wolf was obliged

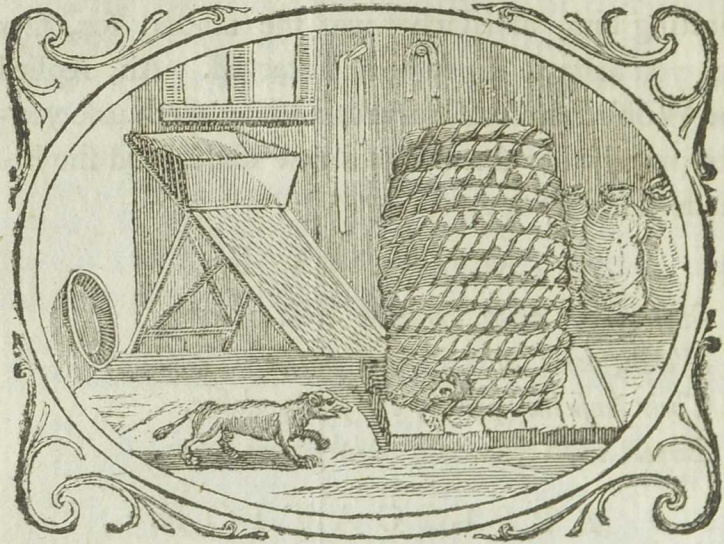
obliged to sneak back into the wood, vexed at the loss of so delicious a morsel. A fox accidentally meeting him, asked what was the matter, for, says he, you seem to me to be half starved. Ah, replied the Wolf, I am half starved indeed; the Nurse yonder promised to throw me a raw child, and she has made a fool of me.

M O R A L.

*Still by our wish, however wild or vain,
Words, looks, and actions, fondly we explain:
Their sense interpret by our strong desire,
Expect with confidence, with shame retire.*

A P P L I C A T I O N.

We are easily inclined to delude ourselves into a belief of any thing, which we desire may be true. The lover is apt to interpret every smile of his mistress in his own favour, to construe every kind look to his own advantage, and to imagine that all her wit and good humour is exercised to please him. The beauty too thinks that all mankind is dying for her, and foolishly believes all the romantic stuff which fops say to her, as things of course. The followers of the great deceive themselves with groundless hopes for ever. They reckon a smile, a wink, or a nod very auspicious omens, and a salute or a squeeze by the hand are with them certain tokens of speedy preferment. But how often do these and all other such vain dupes, too late repent of their having flattered themselves in vain! The lover is perhaps neglected by his mistress, the beauty deserted by her train of admirers, and the courtly dependant disappointed of advancement, obliged to retire into solitude, and unable to bribe the great man's porter with half a crown to let him in.

FAB. XXXVII. *The Mouse and the Weasel.*

A THIN hungry Mouse having crept through a narrow hole into a corn-basket, made such a hearty meal, that on his attempting to return by the same passage where he came in, he found himself so prodigiously crammed and swelled, that he could by no means squeeze himself through again. A Weasel beholding him at a distance pushing and struggling to no purpose, cried out to him with a smile, Remember, friend Mouse, that you was lean and half-starved when you got in at that small hole, and take my word for it, you will be lean and half-starved before you make your way out again.

M O R A L.

*Such the reward of avarice and theft;
Opprest with plunder, and no passage left,
The sneaking varlet must resign his prey,
And think it gain — to steal HIMSELF away.*

APPLICATION.

Covetousness never produced one noble sentiment, or insured the least degree of happiness. It often urges the avaricious to break through the rules of justice, and then deprives them of the expected fruits of their iniquity. It has happened even to monarchs, that inroads on the possessions of others have tended to the detriment of the aggressor; who has been obliged to resign the rich spoils obtained by unjustifiable hostilities. But to what an unspeakable mortification does such intemperate avarice necessarily expose us? We are not only convicted of the rankest injustice, but are also constrained to forego the advantages which seduced us from integrity, and refund our ill-gotten wealth with a very bad grace; a punishment which providence has wisely annexed to acts of violence and fraud, as the best security of the possessions of the just and virtuous, against the attempts of the wicked.

FAB. XXXVIII. *The Two Bitches.*

A BITCH, about to whelp, intreated another Bitch to favour her with her kennel, during the time
of

of her lying-in, which was readily agreed to. At the end of her month, she begged her friend to indulge her some time longer, and this request also was granted her. But at the expiration of the term, when the landlady came to take possession of her kennel again, the deceitful guest, who was now securely settled there, received her with a surly snarl, and all her puppies began to bark and growl at her. Madam, said the Mother-Bitch, you must not come here, unless you can drive out me and all my litter of whelps: which if you attempt, we shall all fly upon you and tear you to pieces.

M O R A L.

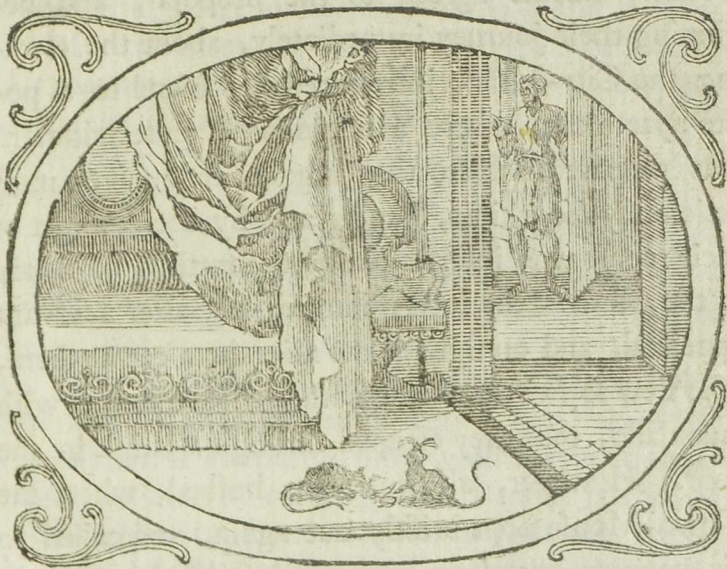
*Thus treach'rous knaves, who make deceit a trade,
At first implore, and then abuse our aid:
First beg, then steal; and now more potent grown,
The borrow'd favour challenge as their own.*

A P P L I C A T I O N.

It is the nature of base minds to work themselves into our confidence by artifice and cunning, and afterwards to abuse our faith by doing the most open acts of violence. Wherefore it behoves us to be very cautious, whom we trust. A fawning, cringing suppliant is most probably a concealed villain; and his present humility is merely affected, in order to lay a surer foundation for future tyranny and oppression. Total distrust, and idle suspicions of every person that applies to us for assistance, are not indeed to be cultivated; since they would incline us to shut our ears, and harden our hearts, against the calls of humanity and the cries of distress: but, on the other hand, a confidence too blind and secure, will lay us open to the greatest inconveniences. We cannot, indeed, be too cautious how we put ourselves

ourselves so entirely into the power of others, as to trust them with all our possessions; and perhaps nothing can excuse our voluntarily involving ourselves in such a dangerous situation, as that, in which another's breach of faith would be attended with the utter ruin and destruction of ourselves and our families.

FAB. XXXIX. *The City Mouse and Country Mouse.*



A SPRIGHTLY Mouse of the Town once went down on a visit to a Mouse of his acquaintance at his cottage in the Country. The Country-Mouse entertained him as hospitably as he could, and produced the best which his house afforded; yet the Town-Spark turned up his nose at every thing which came upon table, and disdained to soil his whiskers with such plain homely fare. At length, perceiving his country friend somewhat hurt at his behaviour,

behaviour, he said thus: What a horrid place is the Country! It is absolutely impossible for a Mouse of quality to make a meal in it. The Town is the only place to live and eat in. I am sure that an old acquaintance of mine must have more sense and spirit than to like such a life as this; so prithee, my dear friend, let us set out for the Town together this moment, and I will engage to treat you this very night in the most elegant manner. The Country-Mouse agreed to the proposal, and beginning their journey immediately, about the evening the City-Mouse introduced his friend to a polite apartment, where a magnificent entertainment was prepared. Here they regaled themselves most deliciously for a time, but by and by the comfort of their repast was interrupted by the rattling of a key in the wards of the lock; immediately after a servant appeared, and on sight of the mice set a cat at them, who flew so swiftly towards them, that it was with much ado, that they escaped through a chink in the floor. However, all was soon hushed, when the Town-Mouse popt briskly out again, and called to his country friend to come and finish his supper. He, scarce recovered from his fright, at length ventured to sneak out; but could not help asking, whether mice, who led a town-life, were often subject to these alarms? O, every day, said his friend, there is nothing in them. Every day! replied he, then much good may do you with your high life and fine entertainments! for my part I had rather nibble in security at a rusty old cheese-paring at my hole in the country.

M O R A L.

*Heav'n in one mould the kindred fate has cast,
Of men of dignity and mice of taste;
Traps, dangers, terrors are alike their lot,
Scar'd if they scape, and worry'd if they're caught.*

A P P L I C A T I O N.

How often are we deceived by the specious shews of splendor and magnificence! for however alluring the temptations of grandeur may appear, we shall discover by experience that they are so many shining mischiefs, calculated to destroy our peace of mind, and to draw us on to our ruin. What a poor exchange does he make, who gives up ease and content in an humble situation, to engage in difficulties, and encounter perils in affluence and luxury! If every delicious morsel swallowed by the glutton, and every sensual delight enjoyed by the libertine was to be purchased by the enduring a certain number of stripes, or being put to some other torture, should we not think him a madman, or something worse, who would buy his pleasures at so dear a rate? And yet the misfortunes attending him, who leaves a comfortable retreat to mix among the luxurious great, are no less certain or severe. The ploughman in the field, who labours for the small pittance of his daily pay, possesses more content, and earns his bread with less uneasiness and fatigue, than the man who hunts levées to obtain wealth and preferment. Riches properly used are, indeed, very conducive to ease and happiness, but if we resign any comfortable enjoyments to procure them, or abuse the possession of them by riot and intemperance, we resign the end for the means, mistake the shadow for the substance, and convert the instruments of good fortune into the engines of anxiety and sollicitude. How many country-squires, like the Mouse in the
fable,

fable, have repented their being tempted to take a journey to town, and have never regained their former tranquillity till they took a journey into the country again!

FAB. XL. *The Tortoise and the Eagle.*



A TORTOISE, weary of crawling along like a snail, publicly proclaimed, that whoever would take him up into the air should be rewarded with all the riches of the red sea. The Eagle accepted the offer, and having carried him to a great height, demanded the reward; when finding the whole to be an imposition, he dropt the Tortoise on a rock, which dashed his shell into a thousand pieces, and utterly demolished him.

M O R A L.

*Knaves may deceive; but knaves and fools are they,
Who proud to soar, like eagles, for a day,
On the frail wings of short-liv'd falshood rise,
But soon detected, rue their flimsy lies.*

APPLICATION.

Though falsehood, from it's nature, requires uncommon art and dexterity to conduct it with success, yet folly and guilt are so allied to each other, that they are frequently complicated; and it very often happens that lies and impositions are framed, so very absurd and ridiculous, that the inventors and reporters of them are sure to be detected. Deceit and cunning are oftener the means of deluding the practisers of those arts, than those on whom they are practised; and are daily found to conclude in the punishment of the villains themselves. There is a simplicity in truth and virtue, which never leads us into difficulties, but points out to us the plain and safe way; but when once we are involved in the intricate mazes of fraud and falsehood, we bewilder ourselves with our own lies, and cannot discover the folly of them, till they have betrayed us to our ruin.

FAB. XLI. *The Wind and the Sun.*

THE Sun and the North-wind disputing which was the most powerful, it was at last determined

mined that they should try their force, each in his turn, on a traveller; and that whichever first obliged him to throw off his cloak, should be allowed the superiority. Accordingly the North-wind first attacked the poor wretch with a dreadful hurricane, but though he blew till he almost cracked his cheeks, it was all in vain; for at every blast, the traveller wrapt his cloak about him so much the closer. At length the sun broke forth, and after having dispelled the storm, darted his rays on the traveller with such heat and vigour, that the poor fellow beginning to grow intolerably hot, and to sweat and pant for breath, cast off his cloak, and sat down under a shady oak, to cool himself.

M O R A L.

*The stubborn mind, that like the restiff horse,
Defies the rude attacks of blustering force,
Passive and mild will own the gentle sway
Of soft persuasion, and by choice obey.*

A P P L I C A T I O N.

The exercise of mild and humane discipline is a better method of working on the tempers, and inclining the minds of men to our purpose, than boisterous fury and violence. When it is discovered that we intend to force people into our measures, they immediately prepare for resistance, and arm themselves against our attacks: the more strongly we assail them, so much the more strenuously do they exert their efforts to repel us: but when we seem to fall in with their own inclinations, and use the gentle arts of soothing them to our purposes by mildness and benevolence, the generous sentiments of gratitude are kindled in their breasts, and they
use

use their utmost endeavours to oblige us. Violence and force are the savage instruments of barbarians, but civilized people work on the passions and dispositions of one another by mutual acts of benevolence and humanity.

FAB. XLII. *The Frog and the Fox.*



A FROG, intending to turn quack-doctor, leapt out of a lake, and proclaimed to the beasts, that he was able to cure all diseases. He uttered solemn discourses on the murrain among sheep, delivered lectures on the diseases of horses, and made grave harangues on the distemper among the horned cattle. His formality imposed upon the unthinking beasts, and several of them were about to apply to him for prescriptions, when a shrewd Fox stepped up to him, and asked him, where he took his degrees in physick? You a doctor! contined the Fox; then why do you not cure that wan face, and speckled belly,

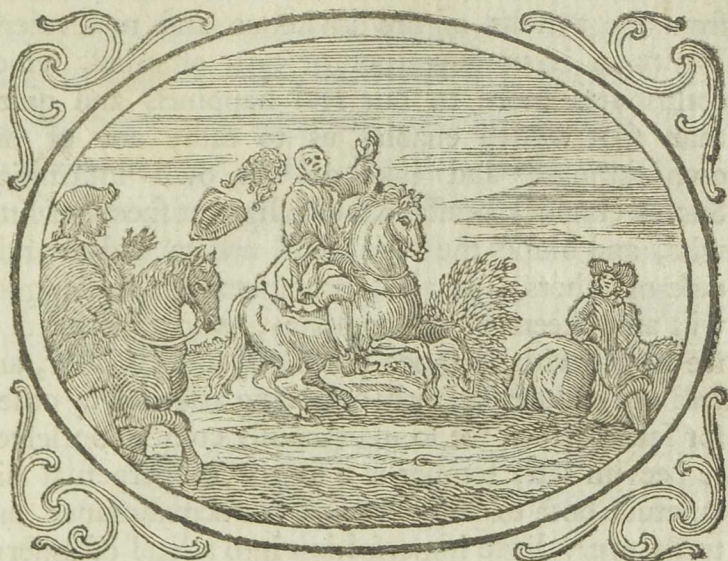
belly, that looks as loathsome as a leprosy? For my part, I shall never believe you capable of healing others, till I find you can provide some remedy for yourself.

M O R A L.

*But that his big pretence is all a lie,
Tell me what mortal quack would ever die?
Cures for old age he boasts, and strength abated,
Feeble himself, grey-bearded, and bald-pated.*

A P P L I C A T I O N.

Whenever we hear bold promises and confident assertions, we should give no credit to them, till we have duly examined the abilities of him who makes them to perform them: but if we find that he is himself in need of that assistance, which he offers us, we may be sure that it is not in his power to give it. A father would never trust the education of his child to an ignorant wretch, who could not read, though he should profess to teach all arts, sciences, and languages; or put him apprentice to a mechanick, who could not work at his trade, though he should boast that he was the best and completest artist under the sun. Yet fraud and imposition, and *quackery* (as we may call it) in all professions is very common, and deceives great numbers, who give too much credit to the pompous professions and impudent falsehoods of the practitioners. Wherefore we cannot be too much upon our guard against ignorant pretenders to skill and excellence in every branch of knowledge, and should be taught by their own cautions, *to beware of COUNTERFEITS, for such are abroad.*

FAB. XLIII. *The Bald Knight.*

A CERTAIN bald Knight covered his head with a periwig made in imitation of his own hair. But being out one day hunting, in the middle of the chase a high wind arose, and carried off his false locks. The sight of his bald pate set all the company laughing; and the facetious old Knight joined in the laugh, saying, how can I be surpris'd at any borrow'd hair's flying off my head, when I could not keep my own there?

M O R A L.

When the loud laugh prevails at your expence,

All want of temper is but want of sense:

Would you disarm the sneerer of his jest,

Frown not, but laugh in concert with the rest.

A P P L I C A T I O N.

Good humour is so essential a requisite to all agreeable conversation, that it never fails to endear the possessors of it to their friends and acquaintance:
besides

besides which it creates a perpetual tranquillity in the owner's breast, and shields him most effectually from the attacks of the invidious and malevolent. But there is no disposition or turn of mind, which contributes more to our real happiness and quiet, than that which enables us to railly any of our own failings, and joke on our own infirmities. Such a conduct forestalls the malignant sneers of little wits, and blunts the edge of ill-nature and the ridicule of others. It also recommends us to the good will and esteem of the company, who are pleased to see us act with so much pleasantry and candour, and will not endure patiently our being attacked by others for faults which we so ingenuously confess ourselves. A peevish testy temper is a source of perpetual disquietude both to ourselves and our acquaintance, and turns every little imperfection into a load of misery; but a chearful lively disposition renders life agreeable, and apologizes for all our faults and infirmities.

FAB. XLIV. *The Ass in the Lion's Skin.*



AN Ass, accidentally finding a Lion's skin in the forest, put it on, and in this disguise came into

into the meadows, where he terrified all the flocks and herds, and drove them all before him. Soon after the Countryman to whom he belonged came out to look for him, when the Afs, thinking to deceive his master also, ran furiously at him, and set up a counterfeit roar. But his long ears unfortunately sticking out, his master laid hold of them, and drubbing him soundly with a stout oaken plant, soon convinced him that he knew the difference between an Afs and a Lion.

M O R A L.

*The Bully thus, bluff, insolent, and loud,
Seems a brave fellow to the senseless croud:
But let your cudgel o'er his shoulders pass,
And the Mock-Lion proves a genuine Afs.*

A P P L I C A T I O N.

Impudence and ignorance are so often joined together, that it is no uncommon thing to meet with the most despicable wretches assuming the name and quality of their superiors; and so blind and heedless are the generality of mankind, that impostures of this sort pass very smoothly on them, till some person of more than ordinary penetration detects the fraud, and punishes the impostor. Indeed, those who take up characters that do not belong to them, are in a state of continual danger, since they are for ever liable to be discovered, as their behaviour will not stand the test of sound judgment, however it may impose upon the ignorant multitude. The footman may put on his master's cloaths, and swagger in ale-houses, but his air and conversation will soon betray him to a real gentleman: the illiterate coxcomb may affect hard words, and amaze the ignorant, but never will impose upon scholars. In a word,

word, the most contemptible of men may ape the manners of the worthiest, but however secure they may think themselves in their disguise, the long ears will stick out, and expose them to disgrace and ridicule.

FAB. XLI. *The mischievous Dog.*



A CERTAIN curst Cur was so very mischievous, and bit so many people, that at last his master, in order to put every one on their guard against him, fixed a heavy clog to his neck. But the silly Dog, thinking this collar a mark of distinction, grew so proud of it, that he would not associate with his fellow-curs, but snarled and growled at them with the utmost contempt. At length one of his old acquaintance stepped up to him, and said thus. You are a vain puppy, and a great fool into the bargain; for that troublesome clog, which you are so proud of, was tied round your neck, not as a token of honour, but as a mark of disgrace.

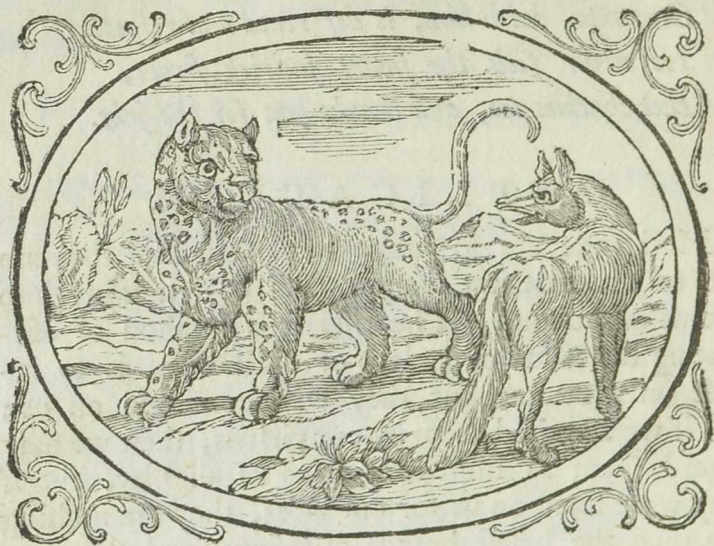
M O R A L,

M O R A L.

*The vain pert coxcomb how shall we correct?
 Contempt, with him, is def'rence and respect.
 He never feels the smart satirick stroke,
 But chuckles too, and thanks you for the joke.*

A P P L I C A T I O N.

Most men are so prone to vanity, that they are apt to construe the very marks of ignominy into tokens of honour. The only true method of estimating the value of badges of distinction, is to reflect on what account they were conferred on us; and if we acquired them by our virtues, then we may regard them as illustrious signs of dignity, but if they were fixed on us for our vices, they are nothing else than the basest brands of infamy and disgrace. A malefactor might as well be proud of being burnt in the hand, or vain of the halter round his neck, as a peer glory in a title or a ribband, if he gained it by vice and corruption. There are times, in which the pillory, the stocks, and the gallows are employed as the instruments of martyrdom, and honours and dignities are bestowed on the unworthiest and most infamous among men. In such a period, poverty and disgrace are the ensigns of virtue and merit, and the oppressed good man, while he sees triumphant villainy exulting in tinsel glories and fancied superiority, contemplating at the same time the means by which they were obtained, considers the shining appendages of the star and garter or the collar of an illustrious order as tokens of abasement.

FAB. XLVI. *The Leopard and the Fox.*

A She-Leopard, full of conceit and affectation, prided herself exceedingly on the charms of her person, and expressed the utmost contempt for all her fellow creatures. What frightful ordinary things, cried she, are all the other beasts of the forest! and what is the yellow skin of the lionsess herself compared to the fineness of my coat, so agreeably varied with the most beautiful spots? While she went on thus, surveying herself with admiration, and tossing her head in disdain of all other animals, a She-Fox, provoked at her insolence, stepped up to her, and said thus. Madam! you may give yourself what airs you please, but I would not be in your coat, as fine as it is, to take your mind along with it: and let me tell you, madam, that unless you take some pains to adorn that, as well as your outside, you will have but few admirers.

MORAL.

M O R A L.

To patch, to paint, to dress, and roll the eyes,

To tempt our sex, and all your own despise;

Chloe, while these your arts, your ugly mind

To all external beauty makes us blind.

A P P L I C A T I O N.

It is observed by a very great writer, that persons, who are deformed, commonly take pains to cultivate their minds, in order to recommend themselves to the world by the shining qualities of the understanding, and to take off the bad impressions we may receive from the uncouthness of their figure: It may also be observed too truly, that women of remarkable beauty are often so fully satisfied with their outward excellencies, that they totally neglect the improvement of their minds. They are apt to consider beauty as the only qualification requisite in their sex: and since they are endowed with it in such an eminent degree, they look down with disdain on females, less happy in the charms of their person. Beauty has undoubtedly great influence over the hearts of men, but wherever it is overrun with affectation and conceit, our admiration will soon be turned into disgust: while women of persons but tolerably agreeable, set off with good sense, and good-humour, will captivate the hearts of worthier men, and more effectually secure their constancy.



FAB. XLVII. *The Peacock and the Crane.*

A PEACOCK meeting a Crane, spread out his gaudy tail, and looked very contemptuously at the approach of such an ordinary bird. The Crane laughed at his foolish pride, and said, you shew a very fine tail indeed, master Peacock, but in spite of your fine feathers, I would not change conditions with you; for I can at any time take a bold flight almost to the clouds, while you are not able to lift yourself above a yard from the ground.

M O R A L.

*Worth makes the man, and want of it the fellow,
The rest is all but leather or prunella.* POPE.

A P P L I C A T I O N.

Pride, while it endeavours to exalt, commonly tends to lower the persons who are infected with it; but never renders them so very mean and ridiculous
in

in our eyes, as when it inspires them with a contempt of those who have more merit than themselves; besides which, the scorn with which they are apt to treat those who are their superiors in every essential circumstance, often draws from injured worth a reply of so much force as well as bitterness, as cannot fail of galling and touching them to the quick. It is one of the great evils of the capriciousness of fortune in this world, that “the learned pate often ducks to the golden fool;” but let not the wealthy idiot presume too much on his empty superiority, since any reproach or neglect thrown on the man of learning and genius will most probably be returned him tenfold; his very name will be rendered ridiculous, and himself thus transmitted, as a block-head and a coxcomb, down to the latest posterity.

FAB. XLVIII. *The Man and the Lion.*



A Huntsman and a Lion disputing together concerning the superiority, valour, and fortitude of their several species, they came at last to a grand monument,

monument, representing a Man with a Lion dead at his feet. The Huntsman immediately pointed at the monument, in support of the truth of his argument. Prithee, said the Lion, what proof is that? Men may carve what they please; but if Lions were carvers, you would, with more justice, have seen a Man lying dead under the paws of a Lion.

M O R A L.

*Truth, simple truth, perverted still we find,
As vanity or int'rest warp the mind;
While in each tale this maxim stands confess'd,
That both the parties love themselves the best.*

A P P L I C A T I O N.

It is very common with disputants to maintain their opinions by appealing to the same sort of evidence, as that called in by the Huntsman in the Fable. But as it is the wisdom of our law, in the determination of matters of property, not to suffer persons interested in the question to vouch for either party, so when any point is privately canvassed, or debated in conversation, we should only rely on such testimonies, as we may reasonably suppose to be unbiassed and impartial. Nothing is so difficult as to arrive at truth; and facts are as often misrepresented from ignorance or prejudice, as from an intention to deceive. *Europeans* are apt to consider the inhabitants of many other parts of the globe, as barbarous and unpolished: but, in resolving this question, might not a sensible *Indian* justly remonstrate, that We are rather to be considered as rude and uncivilized, who have confounded all simplicity of manners, disturbed the peace of whole nations, and carried all the horrors of murder, desolation, and war, into regions formerly blest with uninterrupted tranquility?

FAB. XLIX. *The Calf and the Ox.*

A Silly Calf, who was fattening up in a rich pasture-ground, frequently amused himself with insulting an old Ox, who was put every day to the plough. He boasted that he never was burdened with the yoke, or incumbered with traces; and that while the collar of the Ox was worn bare with labour, and his whole figure dirty and horrible, and not fit to be seen, that he himself was sleek and fat, and of a comely appearance. The old Ox returned not a single word to all this insolence; but a short time after, seeing the Calf led to the altar in order to be sacrificed, he bespoke him in these words. What has your wanton life brought you to? To the ax. Now, master Calf, I believe you would persuade me to secure a quiet life even by that labour and industry, you lately laughed at,

rather than by laziness and luxury, like you, to bring myself to an untimely end.

M O R A L.

*Thus oft th' industrious poor endures reproach
From rogues in lace, and sharpers in a coach :
But soon to Tyburn sees the villains led,
While he still earns in peace his daily bread.*

A P P L I C A T I O N.

Riot and extravagance, however alluring they may appear to a young mind, must conclude in misery and disgrace. We may indeed delight ourselves for a while with sensual enjoyments, and drown our apprehensions of the evil hour in debauchery ; but the horrors of poverty will too soon surround us, and deliver us up to the melancholy consequences of our misconduct. It is however one of the worst attendants on prodigality, that it not only brings us into distress, but often confounds all our notions of virtue. We despise those who labour hard to earn an honest livelihood, as abject wretches of no soul, and look upon our own luxury and profusion, as a mark of our superior spirit. We should do well to repress contempt so ill-grounded : for it is more than probable, that a dissolute life will involve it's followers in such misfortunes, that they will heartily wish they had submitted to the drudgeries they despised, rather than have devoted themselves to ruin by idleness and extravagance.

FAB. L. Jupiter *and the Camel.*

A DISCONTENTED Camel complained to Jupiter of the unhappiness of his lot, and beseeched the god to vouchsafe him a pair of horns, like the bull, to defend him against the attacks of other animals. Jupiter laughed at his simplicity, and not only denied his petition, but cropt his ears for the folly and impertinence of his demand.

M O R A L.

*Happy the man, without a wish for more,
Who quietly enjoys his little store:
And knows to heav'n with gratitude to pay
Thanks for what's giv'n, and what's ta'en away.*

A P P L I C A T I O N.

There is no lesson of more consequence to our welfare and happiness, than that plain, but golden precept, *To know when we are well*: discontent not only poisons our enjoyment of all the pleasures and conveniencies of life, but very frequently defeats it's

own purposes, and while it urges us to aim at some imaginary addition to our happiness, deprives us of the possession of real blessings. Intemperate cravings, and unconscionable demands seldom fail to move the anger or ridicule of those to whom we address our petitions; and we are dismissed with contempt, or perhaps incur punishment. But to repine at the regulations of nature, and distributions of providence, in external circumstances, is of all our uneasinesses the most blameable. That person's temper must be very ill-governed, that is liable to be ruffled about the make of his person, the height of his stature, or the dye of his complexion. Among the ladies, who are particularly solicitous in these matters, any absurd efforts to mend the work of nature is often attended with very ill consequences; and many an agreeable woman, by resolving to be a remarkable beauty, has destroyed her natural bloom, and brought on the withered appearance of age and ugliness.

FAB. LI. *The Crow and the Pitcher.*



A Crow, exceedingly thirsty, at length found a Pitcher with water in it, but so near the bottom,

tom, that it was impossible for him to run his head far enough into the Pitcher to drink a single drop. The Crow, instead of being mortified at this disappointment, immediately cast about for some other means of getting at the water. He first endeavoured to throw down the Pitcher, but wanted strength enough to accomplish it. At length gathering up the pebbles from the sand, he threw them into the Pitcher one by one, till the water was by this method gradually raised to the top, and gave him an opportunity of gratifying his thirst.

M O R A L.

Submit not to despair, tho' baffled once:

Necessity gives genius to a dunce.

A P P L I C A T I O N.

It is incredible how much may be done by diligence and assiduity. The present state of the world, enlightened by arts and sciences, is a living proof, that difficulties, seemingly insuperable, may be surmounted, and undertakings imagined to be impossible, accomplished. This consideration ought to be no mean spur to industry and application. We are not acquainted with the strength of our own minds, till we exercise them, nor to what lengths our abilities will carry us, till we put them to the trial. Men, who want resolution, often desist from enterprizes, when they have more than half effected their purpose: they are discouraged by difficulties and disappointments, which ought rather to excite their ardour, and redouble the vigour of their efforts to succeed. Let any one, who admires the patience and ingenuity of the Crow in the fable, consider with attention the structure of

a common engine to raise water. Let him observe the intricacy of the machinery, and behold in what vast quantities one of the heaviest elements is forced out of it's course; and then reflect how many experiments must have been tried in vain, how many obstacles must have been overcome, before a frame, of such wonderful variety in it's parts, could have been put together. After which let him pursue his own enterprizes, not without hopes of success in the end, while he supports the spirit of industry by considering how much may be done by patience and ingenuity.

FAB. LII. *The Lion and four Bulls.*



FOUR Bulls once joined in an offensive and defensive alliance. A Lion, who used frequently to see them feeding together, looked upon each of them as a precious morsel, but was afraid to attack so formidable a body. At length, the

the Lion artfully contriving to raise quarrels among them, the Bulls refused to have any concerns with each other, and soon came to a total separation. Upon this, the Lion, glad of an opportunity to take them singly, devoured them all four one after another.

M O R A L.

Combine! ye sons of freedom, ah, combine!

The people are invincible, who join:

Factions and feuds will overturn the state,

Which union renders flourishing and great.

A P P L I C A T I O N.

Friendship, as it is one of the greatest blessings, is also the common interest of mankind. The mutual return of good offices, is the most solid foundation of our happiness, and there is no person, however rich, great, or powerful, who does not sometimes stand in need of the assistance of his fellow creatures. Whenever we are guilty of any violation of friendship, we shake the very basis of our interest, and every true friend offended or removed, is a pillar taken away that contributed to support it. It behoves us therefore, as well from generosity of sentiment as from an attention to our own good, to strengthen every bond that ties us to our friends; and particularly to shut our ears against the black tales of incendiaries, who mean to destroy our happiness, in order to promote their own dark purposes: For we may take it for a rule, that whenever a man is extremely assiduous to vilify one friend to another, he means no good to either.

FAB. LIII. *The Man and his Goose.*

A Goose, belonging to a certain Farmer, laid a golden egg every day. But the Farmer, not satisfied with thus accumulating riches by degrees, and resolving to grow rich all at once, cut the poor Goose open, and found in her inside——nothing.

M O R A L.

*Nurse of intemp'rate wishes, foe to rest,
Thus avarice tortures whom the gods have blest:
Their plenteous gifts the miser thinks too small,
Impatient grasps at more, and loses all.*

A P P L I C A T I O N.

No passion can be a greater torment to those who are afflicted by it, or more frequently mistakes it's aim, than insatiable covetousness. It makes men blind to their present happiness, and conjures up ideal prospects of increasing felicity,
which

which tempt the deluded followers to their ruin. The Punishment is indeed very well adapted to the offence; and it seems to be wisely regulated by the decrees of providence, that they, who by their conduct shew themselves insensible of the bounty of heaven towards them, should be made the instruments of their own perdition. What miseries does such an avaritious disposition bring upon us! It throws us from the very top of our hopes to the lowest gulph of despair, and leads us on to give up the enjoyment of that wealth, which we covet above all other blessings, for the most abject poverty; with the additional torture of reflecting, that we have ourselves been industrious to compass our own destruction.

FAB. LIV. *The Fox and the Tiger.*



AN archer, coming into a forest, shot his arrows so thick and so sure among the beasts, that he slew several, and wounded many more. Upon this, the Tiger, stepping forward, ordered all the other
beasts

beasts to withdraw, boasting that he would soon put an end to the war, and punish the insolence of so insignificant an enemy. The words were scarce out of his mouth, when the archer, taking sure aim, shot a bearded arrow into his side. The Tiger immediately ran away, howling with pain and anguish, and endeavouring to draw out the dart; till he was stopped in his flight by the Fox, who asked him, with a sneer, who it was that could have wounded so strong, and so valiant, an animal? Alas, said the Tiger, I now find too late, that mere strength avails little in competition with art. That man yonder, an animal whom I could tear to pieces in an instant, has had sufficient skill and dexterity to give me a wound, which I fear will prove mortal.

M O R A L.

*They, who in strength alone confide,
Do but expose their weakest side:
Hence, fools! beware whom ye provoke,
The thickest skulls are soonest broke.*

A P P L I C A T I O N.

Mere corporal strength, unassisted by wisdom, is not very formidable to our adversaries, or any certain protection to our friends or ourselves. In the art of war itself, much more is effected by stratagem than force; nor can any people, however valiant and robust, gain considerable advantages without calling in the aid of sound policy. A confidence in our natural strength may induce us to expose ourselves to dangers; but will never carry us through them with safety, or even credit, unless art and skill be added to our ability and courage. It is a lesson,
well

well worthy the consideration of the gentlemen of the army, that knowledge is as necessary in their profession as valour: for the very idea of great generalship includes in it various branches of science, not to mention, that the mere hardness of the head is but a poor defence against a bullet.

LV. FAB. *The Oak and the Reed.*



AN Oak which stood by a river-side, being torn up by the roots, by a violent storm, was carried down the stream; and in its course being accidentally entangled among some reeds, demanded with astonishment, how any thing so weak as they were, could stand against the fury of an hurricane, which had blown down an Oak? To which one of the Reeds with a shrill voice replied, that they had remained safe by yielding and giving way to the tempest: from whatever corner the wind comes, (said he) we bend before the blast; nor is it
any

any wonder that you have fallen, who vainly attempted to make an obstinate resistance against the raging of the elements.

M O R A L.

*Ye! by the insolence of Pow'r oppress,
Seek not to quell, but how to bear it best!
Their mightier force while vainly ye oppose,
Ye but assist the malice of your foes.*

A P P L I C A T I O N.

As it would be an act of madness to attempt to demolish a stone wall by running forcibly against it, or to assail those, provided with swords and fire arms, merely with the natural weapons of flesh and blood; in like manner it is the highest imprudence to make any vain and impotent opposition to those, whose power, force, and authority are considerably superior to our own. Our absurd obstinacy, and weak efforts to thwart their measures, only contribute to irritate them still further, and to draw their fury on us with redoubled violence. On the other hand, complacency and pliancy of temper may most probably tend to mitigate their rage; and indeed in case of attacks from overgrown power, such temperate behaviour cannot be accounted pusillanimity, but prudence, while the ridiculous attempt of endeavouring to repell force by weakness, must be termed rashness rather than courage; as will always appear too plainly from the melancholy difference in the situation of each party, when the storm is blown over.

FAB. LVI. Hercules and the Carter.



A Country-fellow's cart was stuck in a deep slough: upon which the lazy looby threw himself flat on his face, and implored the assistance of Hercules, to get it out again. A voice was soon heard thundering in his ears, to this purpose. Get up, you idle Rogue, whip your horses lustily, clap your shoulder to the wheel, and *then* call for help from Hercules.

M O R A L.

*Inactive wishes are but waste of time,
And, without efforts, pray'rs themselves a crime:
Vain are their hopes, who miracles expect,
And ask from heaven what themselves neglect.*

A P P L I C A T I O N.

Mankind, indolent and discontented, are very apt to murmur at the dispensations of providence, and to call for divine assistance to extricate them from

from their difficulties, when it is in their own power to accomplish what they desire. They, who will not stir a finger to promote their own interest, have little title to expect any foreign assistance: but when they have exerted their utmost skill and assiduity, their prayers, if there is need for them, will be enforced by every argument drawn from their own merit, and the compassion of those to whom they make their application. Industry includes in itself this double blessing: It commonly enables us to gain the point we aim at; and in that case heightens the relish of our enjoyments, when we consider that we have attained them by our own art and perseverance: but if we should happen to fail in our endeavours, it excites the pity of those who are able to serve us; and gives a grace to our petitions for assistance and relief.

FAB. LVII. *The Satyr and the Traveller.*



A Satyr meeting a poor Traveller in the woods, covered with snow and almost perishing with cold, took compassion on him, and carried him to his

his cave. There the Satyr, observing him to breathe frequently on his hands, asked him what was the meaning of his doing that? To warm them, replied the Traveller. A little while after the Satyr observing him blowing on some hot gruel he had set before him, again demanded the meaning of his doing that? To cool it, replied the Traveller. At this answer the Satyr rose in a rage, crying out, villain, get out of my cave this instant! I would not sit a moment with a creature capable of blowing hot and cold.

M O R A L.

*With such an inmate who would be perplexed,
One hour all coldness, and all heat the next!
Who would his feverish shiv'ring fits endure,
That ague of the heart, no drug can cure?*

A P P L I C A T I O N.

People of a double heart, and variable temper, are false friends and disagreeable companions. The infirmities of our temper, may indeed plead some excuse from education or constitution, but unsteadiness in morality argues a vile disposition in the heart of it's owner, and will be fatal to those who have any dealings with him. Beware therefore of forming any connections with those, whom you have reason to suspect of such base practices. Take it for granted that he who affects uncommon ardour to serve you as a friend at one time, and treats you with coolness and indifference at another, has no real regard for you at the bottom. He likewise, who construes the same action two ways, and puts a different gloss on it, according as it may serve different purposes, is a dangerous companion,
and

and the best precaution which you can take for your own security, is to discard him as soon as possible.

FAB. LVIII. *The Travellers and Bear.*



TWO men, taking a journey through a wood, agreed to support each other in any dangers they might encounter. They had not gone a great way before they were terrified with the sight of a Bear, upon which, one of them, being active and nimble, swarmed up a tree in an instant. The other, being left to shift for himself, fell flat upon his face, and held his breath. The Bear came up to him, and smelt about his head and ears, but not discovering any marks of life, and that beast never preying upon carcases, he walked quietly away again without doing him any hurt. When the Bear was retired, the man rose from the ground, and his fellow-traveller descending from the tree, asked him with a smile,

smile, what it was that the Bear whispered in his ear? I will tell you what, answered the other: He advised me never to go a journey with such a faithless poltroon as you again.

M O R A L.

*With caution on all foreign aid depend,
Nor take each chance companion for your friend;
Wretched the man with in such league allied,
Whose faith and truth last only till they're try'd.*

A P P L I C A T I O N.

Whenever we embark in any undertaking with another, it behoves us to examine his fidelity with great diligence, since the success of the enterprize may be defeated by his breach of faith, and we may be exposed to the worst dangers, however honourably and warily we may have acted ourselves. How many have been ruined by placing too much confidence in unworthy associates, who have either betrayed them in the most prosperous circumstances, or deserted them in time of distress. It is very rare to meet with men of sufficient constancy to stand firm in the hour of danger, and to refuse to provide for themselves without consulting equally the safety of their fellow adventurers; wherefore few, very few, should have such an unlimited confidence placed in them, as that their unsteadiness or infidelity should be attended with the hazard of our lives and fortunes.



FAB. LIX. *The Lion in love.*

A Lion fell in love with a countryman's daughter, and demanded her of her father in marriage. The fellow was shocked at the thought of marrying his daughter to a beast, but observing the Lion beginning to growl, and give a horrid grin, he answered him thus. To be sure, Sir, I should rejoice at marrying my daughter to the king of the four-footed creation, and should be proud of such an honourable alliance: but then I must intreat your majesty to let me cut off your claws, and pull out your teeth, for I am sure the very sight of them would fright the poor girl to death. The Lion, doating with fondness, consented to the proposal; which was no sooner put into execution, and his claws cut off, and his teeth pulled out, than the countryman snatched up a huge

a huge club, and knocked the poor beast on the head.

M O R A L.

*However fond, and in the tenderest hour,
 Poor lover! still keep something in thy pow'r:
 Be sure, the treach'rous fair with all her charms
 Means to enslave thee, if she first disarms.*

A P P L I C A T I O N.

Love is said to be blind: and this maxim is in no instance more fully verified than in the power it has over our understandings. It leads men of the best sense into the grossest delusions, and subjects them to the vilest impositions. When we desire the possession of any thing with uncommon ardour, passion will not give our minds fair play; and we are willing to subscribe to any terms, however unreasonable, provided we can thereby obtain the gratification of our desires. It should however always be considered, that love can never insure any lasting happiness, unless it produces a reciprocal passion in the object of our affections: and we may be assured, that we have not compassed that desirable end, if the party beloved proposes terms injurious to our interest. Rather than listen to such proposals, we had better suppress our wishes; lest we should too late repent our ill-placed fondness, and find ourselves the miserable dupes of a ridiculous passion:



FAB. LX. *The hunted Beaver.*

A Beaver was once hard chased by the hounds :
 But he, well knowing that he was pursued
 merely for the sake of a certain part about him,
 which is of use in medicine, very sensibly bit off the
 part, and throwing it among his hunters, escaped
 with his life.

M O R A L.

*Th' advent'rous knight, who roams o'er Bagshot-Heath,
 With pistol cock'd, and threatens instant death,
 Seeks but your purse, how'er he storm and chase ;
 Then wisely pay your ransom, and be safe.*

A P P L I C A T I O N.

It is in vain to contend with violence, and an
 ineffectual resistance will only tend to double your
 sufferings. The preservation of our property is to
 be sure of very great importance, but the preservation
 of our lives is of more : and indeed when thieves
 are

are in our houses, and the pistol at our heads, we are all apt enough to cry out with *Scrub* in the play, "Spare my life and take all I have." When a powerful enemy marches into a country, it is better for the people to pay freely the contributions exacted from them, than to bring on themselves the horrible ravages of war, by refusing, what at last they may be compelled to comply with. Safety ought always to be purchased by any terms, that are honourable; and surely there can be no disgrace in yielding voluntarily to your persecutors, what you are certain they will otherwise take from you. When we are capable of making head against tyranny and rapine, we should endeavour to oppose them: but when we are too weak to assert our rights, quiet submission is the most tolerable misfortune.

FAB. LXI. *The Thunny and the Dolphin.*



A Thunny, closely pursued through the sea by a huge Dolphin, and within a moment of being

swallowed by him, threw himself into the rift of a rock, where indeed his death was no less certain. The Dolphin, eager to secure his prey, flung himself impetuously after him, and shared the same fate. The Thunny looking round, and seeing the Dolphin at his last gasp, spent the last remains of his own breath in these words. Now my death gives me no uneasiness, since I see him, who was the cause of it, doom'd to die with me.

M O R A L.

*No torture we feel, by oppression brought low,
Like the triumph and joy of an insolent foe:
And no pleasure so sweet, when we cannot escape,
As to see our destroyer himself in the scrape.*

A P P L I C A T I O N.

There is a kind of melancholy satisfaction in seeing the author of our miseries plunged into the same distressful circumstances with ourselves. It may be doubted indeed whether the giving way to the pleasure naturally arising in our breasts on such an occasion, is strictly justifiable: but surely they can with little justice reproach us, whose own guilt has in great measure been the cause of ours, and whose cruelty has urged us beyond human patience. However truly we may be censured, as yielding to the emotions of a revengeful temper, yet our crime has certainly this good effect, that it may be considered as a scourge in the hand of providence, to encrease the punishment of the haughty oppressor. Wherefore if nobler arguments should fail, an attention to their own peace of mind should persuade the great and powerful not to persecute their inferiors: for how can they endure their fall, if it should
ever

ever happen, when it is imbittered by the triumph of those very wretches, who were so lately the objects on which they exerted their cruelty and arrogance.

FAB. LXII. *The Partridge and the Cocks.*



A Farmer, having taken a Partridge, put him to feed among some Cocks. They according to the fierceness of their nature, fell upon the poor Partridge with the utmost violence. This treatment gave the Partridge a great deal of concern, thinking that they used him so ill because he was a stranger, and a bird of a different species. But soon after seeing the Cocks fighting among themselves, he comforted himself with reflecting that it was no great wonder that they fell so unmercifully upon him, since they were so apt to attack one another.

M O R A L.

*Treat not a foreigner with barb'rous pride,
Mock not his accent, or his garb deride :
For peace at home that people ne'er shall find,
Who wage eternal war with all mankind.*

A P P L I C A T I O N.

Affability and courteous behaviour endears us to our fellow-creatures, while a rude disposition and savage treatment, render us the object of general aversion. No virtue was more universally practised, or more strongly recommended, by the antients, than a mild conduct to our companions, and an hospitable entertainment of strangers. They, who are unhappily divided from their own communities, and obliged to mix with ours, are in a situation, which calls in a particular manner on our humanity. To be guilty of any acts of cruelty to them, is therefore violating most essentially the laws of nature. Nothing does more honour to the English nation, than the toleration it allows to different sects and opinions. Low, and mean prejudices seem to be wearing themselves out apace; and perhaps the freedoms we allow to Jews, Quakers, Catholicks, and other sectaries, proceed from a turn of mind, so essentially happy as to be the cause of preventing divisions among ourselves, and of preserving us from civil wars.



FAB. LXIII. *The Fox without a Tail.*

A Fox, caught in a trap, escaped after much difficulty, with the loss of his tail. He was, however a good deal ashamed of appearing in publick without this ornament to his posteriors; and at last, having cast about for means how to avoid seeming singular and ridiculous in the eyes of his own species, he called together an assembly of Foxes, and harangued them in this manner. I have now, my brethren, desired your presence in order to make a proposal for the common welfare. I am sure you must all have experienced the great inconvenience of wearing tails. A tail is indeed so troublesome, and withal so disgraceful an appendage, that I docked my own, from a thorough conviction of it's ugliness and inutility, and doubt not but you will all, to a fox, follow my example. This harangue was

immediately answered by a fly old Fox, in these words: Brother, that you was in the right to part with your tail there is no doubt: and we will all make use of the same expedient, when it becomes as necessary for the publick welfare, as it has already been to your private convenience.

M O R A L.

*Gladly Sir Clumfy would the world persuade,
Not he, but all mankind are wilely made;
And might the purblind and the deaf advise,
'Twere better far to want both ears and eyes.*

A P P L I C A T I O N.

They, who pretend to advise what measures are most conducive to the publick welfare, are often guided entirely by their own private interest: but whenever they counsel any extraordinary innovations, or endeavour to change any established proceedings long used and approved, we may be almost certain that they have some other design, rather than the promotion of the general good. When new regulations are proposed, we should turn our eyes on those who propose them, and consider with attention, whether they have not some personal motives for their conduct, and we should be particularly cautious not to suffer ourselves to be imposed on by fine speeches and pretended patriotism: for he who is very sollicitous to bring about a scheme, not attended with any visible advantage to the community, must only mean his own benefit; or, like the Fox in the fable, when he has been caught himself in one trap, endeavour to catch us in another.

FAB. LXIV. *The Old Man and Death.*

AN Old Man carrying a load of faggots out of a wood, fatigued with labour, sunk under his burthen, and called on Death to come and deliver him from his miseries. Death to his great surprize, immediately appeared, and asked him what he wanted. Lackaday! said the old Man, startled at his grim bony figure, nothing at all, good fir, only that you will be so obliging as to help me to get this bundle of wood upon my back again.

M O R A L.

“ Oh with what joy would I resign my breath!”

The wretch exclaims, and prays for instant death:

The fiend approaching, he inverts his pray'r,

“ Oh grant me life, and double all my care!”

A P P L I C A T I O N.

Man is a weak inconsistent animal, perpetually partaking of the blessings of the divine providence,

and yet perpetually murmuring at it's dispensations; complaining for ever of the cares and miseries of life, and yet dreading nothing so much as the approach of death to his relief. He will indeed sometimes, in a peevish mood, call out on death, but if it was to appear to him in all it's horrors, there is hardly any situation, however wretched, that he would not prefer to it. But a wise and good man knows, that care must be his portion in this life, and knows also that it is his duty to endure it with patience. Labour, poverty, and disease, with numberless disappointments in our several pursuits must be expected and sustained; and he is the best and happiest man, who neither wishes for the approach of death, nor is afraid of it.

FAB. LXV. *The Cat and the Fox.*



A Fox and a Cat being one day in deep discourse together, the Fox was boasting how many tricks and artifices he was master of to secure himself at a pinch. The poor Cat said, that, for her part,

part, she had but one device, to which she could have recourse in time of danger. In the midst of their discourse, they were alarmed with the cry of the hounds: upon which the Cat immediately scrambled up to the top of a high tree, from whence she saw the Fox, in spite of all his fine tricks, made a prey to the dogs.

M O R A L.

*The sly politician may boast of his arts,
How his budget is full, and by cunning he's guided;
But the wise and the wary, less proud of his parts,
With a single expedient is better provided.*

A P P L I C A T I O N.

Plain good sense, and a downright honest meaning, are better guides through life, and more trusty securities against danger, than the low shifts of cunning, and refinements of artifice. The former is free and unembarrassed, and the methods to be pursued are so plain and direct, that we are never at any loss in reducing them to execution; while the ways of the other are so intricate and involved, that although they may seem plausible in theory, we find it impossible to follow them in practice. Simplicity of manners is the soul of integrity, and plainness of understanding is the main requisite to wisdom. Cunning is of a dark and entangling nature, and if perhaps it sometimes serves to puzzle and amaze others, it will in the end certainly bewilder ourselves. He who disdains to place his safety in those means of security common to the rest of mankind, will rarely find himself protected from evils which they endure, but rather subject himself to new ones, with the melancholy satisfaction of being the fool to his own devices.

FAB. LXVI. *The Angler and little Fish.*

AN Angler having drawn out a small Carp at the end of his line, the Fish intreated him to throw him into the pond again. I am now, says he, so very small that I shall discredit your table; but by and by, when I am grown a finer and larger fish, and shall be worth your taking, I promise to return to your hook of my own accord. No no, my little Carpling, replied the Angler, I am sure of you now, though you are but small: but if I once throw you into the pond again, I have no sort of security that you will ever come back.

M O R A L.

“ ’Tis a lesson that cannot too often be conn’d,

“ That a fish in the hand is worth two in the pond.”

A P P L I C A T I O N.

The instruction conveyed by this fable is so plain and palpable, that it scarce needs explanation. Hope

is indeed a relief in the time of sorrow, and a cordial to our distresses: but to put ourselves in the power of future events and chances, when the present hour favours our wishes, to give up a present benefit in uncertain expectation of a greater, is a folly, quite inexcusable. We are of course sufficiently subject to adverse fortune, and ought to guard against the unlucky changes that may happen: but he who refuses the advantages thrown in his way for the sake of expected contingencies still more in his favour, little consults the capriciousness of accidents not within his power, and seems to solicit the strokes of poverty and affliction.

FAB. LXVII. *The Young Man and the Swallow.*



AN extravagant thoughtless young spark, who had spent all his fortune even to the cloaths on his back, happening to see a Swallow in *December*, took it in his head, that the summer time was come, and immediately put his last coat and waistcoat

waistcoat into pawn. But hard weather coming on, one day when he was ready to perish with cold, happening to see the same Swallow lying dead in the field, he cried out in anguish, Oh unhappy bird! that hast been the cause of thy own and my destruction!

M O R A L.

*Weak striplings thus on dice their passions set,
Fondly drawn in by one successful bet;
But now trick'd, dup'd, and ev'ry shilling lost,
Perceive the odds against them to their cost.*

A P P L I C A T I O N.

Be cautious how you build vain hopes on one prosperous circumstance. Persons of small fortune should never risque it all on the credit of one flattering event. *One Swallow makes not summer.* The smiles of the great are often as uncertain as the weather itself: and many a young man, unacquainted with the ways of the world, has been entrapped by a gracious nod, or squeeze by the hand, and drawn into a servile dependance, which has ended in his ruin. They also, who have rendered their affairs desperate by imprudence or extravagance, are much inclined to dwell too fondly on one instance of good fortune, and to proceed with as much security, as if they were sure of its continuing for ever. They catch, like drowning men, at every reed to keep them up; but the weakness of their support, added to the violence of their efforts, only serves to plunge them still deeper in misfortune, and to make them curse their own weakness and credulity.

FAB. LXVIII. *The Lions and the Fox.*

A Lions being reproached by a Fox, that she brought forth no more than one whelp at a birth, replied thus. I produce but one, it is true: but then, friend, that one is a Lion.

M O R A L.

*Consider, when your acts you tell,
How much imports not, but how well.
To do no good, tho' oft it cost
Much labour, is but labour lost.*

A P P L I C A T I O N.

Vanity, while it takes every occasion to celebrate it's own praises, is often apt to mistake the objects of real merit, and to found it's fame on circumstances of no great importance. But nothing flatters our pride more essentially, than dwelling on the number of those actions which we deem meritorious. Artists especially are apt to consider the multiplicity of their productions

productions as an argument of the strength and facility of their genius, and to despise those, whose works being more elaborate, are consequently less numerous. But this is a very false measure of estimating their merit. By this rule, the builder of lanes and alleys and paltry cottages might surpass the noblest architect; the dauber of sign-posts might excell those, who had studied in the first schools of painting; and the writers of ballads and compilers of daily journals might outvie the most eminent poets and historians. But praise and reputation must be acquired by merit alone; nor can we any more ensure them by the quantity of our productions, than we can purchase fame itself by the yard or by the gallon.

FAB. LXIX. *The two Pots.*



TWO Pots, one of earthen ware and the other of brass, were carried down a river. The earthen Pot discovering some marks of fear, the brazen one bid him not be alarmed at the violence of

of the stream, for that he would stick close to him, and take care that he should not be bruised or hurt. No, no, said the earthen Pot, pray do not offer to come near me; your approach is what I most dread; I shall keep at as great a distance from you as possible, for whether the current drives me against you, or you against me, in either case I shall certainly be dashed to pieces.

M O R A L.

*Born to the comforts of an humble state,
Fly their embrace, if courted by the great,
Happy, to learn, how ill you can afford
The vast expence of how-d'yes from my lord.*

A P P L I C A T I O N.

We cannot be too cautious in the choice of our company; since upon our prudence in this circumstance, not only our fortunes, but sometimes our lives may depend: But we should be particularly guarded against the ill-judged ambition of associating with our superiors. What in them is oeconomy, in us would be the highest extravagance; and at the very time they honour us with their favours and protection, they are leading us on to our destruction. Many a man has been irreparably ruined by keeping what is called the best company; for whether he has given up his time in attending them, or more ridiculously pretended to make entertainments for them, in both cases he has too late discovered, that his thirst after friends among the great has undone him; and when his honourable acquaintance have entirely shattered his fortune, he has found himself at leisure to repent of his folly in a goal.

FAB. LXX. *The Boy and the Thief.*

A Thief, who was roaming about in quest of booty, saw a Boy weeping by the side of a well. He immediately made up to the Lad, and demanded the cause of his tears. Oh, said the Boy, crying as if his heart was ready to break, the rope is just now broken, and a golden tankard is dropt into the well. The Thief rejoiced at the news, threw off his cloaths with great haste, and jumped into the well: but in a little time came up again, after having searched for the tankard to no purpose. He looked about for the Boy, but to his great surprize, could neither find the Boy, nor his own cloaths; and discovered that the sly urchin was gone off with them, and had left him naked, to go down into the well again, and look for the tankard at his leisure.

MORAL.

M O R A L.

*Thus heav'n, in justice, wickedness to smother,
Has villains made the scourges of each other:
With their own arts afflicts the felon gang,
'Till all alike the guilty culprits hang.*

A P P L I C A T I O N.

Nothing gives more entertainment to honest men, than to see rogues become the instruments of each other's punishment. In these instances, justice seems to be in a merry mood, and to amuse herself with those frauds and villainies, which at other times excite her spleen and indignation. The same arts also which, when practised against the worthy part of mankind, were objects of our dread, are rendered matter of sport and merriment, when we behold them used by one villain to the detriment of another. It is indeed one of the chief punishments that wait on vice in this world, that an abandoned man is obliged to associate with the most infamous part of the species, to form intimate connections with wretches incapable of friendship, to put the most intire confidence in men void of fidelity, and to need assistance from those who plot against him. Thus he drags on a contemptible life, which is perhaps concluded by the hand of justice, on the impeachment of some of his companions and fellows in iniquity.



FAB. LXXI. *The Shepherd and his Dog.*

A Certain Shepherd had a mungrel Cur, to whom he trusted the care of his little flock, thinking him a very faithful Dog, and accordingly treated him with the greatest kindness. But the ungrateful Cur, though he was very well fed by his master, took occasion, every now and then, to devour one or two of the sheep. The Shepherd, discovering his treachery, resolved immediately to hang him; but just as he was going to tuck the Cur up, he howled forth a remonstrance to this effect. Why, my good master, would you destroy poor *Tray*? You know that I am an old servant; and if I have been a little in fault, do not hang me, but rather kill the Wolf, who is perpetually laying snares for your fold. Rogue! replied the Shepherd, you deserve hanging ten times more than the Wolf. For he openly professes

fesses himself to be my enemy ; but you, firrah, are daily diminishing my flock, under the pretence of being their guardian and my friend.

M O R A L.

*No wrongs so cruel wait on human life,
As those from friends, a kinsman, or a wife :
A sword within the scabbard sheath'd we know,
But start to find in friendship's guise a foe.*

A P P L I C A T I O N.

The common disappointments of our lives bring with them no pain, equal to that which we experience on the detection of a misplaced confidence. Nor indeed can there be a more essential injury done to us, or one which betrays a viler mind in him, who is guilty of it. There is something so base and abject in insinuating one's self into another's favour, merely to get him more fully into one's power, that a thief or an highwayman is scarcely a greater criminal. Friendship is the cordial of human life, the balm of society ; and he who violates its laws by treachery and deceit, converts it into the deadliest poison, and renders the defence and support of our steps our greatest snare and danger. It is not therefore to be wondered at, that a friend betrayed pursues the object of his resentment with uncommon acrimony. We are wounded in the tenderest part ; his crime is of the blackest die, and deserves the severest punishment.



FAB. LXXII. *The Boy and Fortune.*

A Boy sleeping on the brink of a well, Fortune came up to him, and waked him, saying, Get up, Child, and go about your business immediately; for if you should happen to tumble into the well, your friends and relations, instead of blaming your folly, would impute all the mischief to poor FORTUNE.

M O R A L.

*The bubble thus from pockets amply stor'd
Draws thousands forth, and stakes them on the board:
Ruin'd and dup'd, yet blames he not the vice,
But curses his ill luck, and damns the dice.*

A P P L I C A T I O N.

In the course of human affairs the strokes of fortune are sometimes very adverse and severe. Unexpected accidents destroy our hopes of advancement, or tumble us from the height of prosperity. Yet, it is certain, that men are too apt to complain
of

of the capriciousness of fortune, and to impute many evils to the perverseness of chance, which are the result of their own ill conduct. Few persons are so very unfortunate, as not to have more than one opportunity in their lives of promoting their interest. Let him therefore who complains of his ill fortune, reflect how often he has neglected her favours on former occasions, and whether his present distress does not proceed in great measure from his own folly, inattention, indolence, or imprudence. A wise man will subject himself as little as possible to the power of accidents; but he who carelessly gives up all his affairs to the determinations of fortune must not be surprised at the revolutions of her wheel, but endure her frowns, as well as her smiles, with an equal mind.

FAB. LXXIII. *The Stag and the Fawn.*



A FAWN once said to a Stag, pray, mother, since you are so much larger than the hounds, so much swifter, and by means of your horns so much fitter

fitter for battle, what can be the meaning that you are so extremely afraid of them? Because, Child, replied the Stag smiling, notwithstanding I possess all those advantages, I am frightened out of my wits at the cry of the dogs, and the moment I hear them open, cannot help running away for fear.

M O R A L.

*Try what we can, do what we will,
Yet nature will be nature still.*

A P P L I C A T I O N.

There is impressed on the minds of all men a particular bias and disposition, which, however thwarted and controuled, will break out on almost every occasion; and it is manifest from daily experience, that men can no more exchange their dispositions with each other than beasts of a different species. The hero, the statesman, the poet, the philosopher, and the mechanic, are as various in their turn of mind, as the lion, the fox, the ass, the ape, and the dog. It is therefore our duty to follow the bent of our genius in a laudable manner, and to check it no further than will conduce to turn it to our own and the public benefit. When nature has pointed out the path, which we should follow, we should not attempt to deviate from it, but be content to pursue our way by the light which she holds forth for our instruction. This method will certainly preserve us from error, and perhaps lead us on to fame: but if we obstinately endeavour to persist in another track, the predominance of nature will force us out of it, and render us the objects of derision and contempt.

LXXIV. *The Mole and her Dam.*

LA! Mama, said a young Mole, what a strange smell here is! A little while after she screamed out, Mercy on me! what a flaming furnace do I see before me! Soon after she cried out again, Dear Mama! was there ever such a horrid noise? I am stunned with the clatter of a thousand mills. Indeed, Child, replied her Dam smiling, if you talk in this manner, I shall imagine you have neither sight, ears, nor smell.

M O R A L.

*The Town-bred Miss at this incessant rate
Will rave, find fault, scold, chatter, scream, and prate:
While thus the trifler acts, what mortal dreams
She is not quite so silly as she seems!*

A P P L I C A T I O N.

Affectation may be said to be the root or spring of folly. There is scarce one species of ridi-

culous behaviour which is not immediately derived from it. He therefore who indulges himself in it, opens a door to a whole army of absurdities; and he who cures himself of affectation, cuts off a whole train of follies at one stroke. They who make use of it mean it for a kind of polish to their several excellencies. Men imagine that it adorns their sense and wisdom; and the ladies suppose that it sets off their beauty. But its effects are directly opposite. Affectation always derogates from genius, and diminishes the charms of beauty. If we pretend infirmities that we have not, to give credit to our pretences would be the properest punishment of such a ridiculous piece of affectation: but if affectation is used to cover defects, it only serves more effectually to expose them.

FAB. LXXV. *The Harper.*



A Wretched Fellow, who used to play on his harp, and sing catches to it in alehouses, where the common people were highly delighted with

with his music, took it into his head that he was a most admirable musician, and would needs exhibit his performance on the public theatre. But there, alas! the vile melody of his voice, accompanied with the dismal twang of his instrument, provoked the audience to such a degree, that the poor foolish Harper was universally hissed and pelted off the stage.

M O R A L.

*The dowdy thus, who in a program gown
Charm'd all the loobies in a country town,
With hoyden air her beauties brings to court,
And makes for belles and maids of honour sport.*

A P P L I C A T I O N.

There is an analogy between the circumstances of the highest and lowest among mankind, which is very much calculated to flatter that pride and vanity, so incident to human nature. The same parts are acted, in a different sphere, by a circle of courtiers and a company of beggars. One man is perhaps the wonder of all the known world, another is the admiration of a particular country, another is the pride of a great city, and another is the first character in a village. All these shine very illustriously, and with proper dignity and splendor in their several orbs: but shuffle them out of their stations, place the villager at the head of an immense army, and confine the hero within the boundaries of a little town, perhaps they would both appear ridiculous. The laugh however will always run strongest against him, that elevates himself to a dignity which he cannot support; and though he might be applauded within his own narrow circle, when he comes on the grand theatre of the world, he cannot fail to be universally exploded.

FABLE LXXVI.

Mercury and the Woodman.

A Woodman being employed in felling timber by the side of a river, sacred to *Mercury*, happened to let his hatchet fall into the water, and seated himself on the bank of the river, calling on *Mercury* in despair. *Mercury* soon appeared, and being acquainted with the cause of his distress, dived into the stream, and bringing up a golden hatchet, demanded of the Woodman, if That was his property. No, replied the Woodman. *Mercury* then brought up a silver hatchet, asking the same question. The honest woodcutter answered, no, again. *Mercury* then brought up a wooden one, which the Woodman owned with joy: but *Mercury* pleased with his honesty, not only restored him his own, but gave him the two others into the bargain. The
Woodman

Woodman telling this story among his companions, one of them resolved to try the same experiment. He dropt his hatchet into the river; *Mercury* came to his assistance; a golden hatchet was brought up, and boldly owned by the fellow as his property. *Mercury* shocked at his impudence, and such a bare-faced lie, banished the rogue immediately from his presence, telling him that he should not only go without that hatchet, but should also lose his own.

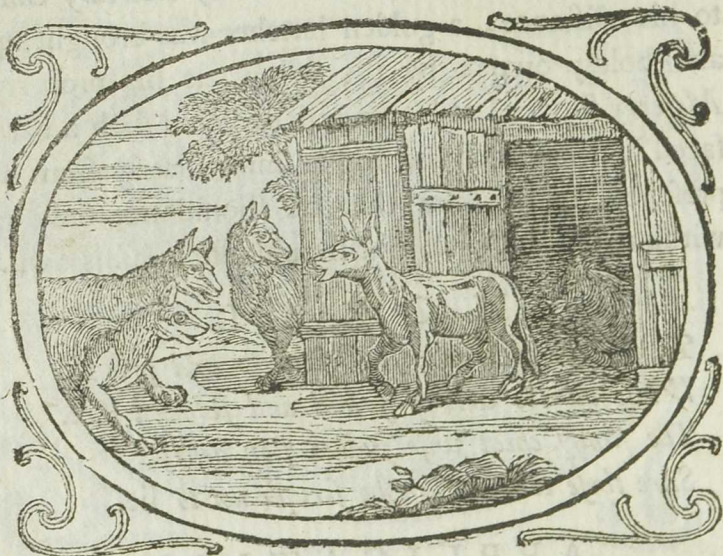
M O R A L.

*Truth, sacred truth, shall flourish and prevail,
While all the arts of fraud and falshood fail.
The flimsy cheat wise judges soon descry,
Sure those will rob, who scruple not to lie.*

A P P L I C A T I O N.

No truth deserves more frequent inculcation, though none is more clear and incontestible, than that virtue will undoubtedly prosper in the main, and that vice will involve its followers in certain distress. A lie is, of all other vices, the surest mark of a mean and base spirit. No wickedness can subsist without it: no good quality can thrive with it. Yet a lie is in itself of so weak a nature, that it seldom requires supernatural powers to detect it. It commonly betrays itself, and heaps confusion on its propagator and contriver. The advantages expected from it are inconsiderable, when compared to the shame, which is its inseparable companion. To forfeit our integrity, to have our honour blasted, to be shunned by all good men, are circumstances of the most afflicting nature; and to add to our punishment, our thin-woven schemes are disconcerted, and the whole superstructure of fraud undermined, which is built on the shallow basis of a lie.

FAB. LXXVII. *The Wolves and the Sick Afs.*



AN Afs being sick, it was reported all over the country, that he lay at the point of death. The Wolves, in expectation of prey, went to enquire of the son how his father did. To whom the young afs, replied, Much better than you wish, I promise you.

M O R A L.

Heard you the news? My lord is wondrous sick!

Round him the undertakers hover thick.

With joy in sadness mask'd they join his heir:

My lord recovers: how they all despair!

A P P L I C A T I O N.

The surest method of determining the merit of an action is by an accurate examination of the motives, from which it is done. Cruelty sometimes assumes the form of compassion, and malignity often borrows

broods the appearance of benevolence. Perhaps there is on no occasion more counterfeit sorrow expressed, or tears less sincerely shed than on the death of our pretended friends and relations. Many propose advantages to themselves by the removal of another from the world, which they are glad to perceive a likelihood of obtaining. His heir longs for his estate, one friend waits in anxious expectation of a legacy, another wants his place, and another perhaps is jealous of his fame. In a word, if the kind enquiries after the sick were all to be interpreted with as much frankness, as those in the fable, the porters of the great might commonly answer with the strictest propriety, that their masters were much better than was wished or desired.

FAB. LXXVIII. *The Mule.*



A Certain Mule, being pampered up with high feeding, said within himself, why should not I be as good a racer as any horse whatever? My sire was a horse, and I resemble him

in every respect. Some time after his master having occasion to travel with great expedition, rode him at a furious rate; when the poor Mule, almost jaded to death, could not help, saying; Alas! I remember now that I made a mistake in my pedigree, and that my sire was not a horse but an Ass.

M O R A L.

*Cease, thou proud fool, with idle care to trace
From Norman Will the CONQUEROR your race!
Or wou'd you further your descent explore,
Know that great William's mother was a whore.*

A P P L I C A T I O N.

It is easy to boast, and to promise mighty matters, in the hour of ease and indolence. Many long and laborious voyages have been taken in idea by persons, who have not stirred out of their studies and their elbow-chairs: many towns have been stormed in imagination with infinite success over a bottle of wine: and many noble works have been undertaken and compleated with the greatest supposed honour and applause, by those who never attempted in fact to accomplish any of them. But when these vain boasters, or chimerical projectors, endeavour to put their strength and abilities to the trial, then come the difficulties and inconveniences, and then they perceive, how unequal they are to such undertakings. Every art, exercised by a masterly hand, seems easy to those who behold it: every enterprize, conducted with skill, and crowned with success, appears almost impossible to have miscarried: but when either of these matters are attempted by the inexperienced or unskilfull, they soon discover their own vain ideas and lamentable insufficiency.

FAB. LXXIX. *The Thief and the Dog.*

A Thief, who had broke into a house by night, was alarmed by the barking of a Dog. Fearing lest this noise should rouse the family, the Rogue held out a large piece of bread to the Dog, in order to quiet him. None of your presents for me, Fellow, said the Dog, I know your tricks well enough: You want to stop my mouth with a piece of bread, that you may not be disturbed in robbing my master of every thing in the house.

M O R A L.

*Hence, O ye British Freeholders, take note
To mark the caitiff who would buy your vote:
Join not with infamy the venal tribe,
Nor sell your country for a paltry bribe.*

A P P L I C A T I O N.

Nothing can alter the honest purpose of him, who despises an insidious bribe, and whose mind

is proof against temptation. He knows that the favours held out to him are not marks of the love and regard of those who would confer them, but are meant as the price, at which he is to sell his honour and his virtue. His noble resolution never fails to produce the happiest effects, by preserving his friends and himself from the mischievous projects laid against them; so true is it, that *Virtue is it's own reward*; while corruption and venality will in the end certainly bring the greatest miseries on those and their adherents, who were so base and inconsiderate, as to subject themselves to future evils of the most fatal nature for the sake of a little present profit.

FABLE LXXX. *The Man and his Wooden God.*



A Certain Man who had a Wooden God in his house, prayed to him incessantly for riches; but the more he prayed, the poorer he grew. At length, provoked by such repeated disappointments, he

he took the Timber Deity by the two legs, and dashed him with great violence against the pavement. The Image was broken into ten thousand pieces, and almost as many pieces of gold came rolling out of his inside. The Man, agreeably surpris'd at the sight of so much money, gathered it up with joy, saying, Now what a perverse stick of Wood art thou! who, whilst I held thee in honour, wouldst be of no use to me, and now I have bruised thee and beat thee to atoms, hast overwhelmed me with benefits.

M O R A L.

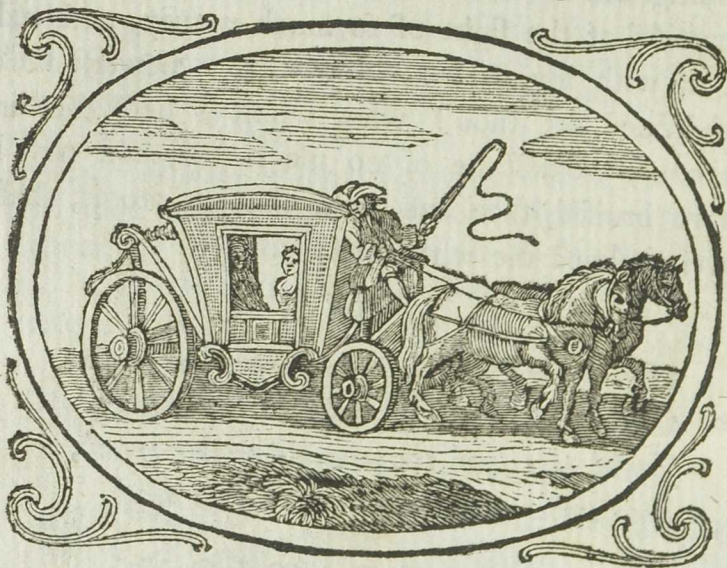
*Thus the old miser, deaf to tears and pray'rs,
Gives not, alive, one shilling to his heirs:
Joyful they hear the wretch's parting breath,
Pour curses on his life, and hail his death.*

A P P L I C A T I O N.

Some persons are of such a froward and untractable disposition, that gentleness and humanity has no effect on them. All the mild arts of persuasion and intreaty are exercised in vain, or render them more obstinate and perverse. The only method of dealing with such people, is to treat them like brutes, and to force their inclinations without consulting their will or their reason. Generous minds are much embarrassed, when they encounter tempers of this nature. They are too apt to judge of others by themselves, and to use the same means, which they are conscious would work forcibly on their own minds. But when these liberal and ingenious methods will not prevail, we should not scruple to have recourse to rougher measures: and if they carry any bitterness along with them, it is not

to be imputed to us, but to those, whose stubborn spirits would not bend to our purposes, till we had strained them almost till they were broken.

FAB. LXXXI. *The Creaking Wheel.*



A Coachman hearing one of the Wheels creak, cried out, Prithee, old Roundabout, what is the Reason that you, who are the worst wheel in my set, make such a vile noise, while all the sound ones roll along in peace and quietness? Because, replied the Wheel, the weak and the afflicted always abound in peevishness and complaints.

M O R A L.

*Unhappy man, whose cares find no relief,
Know, that vain murmurs but augment your grief:
But ye, whose happier hours roll void of pain,
Pity the wretch, whose sorrows will complain.*

APPLI-

APPLICATION.

There are no virtues which contribute to carry us through the world with more ease to ourselves, than patience and fortitude. To be perpetually complaining of our cares, and groaning under our distresses, argues a weak Mind, and too lively a sense of the common accidents of life. He, whose disposition inclines him to dwell with too great attention on his misfortunes, will lead a miserable life, and will be sure to carve for himself much trouble out of a little. Instead of sinking under the weight of the calamities, which oppress us, we should endeavour to surmount them; and instead of venting womanish complaints, make use of vigorous efforts and manly resolution. The rest of the world will not easily be prevailed on to interest themselves in our private uneasiness; and are rather moved with anger and contempt, than pity or benevolence, by our incessant murmurs and complaints. If we give way to oppression or adversity, and suffer them to break our spirit, we shall conciliate no friends, but only add force to the strokes of fortune, and encourage our oppressors to trample us still lower: but if we rise against the injuries that attack us, and display a becoming fortitude, we may perhaps excite many friends to second our endeavours, and overcome the malice of our fortune and the designs of our adversaries.



FAB. LXXXII. *The Collier and the Fuller.*

A Collier once gave a Fuller a very pressing invitation to come and live in the same house with him. By no means, my friend, replied the Fuller, such a scheme would be neither convenient nor agreeable, for whatever I had taken pains to render neat and clean, you would immediately make as black as a coal.

M O R A L.

*With vice allied, however pure,
No virtue can be long secure:
Shun then the traitress and her wiles,
Whate'er she touches she defiles.*

A P P L I C A T I O N.

Man is universally allowed to be an imitative animal: and no theory is more fully proved by constant and daily experience. We reciprocally
adopt

adopt the sentiments and manners of each other, and our morals and behaviour imperceptibly take a tinge from our intimate companions and associates. Any person, at all conversant in the world, may commonly discover the trade or occupation of another even from his gestures, gait, and deportment. The body is not more pliant than the mind; and it may be collected with equal certainty from a man's conversation, whether he has mixed with proper company. We cannot therefore be too delicate in our choice. Our own purity will not avail us, if we suffer it to incorporate with corruption; and virtue itself will lose its nature and essence, if blended with wickedness and vice.

FAB. LXXXIII. *The boasting Traveller.*



A Certain Traveller returning to his native country, from which he had been absent several years, boasted in all companies of the great feats he had performed while abroad, and particularly

cularly that at *Rhodes* he had taken such a remarkable leap, that no *Rhodian*, though they are a people famous in that exercise, could at all vie with him. The story seeming very extravagant in its circumstances, the company did not very readily assent to the truth of it; upon which the Traveller swore that the whole city of *Rhodes* would bear witness to it, and confirmed it with a thousand solemn oaths and protestations. Prithee, said one of the company, have done with these horrible execrations! and instead of them, only suppose this place to be *Rhodes*, and perform this famous leap over again.

M O R A L.

*Thus, fresh from Paris, when the travell'd youth
Boasts vain atchievements at th' expence of truth,
Bid him, to prove his exploits, drink, and dance,
And fight, in England, as he did in France.*

A P P L I C A T I O N.

A lie is on all occasions most scrupulously to be avoided; not only on account of its baseness, but because it is impossible to foresee how many troubles it will involve him in that utters it. It will not always receive credit, and is for ever liable to detection; upon which, if calculated for wicked purposes, it will incur punishment, and if only of a harmless and insignificant nature, will at least expose us to contempt and ridicule. Vanity therefore, never mistakes its end more grossly, than when it attempts to aggrandise itself by disguising truth, or inventing falsehood. As the praise we demanded was built upon a lie, the detection of that lie inevitably

inevitably brings on reproach: And it should be considered, that it is very difficult to devise falsehoods which cannot be confuted.

FAB. LXXXIV. *The Boy and his Mother.*



A Boy stole one of his schoolfellows horn-books, and carried it home to his Mother. Good boy! said she, and chucked him under the chin, and gave him some gingerbread for his pains. Upon this the Boy persisted in pilfering, and as he grew up became such a notorious thief, that he was taken up, tried, cast, and condemned to be hanged. As he was leading to execution, and his Mother following him in tears, having obtained leave of the officer to speak to her, he put his mouth to her ear, as if he was going to whisper something, and bit it quite off. The woman screamed out, and the officer shocked at this behaviour, asked him if
it

it was not sufficient to be a thief, without being guilty of such an unnatural action towards his Mother. Let no one wonder, said the Boy, that I have done this to her, who has been the cause of my destruction! For if my Mother had chid me and chastised me, instead of giving me a reward, when I stole my schoolfellow's horn-book, I should not now have been brought to the gallows for theft.

M O R A L.

*Fathers and mothers! train your childrens' youth
To virtue, honour, honesty, and truth;
Dreadfull! to bring about your child's damnation,
And give your sons a Tyburn education.*

A P P L I C A T I O N.

We are not sufficiently sensible of the danger of the first acts of vice. When we have once thrown down the fence of honesty and virtue, it is impossible to foresee how far we may be led into wickedness. The first deviations from sound morality are therefore to be strictly watched, and most severely punished, that we may see the precipice on which we stand, and whither such a conduct will carry us. No one, however profligate and abandoned, was ever completely wicked at first. The approaches to vice, as well as to virtue and to perfection in the polite arts, are made by degrees. The least tendency to vice should therefore be checked, with uncommon attention, in a child; and his mind should be formed studiously to virtue, while it yet remains pliant and flexible. If, on the contrary, the petty rogueries of his childhood are winked at or encouraged, the actions of his riper age must almost necessarily be most flagrantly atrocious. He will
increase

increase in wickedness, as he grows in years, and will incur a fatal punishment in his state of manhood, by having escaped a slight correction when a boy.

FABLE LXXXV.

The Ass and the Lion hunting.



THE Ass and the Lion once went out together on a party of hunting, having concerted their method of securing their prey after the following manner. The Ass, concealing himself in a thicket, lifted up his hideous voice, and made a most horrible braying. The beasts, alarmed at a noise so tremendous and unusual, sprung up with terror and amazement, and ran into the jaws of the Lion, who being posted advantageously for that purpose, immediately seized them, and killed them.

After

After the destruction of a good many of them, the Asfs came forth, and asked the Lion boasting, Have not I behaved gloriously? Did I not make a most frightful noise? Very frightful indeed, replied the Lion, and I do not know, whether I should not have been terrified myself, if I had not known that you was an Afs.

M O R A L.

*Big words and blustering sounds alarm the croud,
Dupes to the mere tongue-valiant and the loud;
But fear oft lurks beneath the empty boast,
And rankest cowards ever threaten most.*

A P P L I C A T I O N.

Few virtues produce more hypocrites than the single quality of courage. Men will often frankly confess some vices, but no person cares to own himself a coward, but perhaps shelters his pusillanimity under the veil of assumed bravery. Hence noisy bullies make the very semblance of a virtue which they want, their protection; and by fierce looks and high boasts sometimes terrify much braver spirits than themselves. But they, who are acquainted with the timidity of these mock heroes, only amuse themselves with their empty noise and ridiculous parade; and cannot but laugh, if these abject wretches ever presume to claim to themselves any share of the glory resulting from great actions.



FAB. LXXXVI. *The Sensible Afs.*

A Certain man, leading an Afs, was alarmed by the found of the approaching enemy: upon which he turned towards the Afs with great impatience, asking him why he did not move with more haste, and adding, that if he did not mend his pace, they should certainly be taken. Suppose we should, replied the Afs, I shall only carry burdens, as I do at present.

M O R A L.

*The man that is poor may be void of all care,
If there's nothing to hope, he has nothing to fear:
Whether stocks rise or fall, or whate'er be the news,
He is sure not to win, and has nothing to lose.*

A P P L I C A T I O N.

The lowest situation has its peculiar comforts and conveniences, and if it shares not in the splendor of prosperity, it is also free from its cares and anxieties.
In

In such a situation, the capriciousness of chance cannot be feared, because any reverse of fortune must be in our favour; and as to the convulsions of the state, they cannot affect our private happiness, but must necessarily leave us in our original poverty. No earthly advantage can subsist without its attendant disquietudes. Riches, power, beauty, fame, have each their several inconveniences annexed to them; and if we lose the blessing, we are also sure to escape its dependant misfortune. Let not therefore any man repine at his situation; since happiness is perhaps more equally distributed than is generally imagined, and whoever is disappointed in his views of elevation and greatness, is sheltered likewise from the solicitude that disturbs the rich, and protected from the perils that wait on the ambitious.

FAB. LXXXVII. *The Ape and the Fox.*



AN Ape once beseeched a haughty young Fox to bestow on him some small portion of her bushy tail to cover his posteriors. To you, madam said

said he, so much of it is rather inconvenient, whereas the surplus of it would be of infinite use and credit to me. Perhaps it might, answered the Fox, but if I had ever such a redundancy of tail, I would rather sweep the kennel with it, than suffer the least part of it to be employed in covering the filthy backside of an Ape.

M O R A L.

*Doat not, ye wealthy, on the crouded chest,
Nor laugh to scorn the cries of the distrest!
Give, freely give, the surplus of your store
To cloath the naked, and to feed the poor.*

A P P L I C A T I O N.

Charity is the duty of the rich, who should consider themselves in great measure as nothing more than the stewards of the poor and needy. To deny alms to the indigent, and relief to the distrest, argues a mind unworthy of the favours of providence, as it is unthankful to heaven for its benefits. The man, who has large possessions, has it in his power to make himself universally beloved. Riches, in the hand of a generous man, are a blessing to the community; they are, like light and rain, a diffusive good in which the public are partakers: but wealth, when it falls to the share of those, who want humanity and benevolence, serves only as an instrument of mischief, or at best produces no advantage to the rest of mankind. Let the wealthy therefore reflect, that the treasures, which they enjoy, were not given them merely to gratify their pleasures or to foster their avarice, but in order to enable them to dispense the good things of this world to their fellow-creatures; that they might
 fulfill

fulfill the will of heaven, and, like guardian angels commissioned by the almighty, shower blessings on the rest of mankind.

FABLE LXXXVIII.

The Ant and the Grasshopper.



ONE day, in the midst of winter, when a nest of Ants were laying out their corn in the sun, a Grasshopper came up to them, and begged they would have the charity to give him a grain of wheat to keep him from starving. The Ants asked him how he had employed his summer, that he was now so poor and destitute. I spent all the summer, said the Grasshopper, in singing to divert the travellers as they passed along. O, replied an old Ant with a sneer, if you spent all the summer in singing for the amusement of travellers,
you

you had best dance all the winter to keep yourself from starving with cold.

M O R A L.

*O now, while health and vigour still remain,
Toil, toil, my lads, to purchase honest gain!
Shun idleness! shun pleasure's tempting snare!
A youth of revels breeds an age of care.*

A P P L I C A T I O N.

There is scarce any object, that excites more melancholy reflections in the breasts of humane and sensible people, than a young man of lively parts and hopeful expectations plunging into riot and debauchery. The happiness of the latter part of our lives depends very much on our conduct at first, and when the fervour of youth is a little abated, and the passions begin to subside, how many have bewailed their early intemperance and imprudence, which brought on the miseries, with which they struggle in their old age. As the whole period of our existence here is nothing more than a preparation for futurity, in like manner, every stage of our lives should be regarded as a preparation for that which is to follow it. The good child makes the studious boy; the hopeful lad ripens into the accomplished man; and both our youth and riper years should be employed in a diligent cultivation of our minds and our fortunes, that we may ensure to ourselves affluence and honour in our old age.



FAB. LXXXIX. *The Dog in the Manger.*

AS a Dog was lying at his ease in a manger full of hay, an Ox came up, and offered to eat some of it. But the Dog raising himself up began to snarl and growl at the poor Ox, and would not suffer him to taste a bit. Now, confound thee, said the Ox, for an envious cur, who wilt neither eat the hay thyself nor suffer me to eat it.

M O R A L.

*Thus hangs the miser o'er his useless pelf,
Grudges to others bread, and starves himself.*

A P P L I C A T I O N.

Selfishness and ill-nature make those, who are overrun with them, disagreeable to themselves, and odious to others. They neither enjoy any comforts themselves, nor communicate any to their fellow-creatures, but rather sit, like an evil genius,

to

to destroy the means of happiness. It is no wonder that such persons should meet with universal reproach; avoided, as the pests of society, by the rich, and curst, as the authors of oppression, by the poor. We cannot therefore too diligently extirpate these vices from our minds, endeavouring to ingraft on them the virtues of benevolence and humanity, and considering *His* glorious example, whose eye was always turned with compassion on the afflicted and distressed, whose ear was never shut against the complaints of the unhappy, whose hand was ever open to relieve the miseries of mankind, and who *went about DOING GOOD.*

FAB. XC. *The Ass and the Little Dog.*



A Frolicksome Little Dog was the favourite of his master, and made much of by the whole family. The Ass, seeing this, lamented his own lot, that the Dog should be fed at his master's table, and stroked and fondled by every body, for

nothing but play and idleness; while he was loaded with heavy burdens, beaten, kept working from morning to night, and yet was the object of general aversion. If, said he, you little puppy procures all these advantages from playing and frolicking about, why should not I be as playful and frolicksome as he is? Accordingly, the Ass determined to try the experiment; and in the evening, when his master came home, the clumsy beast ran briskly up to him, awkwardly wagging his long tail, and leaping against him with his hard hoofs. The master, displeased at these extraordinary liberties, immediately called out to his servants, and the silly Ass was soundly cudgelled for his gamesome behaviour.

M O R A L.

*Aim not, ye rusticks, at their graceful ease,
Whose mirth delights, whose very follies please!
Clowns that, like wits, with courtiers trifle, judge ill,
And oft receive, instead of praise, a cudgel.*

A P P L I C A T I O N.

No character is more difficult to assume with success than that of an agreeable trifler; nor can any failure or miscarriage render us more contemptible or ridiculous. He that sits down with a resolution to be witty or entertaining, be things as they may, will certainly be very foolish. There is a certain native mirth, improved by education and polite society, which it is impossible for persons of a saturnine temper, deprived perhaps of the advantages of a genteel conversation, ever to attain. Whenever such people pretend to indulge themselves in sallies of wit, and to entertain the company with strokes of humour, their awkward merriment

merriment may, indeed, excite laughter; but our smiles will proceed from contempt, instead of satisfaction or applause. Let no man therefore attempt an art, for which nature has disqualified him, and in which he is unvers'd; since it requires some uncommon talents, and many elegant accomplishments, even to play the fool with gracefulness and address.

FAB. XCI. *The Two Crabs.*



IT is the nature of Crabs to go backward. Prithee now, said a mother Crab one day to her son, Walk forward, child, as you ought to do. With all my heart, mother, replied the young Crab, shew me the way, and I'll follow you.

M O R A L.

*Children pursue their parents' paces,
As like in actions as in faces:
And if Mama first lead the way,
No wonder Miss should go astray.*

APPLICATION.

Example will commonly overcome precept; and it is in vain to instruct our children to walk by one rule, if we ourselves go by another. Whenever they are blamed for misconduct, they have always the ready excuse of our own behaviour to plead against us; assured that if we are in the right, they cannot possibly be in the wrong. Parents, therefore, who are desirous of working an effectual reformation in their children, should begin by making a visible amendment in themselves.

FAB. XCII. *The Bear and the Beehives.*

A Bear stung by a Bee, was so enraged with the pain, that he ran his head among the Beehives in revenge, and began to pull them to pieces with his paws. The whole commonwealth of Bees immediately rushed out, and fastening themselves upon him, darted their little stings into him, till the
great

great Beast roared out with the smart and anguish, which they occasioned. Having got rid of them at last, he muttered to himself something to this purpose. Ah, *Bruin*, how much more prudent would it have been in thee to have born the sting of one Bee quietly, than by thy anger and impatience to have drawn upon thyself the fury of the whole Hive.

M O R A L.

*Better from one to bear a slight attack,
Than bring a swarm of foes upon your back.*

A P P L I C A T I O N.

An impatient temper leads us into infinite troubles; and it is undoubtedly more adviseable to put up with small injuries, than to resent them with too much sensibility. When we are once engaged in controversies and disputes, it is difficult to foresee to what lengths they may be carried; and when we have excited one enemy, who can tell how many more will unexpectedly rise up against us? Men are so connected with each other by interest or affection, that it is scarce possible in the nature of things for us to create a single enemy, who will not draw on a legion of more formidable adversaries. Affront a divine, a lawyer, or a physician, in relation to their several occupations, ten to one but the general cry is soon raised: the whole body of the clergy, the whole herd of lawyers, all the doctors of the faculty will be up in arms against you; they will consider the insult as an affront offered to their profession in the person of their fellow-practitioner, and will not fail to hunt you down as a heretick, an outlaw, and an empirick.

FAB. XCIII. *The Shepherd and the Sea.*

A Shepherd, who fed his flock near the Sea side, as he sat on the shore one calm day, was so wonderfully taken with the smoothness and tranquillity of the Ocean, that he felt an invincible desire to put to sea, and immediately sold all his sheep, and embarked all his little stock in one venture. He had not proceeded far on his voyage before the flattering appearance of the water was entirely changed; the winds blew so furiously, and the waves ran so high, that the ship was with difficulty saved, by throwing the whole cargo overboard. Thus ruined and undone, the poor Shepherd was obliged to return to his former occupation, with the melancholy difference of feeding other people's sheep instead of his own. However, at length, his care and frugality enabled him

to

to purchase another flock; and while he was tending them, as he did his first, on the Sea-shore, one of his companions took notice of the beautiful calmness of the Water. Ay, said the Shepherd, it appeared just in this manner when it deceived me before, but let the face of the Sea look ever so flattering, it shall never tempt me to trust to its mercy any more.

M O R A L.

- “ *The man, displeas'd with his own post,*
 “ *Who, led by lucre's selfish call,*
 “ *Trusts to the seas his little all,*
 “ *Oft counts without his host,*
 “ *And rises but to fall.*
 “ *Thus he who leaves his quiet seat,*
 “ *In hopes at court to grow more great,*
 “ *His folly, when too late, will find,*
 “ *To trust to courts or to the wind!*

A P P L I C A T I O N.

A wavering mind will always subject us to innumerable calamities; calamities to which no adverse fortune ever could expose us. He who is comfortably settled, should be very cautious how he alters his situation, and wantonly commits his happiness to the power of fortune. He should not suffer his mind to be tempted by seeming advantages, or rashly venture the acquisitions of his whole life on any new project. A man, who lives retired from the world, cannot be acquainted with the inconveniencies attending the situation of many, whom he looks upon with envy; and if he attempts to throw himself into their way of life, he

will most probably miscarry through inexperience: at least he will discover many latent miseries in that situation which he contemplated with admiration at a distance, or perhaps repent too late the unsteadiness of his disposition, and the cravings of his avarice, which have plunged him in misery and want, instead of adding to his happiness, or increasing his wealth.

FAB. XCIV. *The one-eyed Doe.*



A Doe, that had lost an eye, grazed upon the sea-shore, keeping the eye that was left constantly turned towards the land, for fear of the hunters, and turned the other side towards the sea, suspecting no harm from thence. In the midst of these precautions, a poacher, taking boat, came sily round by the sea, and shot her. The poor Doe fell, uttering these words: Ah me! From that quarter whence I dreaded danger most, I suffered

suffered nothing; and have received my death from that part, whence I imagined no attack could be made.

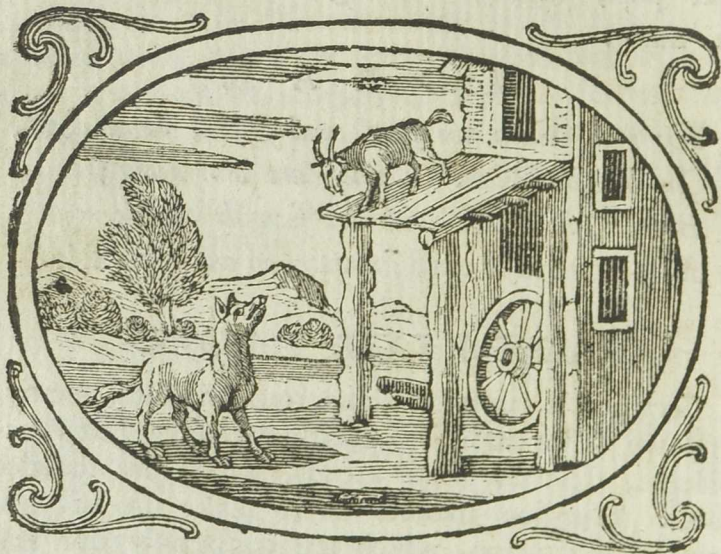
M O R A L.

*The man whom we fear, and suspect for a cheat,
Can hardly delude us with art and deceit;
But he, in whose faith we securely confide,
May come round with impunity on our blind side.*

A P P L I C A T I O N.

Security is our most dangerous and fatal enemy; and we suffer more frequently by unexpected accidents, than by those means, which we dreaded most. Our fear induces us to make use of vigilance and caution, which are commonly our best preservatives from evil; but when once our apprehensions are lulled to rest, we take no care to guard against accidents, or to defend ourselves from the attacks of an enemy. We should not, it is true, encourage in ourselves the slavish principle of fear; yet we should keep our attention equally awake on every side, and act with circumspection, though not influenced by cowardice. It is no uncommon thing for people, not otherwise imprudent, to take it for granted, that there is no danger from one particular quarter; thereby laying themselves open to the fickleness of chance, or the deceitfulness of pretended friends and confidants. But a wise man will consider, that fortune is, in no instance whatever, to be securely trusted; and that it is seldom safe to place an unlimited confidence in any human creature.



FAB. XCV. *The Kid and the Wolf.*

A Kid, being mounted upon a high shed, saw a Wolf below, and took that opportunity of affronting him with the foulest reproaches. Peace! firrah, said the Wolf, I impute these reproaches not to your own bravery, but to the place which shelters your insolence.

M O R A L.

*Proud of his new commission and cockade,
The stripling Ensign struts on the parade;
And while his cane hangs o'er the vet'ran's head,
Derives his courage from his coat of red.*

A P P L I C A T I O N.

The insolence of wretches in office is one of the greatest provocations ever given to a generous mind. The indignation, naturally arising from the insult, is aggravated by the meanness of him

him that offers it; and as we cannot brook with patience the gross affronts offered to us, it inflames our anger still more, when we find the abject creature protected by power and authority from our resentment. But these emotions, however natural, should, for the sake of our own quiet, be repressed; and our uneasiness and indignation should be converted into contempt. We should fortify our minds against the possibility of provocation from such low animals; and should console ourselves with considering, that they dare not tempt our anger thus far, if their situation did not screen them from its fury.

FAB. XCVI. *The Jack and the Mullet.*



A Jack was by the force of the stream carried down a river into the sea; where he began immediately to boast of his high nobility, and held all the sea-fish in the utmost contempt. A fine red Mullet, who swam near him, offended at his insolence, said thus. You are a saucy *Jack*, and
give

give yourself a great many airs: but if you was taken in company with a Mullet, and carried to market, you might soon judge of your nobility and worth; I should be served up to the tables of the great, and you would be devoured by the vulgar.

M O R A L.

*Boast not your titles and your birth,
But rest your fame on real worth:
What boots your blood? there is more good in
The blood, that's in a good black-pudding.*

A P P L I C A T I O N.

When we go among strangers, we should be cautious not to give them a bad impression of us, and particularly not to offend them by haughtiness and supercilious behaviour. It may very probably happen, that we are in company with persons, who are in every respect our superiors; among whom we ought at least to conduct ourselves with decency and civility. Contempt of others is founded on our high opinion of ourselves, which however we often entertain without any good reason; and no one will excuse this partiality in favour of our own excellent qualities, when we are so unwilling to extend it to those of other people. He must have a very settled complacency in his own merit, who is sure at first sight, that every body he sees is infinitely his inferior; and whenever he betrays this ridiculous pride and vanity in his conversation, he will seldom fail to meet with some, who will resent his impertinence, and convince him of his folly and insignificance.

FAB. XCVII. *The Fowler and the Lark.*

A Fowler having taken a Lark in a snare, the poor Bird could not help deploring his hard fate in the following manner. Unhappy that I am! While the eagle, the hawk, and the vulture deal destruction, unpunished, to all the birds in the air, I shall lose my life for taking a single grain of corn.

M O R A L.

*The needy culprit, that attempts to steal
Your purse, the vengeance of the law shall feel;
But he, that robs his country, is so great,
None dare arraign the minister of state.*

A P P L I C A T I O N.

Corruption is so interwoven in our natures, that it is sure to make its way into all states, under every form of government. The form indeed may be perfect in theory, but while kingdoms must

must be filled with human creatures, such perfection can never be reduced to practice. Interest will always have great sway in low and unprincipled minds and while the vices of the vulgar are severely punished, justice will sometimes strain hard to wink at the offences of the great and powerful. However, let no one, who violates the law, rest his defence on this plea; for, though injuries, committed by his superiors, ought not to escape with impunity, yet his own crimes nevertheless deserve punishment. Hence we may also draw a hint, not at all unworthy of our attention, to endeavour to preserve our own integrity unshaken in the midst of iniquity, and to shew ourselves unstained by the corruption of the times.

FAB. XCVIII. *Jupiter and the As.*



AN Ass belonging to a farmer, who gave him much work, and little meat, prayed Jupiter to let him have another master. Jupiter consigned him to a tyler; with whom the Ass finding that he laboured

laboured still harder, in carrying heavy loads of clay, bricks and tyles, petitioned Jupiter to change his place of servitude once more. Upon this, Jupiter made him over to a Tanner. Here the Ass, being worse fed, and more cruelly treated than he had ever been before, and daily beholding the nature of his new master's employment, could not help exclaiming in this manner. Fool that I was, to leave milder masters to come to this tyrant, who not only makes my life miserable, but who, I perceive, will even belabour my hide after I am dead!

M O R A L.

*The man whose fickle mind with discontent
Is ever wav'ring, and on changes bent,
Give him his wish, he needs no greater curse
Than change from good to bad, from bad to worse.*

A P P L I C A T I O N.

No lesson is more frequently inculcated in the course of these fables, than that we should be content with our own situation, and that innumerable calamities attend any rash attempt to alter our condition. It is indeed hardly possible to enforce any rule, which is of more consequence to the happiness of our lives, or more necessary to a prudent regulation of our conduct. Every station has it's inconveniencies, and it is better to bear with those which we are accustomed to endure, and of which we know the utmost extent, than by aiming at the seeming advantages of another way of life, to subject ourselves also to it's miseries, which may perhaps be greater than those which we groan under at present. There is a strange propensity in our nature for every man to suppose his own lot to be the most miserable,

able, and therefore each concludes that any change must be for the better; a ridiculous notion, of the falshood of which it is very unhappy to be too late convinced by woeful experience.

FABLE. XCIX.

The Jack-Daw and the Pigeons.

A Jack-Daw, seeing the Pigeons in an adjacent dove-house to be well-fed and taken care of, whitened his feathers, and went among them, disguised like a Pigeon, in order to enjoy the same benefits. He remained for some little time silent and undiscovered, but as soon as he began to chatter, the Pigeons immediately detected him to be an ar-rant Daw, and drove him out as a cheat. He then made the best of his way to his brother Daws again; but they, not knowing him in masquerade, drove

drove him out likewise : so that by endeavouring to secure himself a settlement with two parties, he was finally admitted by neither.

M O R A L.

*So fares the patriot, that, now in, now out,
From court to country often veers about ;
'Till neither for the turncoat care a fig,
Whom whigs call tory, and whom tories whig.*

A P P L I C A T I O N.

Our choice of parties should be determined by conscience and principle ; and when that choice is once made, nothing but the most cogent reasons, drawn from the strictest notions of honour and integrity, should induce us to desert it. But he that, for the sake of advancing his interest, or induced by any selfish views, leaves his old friends, and goes over to another party, merits the scorn and contempt of both, and indeed seldom meets with the confidence of either. Persons of such unsteady principles are commonly regarded with jealous eyes : Notwithstanding their pretence of having been brought into this measure from a thorough conviction of their former error, their sincerity is still doubted ; and they are commonly imagined to have been rather influenced by private views, than by a desire of promoting the publick welfare. It has more than once happened, that a mean trimmer of this sort has become the object of universal hatred and derision, and been despised and neglected by parties of all denominations.

FAB. C. *The Sow and the Bitch.*

A Bitch was once boasting to a Sow, that she brought more young ones into the world at a litter than any other four-footed animal. Ay, replied the Sow, but then you are in such a violent hurry, that you bring your puppies into the world nine days before they can see.

M O R A L.

*Boast not the numerous products of your brain,
 Conceive'd with rapture, though not born in pain!
 But know, to check your pride, pert scribbling fry!
 The brats, so quickly born, as quickly die.*

A P P L I C A T I O N.

Too much haste and precipitation are to be carefully avoided in all our undertakings; but the meaning of this fable seems to point so directly at authors, that it is almost impossible to miss such a natural and obvious application of it. These gentlemen are indeed unpardonable, when they obtrude their hasty compositions on the publick, without having maturely

turely formed their plan, and duly weighed every part of their performance, endeavouring to render it as perfect as they are able, and to obviate, as far as possible, all objections, that may be raised against it. He who writes a great deal, must necessarily write very incorrectly, and publish his works, before they are made worthy of the perusal of men of letters. In these times, books are not written, but manufactured, under the direction of those heavy task-masters, the booksellers; in whose opinion, he is the ablest writer, who puts his works out of hand with the most notable expedition. The press groans under the weight of daily, weekly, and monthly publications, designed, conceived, and executed with equal rapidity, to the equal honour of the hireling scribbler, and the superior genius, who planned the noble scheme, the bookseller.

FAB. CI. *The Fox and the Boar.*



A Fox seeing a Boar seriously employed in whetting his tusks against a tree; said to him, How now, what do you mean by these formidable preparations?

preparations? You are scouring up your old rusty armour, when there is no enemy. Perhaps so, replied the Boar, but I thought you had sense enough to know, that it is a good thing to be prepared against the worst that can happen.

M O R A L.

*Wise are the people, who in peace prepare
Their fleets and armies for the distant war;
Who ne'er in treaties and conventions trust,
Nor leave the sword, though it be sheath'd, to rust.*

A P P L I C A T I O N.

Many evils and calamities may fall suddenly on those persons, who make no provision against untoward accidents. Such negligence and remissness leaves them open to the attacks of their enemies, who may, at any time, be sure of succeeding in any designs against them, by watching a favourable opportunity of taking them by surprize. One of the main branches of prudence is to look forward to probable contingencies, and thence to make use of the properest precautions to ward off any misfortunes, likely to arise from them. To be taken unawares, like drunken soldiers asleep on their posts of duty, is unbecoming the character of a man of sense and reflection; besides that, by being totally disconcerted with sudden terror and amazement, we are unable to collect our faculties in an instant, and are born down by slight difficulties, from which we might otherwise have extricated ourselves with ease and address: for he that expects the approach of evils will not be dismayed, and he that is prepared to encounter them, is most likely to overcome them.

FAB. CII. *The Wolf and the Kid.*

A Goat going out to feed shut up the Kid at home, charging him to open the door to nobody, till her return. Soon after her departure, the Wolf, who had overheard these orders, knocked at the door, and imitating the Goat's voice, commanded it to be opened. Knock again, said the Kid discovering the deceit, for though you speak like a Goat, I can see plain enough through the window that you are an arrant Wolf.

M O R A L.

*Sweet miss! when left alone, no guardian nigh,
 If thus the lover fawn, and cant, and lie,
 O call mama's advise to your assistance,
 And keep the sly dissembler at a distance!*

APPLI-

APPLICATION.

Since deceit and hypocrisy so much prevails among all ranks of mankind, it is no wonder that crafty and ill-meaning people should watch every opportunity to entrap the innocent and unwary; and as it is particularly the nature of youth, to act openly themselves, they are not apt to suspect others, and consequently are liable to fraud and imposition. Young persons therefore cannot be too much upon their guard against the artifices of designing people. Every beautiful woman is surrounded by men, who would undermine her virtue, and every man of fortune is beset with rogues and sharpers. At their first setting out in life, while they are yet young and inexperienced, these artful villains, get about them, and under specious pretences of affection and regard, often effect the ruin of the weak and insuspicious of both sexes. It should therefore be duly considered by those who are just beginning to make their way in the world, that their parents are capable of giving them advice of the utmost consequence to their future welfare. They should not be too confident in their own strength and wisdom, which have never been put to the trial; or giddily deride the sage maxims, earnestly and affectionately inculcated by their friends and relations; but rather by paying due attention and deference to such kind monitors, ensure their own happiness, safely defended from the temptations of passion, and the snares of artifice.



FAB. CIII. *The Goat and the Lion.*

A Lion, seeing a Goat walking on a high rock, advised him to descend from that disagreeable situation, and take his pleasure in the green meadow. Perhaps I should, replied the Goat, if you was not there; but I know very well that your advice is not given for the sake of my good, but merely to have an opportunity to gratify your own voracious appetite.

M O R A L.

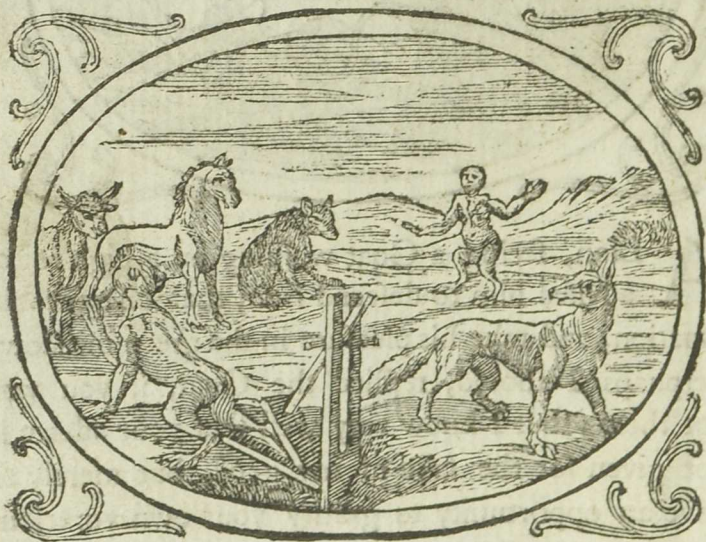
*Whatever it be, be sure you think twice,
E'er you venture to follow a stranger's advice:
Though he seem to consider your welfare alone,
Never doubt 'tis at least with a glance at his own.*

A P P L I C A T I O N.

Sincerity is so rare a virtue, that a certain degree of suspicion is hardly to be accounted a vice. Warm professions of friendship should not be too

much relied on, and we should consider seriously whether they ought not to awaken our caution, rather than excite our gratitude. A disinterested adviser is indeed a very valuable friend; but when the advice seems more calculated for the benefit and advantage of him who gives it, than of him that receives it, we should look on such false friendship with scorn, and reject such dangerous advice.

FAB. CIV. *The Ape and the Fox.*



ONCE upon a time the beasts had a ball, at which the Ape distinguished himself so remarkably in dancing, that they immediately chose him for their king. The Fox, disgusted at the new monarch, having seen a trap not far off baited with flesh, led the Ape thither, telling him that it was a treasure, of which he thought himself in duty bound to acquaint his majesty, to whom it belonged as a part of his royalty. The Ape, skipping nimbly

bly to seize the treasure, found himself caught in a trap, and accused the fox of treachery and disloyalty. An't please your majesty, replied the Fox laughing, when apes are created kings, the throne itself makes them as ridiculous as a trap.

M O R A L.

*When nations raise an idiot to the throne,
He shews the people's weakness and his own.*

A P P L I C A T I O N.

The exaltation of folly and weakness, only serves to render it more conspicuous. A fool may steal unnoticed along the silent walks of life, but when he is placed in the midst of splendor and dignity, his grandeur sits so eminently ridiculous upon him, that we imagine him to be placed there, like the monkey in the temple, rather to be mocked, than worshipped and adored. Ignorance, therefore, and folly, as well as vice, is particularly inexcusable in the great. The eyes of the rest of mankind are all turned upon them; we look up to them for instruction and example, and their deficiency in morals, never fails to move our contempt and indignation. It is not a King alone, to whom this fable is directed, but to every person of superior rank and dignity, admonishing them to render themselves worthy ornaments of their exalted stations, by the encouragement of arts and sciences, and the promotion of virtue.



FAB. CV. *The Fir-tree and the Bramble.*

A Lofty Fir-tree, proud of his dignity, is said once to have expressed himself with great contempt of the Brambles; boasting that he was tall and stately, that he provided furniture for magnificent apartments, and masts for the noblest vessels: but that Brambles were low and contemptible, mean, and good for nothing. True, haughty Fir, said a Bramble just beneath him, but when the ax comes to be laid at your root, how desirous will you be to change conditions with the vilest shrub in the forest!

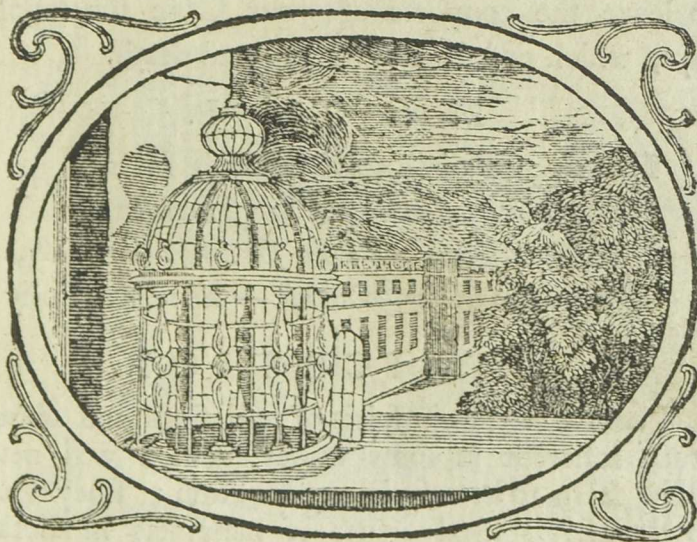
M O R A L.

*Minions of fortune, pillars of the state,
Round your exalted heads what tempests low'r!
While peace secure, and soft contentment wait
On the calm mansions of the humble poor.*

APPLI-

APPLICATION.

Pride is the most odious, and most improper for mankind, of all vices. Where is the great difference between one man and another, that any one should think himself so superior to his fellow-creatures, and affect to look down on them with contempt and disdain? Let him who exults in his wealth and greatness reflect, that his triumphant situation exposes him to many misfortunes, from which the mean and needy are exempted. He is the butt of envy, the mark of malice, and the prey of the designing knave and open robber. A time may come, when his honours will prove snares, to convert his glory into shame; and when, in spite of his pride, he will be tempted to wish for the poverty of the wretch he despised, for the sake of enjoying the same security.

FAB. CVI. *The Parrot and his Cage.*

A Beautiful Parrot, that belonged to a Lady, was kept in a fine Cage, fed with the choicest meats, stroaked and fondled by his mistress, and

treated with the greatest tenderness by the whole family. Yet in spite of the happiness of this situation, the silly bird was discontented, could not brook such a confinement, and imagined that he lost many comforts by being deprived of his liberty, which he determined to regain the first opportunity. Not long after, the door of his Cage being accidentally left open, out he flew into the woods, in quest of those joys, which his fancy had promised him; but, alas! he found too soon how grossly he had deceived himself. Night came on, a storm arose, he had no Cage to shelter him, no mistress to prohibit, he was unskilled to build himself a nest, unable to procure himself food, and amidst the distresses of tempest, cold, hunger, and despair, he gave up his breath in these words: Foolish and unhappy bird! to leave the comforts of your Cage for fancied joys, which end in real misery and death.

M O R A L.

*Thus the fond girl, deluded by vain hopes,
Flies to a rogue, and from her friends elopes:
Now left to shame and want she mourns her folly,
Condemn'd to starve, or worse — Alas, poor Polly*

A P P L I C A T I O N.

There is a certain spirit of restlessness and inquietude inherent in some minds, which will never suffer them to be easy in any situation: They figure to themselves ideal scenes of happiness in another state, and by the help of a perverted imagination, give every prosperous circumstance relative to their own condition, the air of a curse. Great alliances and powerful connections, are stiled servitude and dependance;

dependence; and the being well settled is called a miserable confinement. Thus urged by wrong motives, they too often quit the comforts already in their possession, to pursue phantoms of happiness, which betray them to their ruin. Whoever feels himself transported with the supposed felicity of another's condition, should reflect, that there must be miseries cleaving to it, with which he is unacquainted: and further, that supposing it really a state of bliss to another, it is very probable that it would bring many misfortunes on himself; since he would enter unexperienced into a new way of life, for which he is perhaps wholly unfit, though he gives up at the same time his present certain happiness to purchase wretchedness and distress.

FAB. CVII. *The Dog invited to Supper.*



A Gentlemen having invited several friends to supper, his Dog thought proper also to invite a friend of his own, another Dog, to sup with

him in the kitchen. The Dog, who was the guest, ran into the kitchen, and began to smell about and to lick his lips, and wag his tail, promising himself a most exquisite repast from such delicious fare. But the cook perceiving this strange Dog about the house, took him up slyly by the hind legs, and whirled him out at the window. The Dog, hurt by falling on the stones, began to howl and yelp, and drew several other Dogs about him, who inquired how he had been entertained. O, charmingly, said the Dog, only I ate and drank till I scarce knew which way I came out of the house.

M O R A L.

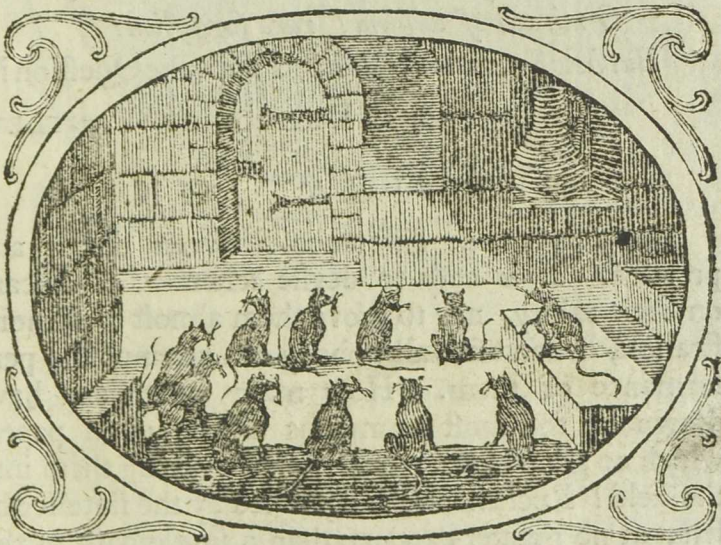
*The glutton thus that eyes flesh, fowl, and fish,
Thinks not diseases lurk in every dish:
But, ah, too soon the wretch shall find it out,
Tortur'd by fevers, dropsies, stone, and gout.*

A P P L I C A T I O N.

How often are we transported with joy at events, which are the cause of all our misfortunes! To gain a mistress, to succeed to a great fortune, or to carry any other favourite point, has often made those hearts groan with anguish, which beat with joy at the first moments of such imagined happiness. Nothing flatters the pride of the young, the vain, and the ambitious, so sensibly, as a free admission to the company and conversation and the tables of the great. To hear one's wit applauded, to have one's taste consulted, and one's opinion desired by persons of eminence; to receive cards of invitation from his grace, or my lord, are indeed very delightful circumstances, and as apt to make a giddy head turn round, as their lordships rich wines to produce intoxication.

intoxication. Yet these very circumstances have undone many, who have been ruined by the means, which they thought the surest methods of making their fortunes; and many a man who at first dined at a great man's table to gratify his vanity, has at last wished for the run of his kitchen merely for the sake of a good meal.

FAB. CVIII. *The Mice in Council.*



THE Mice once called a cabinet Council in the bread and cheese cupboard, to devise means of securing their lives and properties from the ravages of the cat. Many schemes were proposed; at last one, who was esteemed a young Mouse of promising parts, told them, that there was no way of being secure from the inroads of the Enemy, except the tying a bell about her neck, which would always give them notice of her approach. This scheme was universally approved: but when they

came to consider the means of putting it in practice, and who should undertake it, there was not a Mouse in the cupboard that could point out the method of doing it, or who would attempt to carry it into execution.

M O R A L.

- “ *A thought to quell him comes into my head:*
 “ *No way so proper as to kill him dead.*
 “ *O miracle of wisdom! rare suggestion!*
 “ *But how? or who's to do it? That's the Question!*”

DRAGON OF WANTLEY.

A P P L I C A T I O N.

There is a wide difference between theory and practice. It is easy to devise schemes, to descant on their utility, nay to prove them almost to demonstration, when after all nobody can attempt the performance of them. How many politicians have drawn up the most numerous armies upon paper, which no general could ever collect to bring them into the field! Recruits are easily raised by the state scribes, at no greater expence than a single dash of the pen, though they are found to come in very slowly at the drumhead. The national debt has frequently been paid with equal facility. Millions are levied with no greater resources, than a profusion of cyphers, which scarce cost the projector a dip of ink. But, alas, in human affairs matters are seldom brought about with so much readiness. Practicable plans are not hit upon in an instant; but almost every scheme of operation is discovered by long meditation, and executed not without much toil and labour.

FAB. CIX. *The Lion and the Frog.*

A Lion hearing a dismal sort of sound, started with amazement, and then stood quaking for fear, expecting some dreadful monster to burst forth upon him. In the midst of his apprehensions, a little Frog leaped from the lake, and sat croaking on the bank. The Lion, offended with himself for having been so much alarmed on so ridiculous an occasion, vented his spleen on the innocent cause of his weakness, and crushed the poor Frog to pieces.

M O R A L.

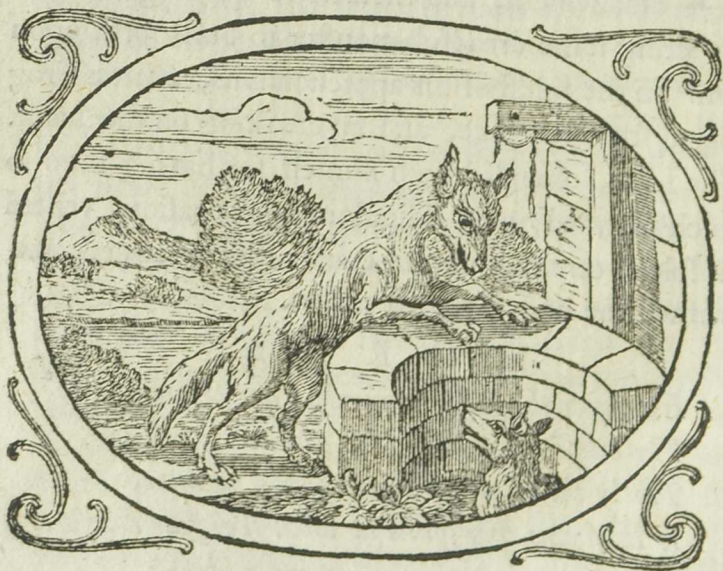
*Ev'n o'er the brave unmanly fears prevail,
The nurse's legend, or the grandam's tale;
Till by the trifling bugbear fear'd no more,
With shame they spurn at what they fear'd before.*

A P P L I C A T I O N.

There are no minds, however great and noble, but what retain some little leaven of human weakness,

ness, sufficient to remind them that they are mortal. Heroes have been dismayed by a cloudy day, or an hollow blast of wind; and many a man who would face an enemy in the field without fear, has turn'd pale at the sight of a spider, or at the spilling of salt. These, however, are infirmities, which dim the lustre of brilliant characters, and if not subdued, will frequently disgrace them. Such idle apprehensions will, by indulgence, grow up into habitual fear, and the mind will at last entirely lose it's strength and firmness. The trifles that often dismay us, must also upon discovery render us ridiculous. For what can be more absurd, than to behold a commander of legions, who would hear the roaring of cannon with indifference, trembling at the whispering of the reeds; or to see a Lion quake at the croaking of a Frog?

FAB. CX. *The Fox in the Well.*



A Fox having tumbled into a well, a Wolf came and peeped over the brink of it, saying, Ah poor

poor

poor *Renard*, I pity your misfortune! Prithee, my dear friend, said the Fox, do not stand shaking your head and pitying me, but contrive some means of helping me out of the well.

M O R A L.

- “ ’Tis true you’ll find
 “ Some friends so kind,
 “ They’ll give you good counsel themselves to defend;
 “ In sorrowful ditty
 “ They promise they pity,
 “ But shift you for money from friend to friend.”

BEGGAR’S OPERA.

A P P L I C A T I O N.

There is a kind of affected compassion, which many are fond of displaying on all occasions, which is in fact nothing better than downright insolence. The unfortunate are indeed often openly derided by the ungenerous and inhumane; but this false pity is an indirect insult, more bitter perhaps to those to whom it is offered, as it takes away the power of resentment. The cold and unfeeling exclamation of “ Poor fellow! I pity him!” is more frequently intended as an insinuation of the sufferer’s misconduct, than as an intimation of a desire to serve him. If we would really manifest our sorrow for the sufferings of another, let our friendship be shewn in endeavouring to relieve him; and if that is impossible, let us not offend his sensibility, and add to the anguish of a delicate mind, by empty professions and unmeaning compassion. Let us rather reflect, how much we thereby increase the load of his distresses, and that the sum of all his unhappiness is comprised in the very circumstance of his being an object of pity.

F A B L E

FAB. CXI. *The Fowler and the Blackbird.*

A Fowler, being employed in laying his nets in a field, a Blackbird, who was perched on an adjacent tree, enquired what he was about. I am building a house for the convenience and pleasure of you birds, said the Fowler. Indeed, replied the Blackbird with a sneer, if you build such incommo-
dious houses, you must not wonder if you have but few lodgers.

M O R A L.

*Thus crafty knaves, with politick pretence,
Thrive by their neighbour's lack of care or sense;
Each hope of mean advantage they disclaim,
Self-int'rest still and profit all their aim.*

A P P L I C A T I O N.

The Fowler's professions of friendship to the birds, while he aimed at their destruction, may be paralleled by many instances in real life; and it were to be

be wished, that those who are thus employed in planting nets for others, always met with persons of as much sagacity and penetration, as the Blackbird in the fable. It behoves the young and inexperienced to beware of counterfeits, for such are abroad: and we should give no more credit to the fine speeches of pretended disinterestedness, proceeding from untried friends, than to the pompous professions of the mountebank, who declares that he does not get a farthing by his medicines, that they are worth their weight in gold, and that he only sells them for the good of the publick. Thus he commits the greatest injuries under the pretence of friendship; and poisons his fellow-creatures out of mere benevolence.

FAB. CXII. *The Hare and the Tortoise.*



A Hare laughing at the slow crawling of a tortoise, Come, said the Tortoise smiling, I will hold a wager that I outstrip you in a race, and the Fox shall be judge between us. The Hare

Hare laughed at the vanity of the Tortoise, and agreed to the proposal. They had scarce started before the Hare had left the Tortoise almost a mile behind her; upon which, thinking herself secure of victory, she squatted in some furze, and went to sleep, sure of overtaking the Tortoise the moment she should awake. Puss, however happened to oversleep herself so far, that the Tortoise crawled gently on to the goal, and won the race, before the Hare was awake again.

M O R A L.

- “ *Puss! though I own thy quicker parts,*
 “ *Things are not always won by starts:*
 “ *You may deride my awkward pace,*
 “ *But slow and steady wins the race.*

A P P L I C A T I O N.

The verses here subjoined to this Fable, by way of Moral, are part of an elegant version of it, printed in the ninetieth number of *The CONNOISSEUR*; nor can we add any thing better by way of Application, than some of those reflections, which serve to introduce the Fable, as published in that ingenious and agreeable performance.

- “ If we consider that part of our acquaintance,
 “ whom we remember from their infancy, we
 “ shall find, that the expectations we once enter-
 “ tained of their future abilities are in many in-
 “ stances disappointed. Those, who were ac-
 “ counted heavy dull boys, have by diligence and
 “ application made their way to the first honours,
 “ and become eminent for their learning and know-
 “ ledge of the world; while others who were re-
 “ garded as bright lads, and imagined to possess
 “ parts

“ parts equal to any scheme of life, have turned
 “ out dissolute and ignorant; and quite unworthy
 “ the title of a Genius. It is a shocking draw-back
 “ from a father’s happiness, when he sees his son
 “ blessed with strong natural parts and quick con-
 “ ception, to reflect that these very talents may be
 “ his ruin. If vanity once gets into his head and
 “ gives it a wrong turn, the young coxcomb will
 “ neglect the means of improvement, trust entirely
 “ to his native abilities, and be as ridiculously
 “ proud of his parts, as the brats of quality are
 “ taught to be of their family. In the mean time
 “ those, whom nature threw far behind him, are by
 “ Application enabled to leave him at a distance in
 “ their turn; and he continues boasting of his
 “ Genius, ’till it subsists no longer, but dies for
 “ want of cultivation. Thus vanity and indolence
 “ prevent his improvement; and if he is to rise in
 “ the world by his merit, take away the means of
 “ success, and perhaps reduce him to very miserable
 “ distresses. I know one of these early Geniuses,
 “ who scarce supports himself by writing for a
 “ bookseller; and another, who is at leisure to con-
 “ template his extraordinary parts in the Fleet-
 “ prison. If we look into the world, we shall find
 “ that the mere Genius will never raise himself to
 “ any degree of eminence without a close and un-
 “ wearied application to his respective business or
 “ profession. The Inns of Court are full of these
 “ men of parts, who cannot bear the drudgery
 “ of turning over dry Cases and Reports; but,
 “ though they appear ever so eloquent in taverns
 “ and coffee-houses, not the nearest relation will
 “ trust them with a Brief: and many a sprightly
 “ physician has walked on foot all his life, with no
 “ more knowledge of his profession than what lies
 “ in his periwig. For whatever opinion they them-
 “ selves may have of their own parts, other per-
 “ sons

“ sons do not chuse to be bantered out of their
 “ estates, or joked out of their lives : and even in
 “ trade, the plodding men of the Ally would fore-
 “ tell the bankruptey of any wit among them, who
 “ should laugh at the labour of Accounts, or des-
 “ pise the *Italian* Method of Book-keeping. Thus
 “ we see, that parts alone are not sufficient to re-
 “ commend us to the good opinion of the world ;
 “ and if not roused and called forth by study and
 “ application, they would become torpid and useles :
 “ as the race-horse, though not put to drag a dray
 “ or carry a pack, must yet be kept in exercise.”

FAB. CXIII. *The Covetous Man.*



A Certain Miser, having hoarded up a large sum of Money, hid it in a hole, which he dug for that purpose, in a neighbouring meadow, and delighted himself with visiting it every day. A Labourer in the field having discovered the reason of the Miser's frequent appearance in that place, opened

opened the hole, and carried off the booty: but the Miser himself coming soon after, and missing his treasure, fell into agonies of grief, tearing his hair, and uttering the most dismal lamentations. One of his particular acquaintance happening to pass by, and inquiring into the cause of his sorrow, spoke to him in this manner. Do not vex yourself on this account! You have, considering your disposition, no real occasion for your sorrow. Take a stone, bury it in the same hole, fancy it to be gold, and visit it every day, and it will be of full as much use to you, as the treasure which you have lost.

M O R A L.

*Possessing still or plunder'd of his gain,
Alike absurd the Miser's joy or pain:
He counts it o'er and o'er, curst if he lose
The shining heap, which yet he dares not use.*

A P P L I C A T I O N.

We cannot receive too many lessons against avarice: for although it is so odious, and, it may be added, so ridiculous a vice, that one would imagine none but the lowest or weakest minds could be infected with it, experience teaches us, that it is too common a failing. Common sense indeed pronounces its absurdity; for where is the use of amassing treasures to no intent but that of counting them till they are rusty, and visiting them so frequently, that we have no attention to any thing but our strong box? What are *India* bonds and Bank bills more than blank paper unless we put them to use? and what is a guinea more than a counter, unless we shew its superior excellence by its utility? Prodigality is, indeed, by no means to be praised or recommended;

mended; but, of the two, surely a profuse squandering of valuable things is more excusable, than such a niggardly management of them, as makes us deny ourselves the least enjoyment of blessings that lie within our power.

FABLE CXIV.

The Eagle, the Cat, and the Sow.



AN Eagle built her nest on the top of a tall oak; a Cat deposited her kittens in a hole in the middle; and a Sow laid her litter of pigs at the root. These various animals, being common inhabitants of one old tree, lived for some time in seeming happy neighbourhood: but at last the Cat, climbing up to the Eagle's nest, filled her mind with the most terrible apprehensions. We are ruined, neighbour, said the Cat: yonder Sow is determined to root up the tree with her snout, and when she has

has thus brought both our families to the ground, will devour our young ones. After this visit, she crawled immediately down to the bottom of the tree, to the Sow, telling her, that as soon as ever she should go out in search of food, the Eagle would carry off her pigs. Having thus terrified both parties, she retired to her own home; where, in order to carry on the deceit, she sat watching in seeming fear and anxiety all day, taking care to steal out for sustenance in the night-time. In the mean time the Eagle, in fear of the Sow, remained in her nest; the Sow, to prevent the designs of the Eagle, kept in her hole; till they were both starved with their families, and became an ample prey to the Cat and her Kittens.

M O R A L.

*Ill fares that neighbourhood, where stand'ers meet
With easy faith to back their base deceit:
From house to house the plague of discord spreads,
And brings down ruin on their hapless heads.*

A P P L I C A T I O N.

There is not a character in private life, more villainous, or of a blacker die, than that of an incendiary. Incendiaries may be considered as a sort of malevolent beings, that act the part of evil angels, involving mankind in misfortunes, and kindling enmities between the most friendly neighbours and dearest friends: their malevolent actions are, however, always intended to promote some base purposes, calculated for their own advantage. It is not safe, therefore, to listen with too credulous an ear

ear to detraction. Violent abuse commonly carries some secret meaning in it; and when we hear the character of a friend aspersed, and observe any person remarkably assiduous to remove our good opinion of him, we may almost take it for granted that the slanderer has no good intentions towards ourselves. Such uncommon vehemence to set friends at variance, is displayed in order to reap a wicked advantage from their difference; and when each are weakened by such unfortunate dissensions, the infamous incendiary turns the quarrel which he has himself created between them, to the destruction of both.

FAB. CXV. *The Bull and the Goat.*



A Bull being pursued by a Lion fled to a cave for shelter; but a Goat, who was already within, opposed his entrance with his horns: upon which the Bull bellowed forth these words. Insolent

lent opposition! Now indeed you may prevent my entrance with your horns, but if the Lion from whom I fly was absent, I would soon teach you the difference between a Bull and a Goat.

M O R A L.

*O'er-match'd, unaided, and his foes at hand,
Safely the coward may the brave withstand:
But think not, dastard, thus thy glories shine;
He fears a greater force, but scoffs at thine.*

A P P L I C A T I O N.

Little minds are remarkably apt to betray themselves, when accidents throw any temporary advantages in their way; and take a mean pride in insulting their superiors, whom, perhaps, the present occasion has rendered unable to resent the affront. But this low triumph, by which they mean to exalt themselves, is the surest token of the poverty of their spirit: for even an enemy, of a generous and noble disposition, would scorn to exult in the distress of an adversary, and would not give place to the abject thought of calling him to the field unarmed and defenceless. Let such wretches beware of displaying on too many occasions this mock prowess! since a time may come when they may be made sensible of their weakness, and be taught how dangerous it is to think of insulting real valour and merit with impunity.



FAB. CXVI. *The Ass eating Thistles.*

AN Ass, loaded with provisions, meeting with some Thistles, began to devour them with much greediness. In the midst of his coarse repast he said thus: The provisions I carry cannot seem more exquisite to delicate palates, or more agreeable to their appetite, than this harsh Thistle is to me.

M O R A L.

*The peasant thus, with high ragouts not fed,
Dines on the coarsest meat, and brownest bread;
For poignant pickle never at a loss,
While toil and hunger give the best of sauce.*

A P P L I C A T I O N.

Temperance and exercise may be regarded as the constituents of natural luxury. It is not in the power of the whole art of cookery, to give such

an exquisite relish and seasoning to a dish, as these two will confer on the plainest fare. Indolent epicures have no true taste: they subsist entirely by whets and provocatives of appetite; but he whose stomach is braced and strengthened by exercise has a whet within himself, which adds a poignancy to every morsel that he eats. Providence seems to have carved out it's blessings with an equal hand, and what it has denied to the poor in one way, it has amply supplied them in another: if it has withheld riches, it has given them a greater store of health; and if it has refused them the means of luxury, it has at least afforded them the means of living as happily without it.

FAB. CXVII. *The Brother and Sister.*



A Certain man had an ugly Daughter, and a handsome Son. These children being at play together one day in their mama's room, the Boy took occasion to run to the looking-glass, admir-
K
ing

ing his own beauty, and sneering at the same time at the homely figure of his Sister. The Girl, piqued at so gross an affront, vowed revenge, and ran immediately to the father with tears in her eyes, to complain of her Brother's insolence. The father embraced and kissed them both with great affection, and said thus. My beloved Children, I would have you both look attentively in the glass every day: You, Tom, said he, that you may learn not to disgrace that form with vice or folly; and you, my dear, said he turning to the Girl, that if you are not quite so beautiful as many others of your sex, you may be admonished to make up for the deficiencies of your person by the superior excellence of your mind.

M O R A L.

*Ill-manners may deform the fairest face,
But gentleness gives ugliness a grace:
Sure snarling Venny's beauty less we prize,
Than Pug's black nose with his good-natur'd eyes.*

A P P L I C A T I O N.

The necessity of an internal Mirrour, whereby we may regulate our minds, as easily as we adjust our persons by a common looking-glass, is finely illustrated in the following passage from the 28th N^o of *The CONNOISSEUR*.

“ Nothing is a stronger instance of the goodness of
 “ the CREATOR, than that delicate inward feeling,
 “ so strongly impressed on every reasonable creature.
 “ This internal sense, if duly attended to, and dili-
 “ gently cherished and kept alive, would check
 “ the sinner in his career, and make him look back
 “ with

“ with horror on his crimes. An antient is
 “ commended for wishing that he had *a window in*
 “ *his breast*, that every one might see into it: But
 “ it is certainly of more consequence to keep our-
 “ selves free from the reproach of our own hearts,
 “ than from the evil opinions of others. We
 “ should therefore consider *Conscience* as a MIR-
 “ ROUR, in which every one may see himself re-
 “ flected, and in which every action is represented
 “ in it's proper colours.”

FABLE CXVIII.

The Ass, the Lion, and the Cock.



ONCE upon a time an Ass was feeding with a Cock, when a Lion coming to attack the Ass, the Cock began to crow; upon which the Lion (who is said to fear the crowing of a Cock) immediately fled. The Ass, imagining that He had put the Lion to flight, persued him; but in a short time, when they were no longer within the hearing

of the Cock, the Lion turned about, and seizing the Ass, prepared to devour him. Foolish and mad that I was, said the Ass, to suffer my vanity to lead me into dangers, which, if I had not thwarted my good fortune, I might have avoided!

M O R A L.

*Thus bullies bluff, with coats of red when grac'd,
By swagg'ring, often get their jackets lac'd.*

A P P L I C A T I O N.

Vanity and inability are the most unfortunate associates: the first leads us into difficulties, and the latter makes it impossible for us to extricate ourselves. Many a fool, and many a coward, might have carried their fear and ignorance to the grave without detection, if their absurd desire of appearing persons of more than ordinary sense and courage, had not betrayed their real character. One would imagine, that the consciousness of any deficiency would make us cautious of involving ourselves in situations, wherein our defects would become visible. Yet almost every fool is fond of shewing his parts, and every coward of displaying his courage: in consequence of which, the dunce becomes the object of public ridicule, by tempting the spleen of some real wit; and the vanity of the coward exposes him to chastisement, from which his pusillanimity cannot defend him.



FAB. CXIX. *The Frog and the Mouse.*

THE Frog, having quarrelled with the Mouse, wrote him a challenge, which the Mouse accepted, and they both entered the field armed with a bulrush. A kite, hovering in the air, saw the duel; and while the combatants were solely intent on thrusting at each other, the kite soufed down upon them, and carried them both off in his talons.

M O R A L.

*Thus have I seen, when cruel frays ensue,
Two sturdy watermen beat black and blue:
When, lo! from Wapping, while they fierce contest,
A boatswain comes, and both the chiefs are prest.*

A P P L I C A T I O N.

It were to be wished that our modern duelists would consider this fable as addressed to themselves. It was not indeed originally written with a view of

such an application, but the moral might in that light be very useful. The trifles on which our fine gentlemen are often induced to stake their lives would render the vice itself rather ridiculous than terrible, if the consequences were not so fatal and alarming. A silly dispute in conversation, an absurd wager at an horse-race, or perhaps an accidental treading on the toe, have, each of them, occasioned duels, and set the best friends tilting at each other. Quarrels founded upon trivial grounds render both the parties objects of contempt, and if any untoward accident befalls them, it excites our laughter instead of our compassion.

FABLE CXX.

The Husbandman and the Stork.



AN Husbandman, whose corn-fields were overrun with geese and cranes, laid a net, and took a great number of them, and among them a single Stork. The poor Stork implored mercy, saying,

saying, that he was quite innocent, that he was neither goose nor crane, but the best and most virtuous of all the birds in the air. This may be all very true, said the Husbandman, but since you was taken in company with geese and cranes, you must also share the same fate with them.

M O R A L.

*The youth to temperance in vain pretends,
Who goes to taverns, and makes rakes his friends;
As maidens, who would live without a stain,
Should never chuse to lodge in Drury-Lane.*

A P P L I C A T I O N.

The world will always form an idea of the character of every man from his associates. Nor is this rule founded on wrong principles; for, generally speaking, those who are constant companions, are either drawn together from a similitude of manners, or from such a similitude to each other by daily commerce and continual conversation. If therefore we are tender of our reputation, we shall be particularly nice and delicate in the choice of our company: since some portion of their fame or infamy must unavoidably be reflected upon us. It is not enough to be virtuous ourselves, but we must be cautious not to mix with those who are devoted to any vices: for it, unfortunately, so happens, that although we cannot confer any degree of our own credit on them, we may derive much discredit, and incur much danger from such ill-chosen companions.

FAB. CXXI. *The Fox and the Mask.*

A FOX coming into a shop where Masks were fold, took hold of one of them, which was finely painted, and after surveying it for some time, with an odd mixture of contempt and admiration, burst forth into the following exclamation. Alas! alas! What a fine head is here without any brains!

M O R A L.

*Th' accomplish'd beau, in air and mein how blest,
His hat well-fashion'd, and his hair well drest,
Is yet undrest within: To give him brains
Exceeds his hatter's or his barber's pains.*

A P P L I C A T I O N.

What can be more deceitful than outward appearances! and how many fine gentlemen are there that want common sense! A smooth address and plausible

plausible behaviour may indeed recommend the fops, whom it varnishes, to the good opinion of the ignorant and superficial; but never fails to excite invincible contempt in men of sagacity and penetration. This fable, therefore, ought to serve us as a lesson to learn the great consequence of cultivating our understandings; since no external circumstances of birth, figure, or fortune, unsupported by improved talents, can secure us from derision.

FAB. CXXII. *The Drunken Husband.*



A Woman, who had a Drunken Husband, attempted to cure him by the following stratagem. One night when he was brought home quite lost in liquor, she ordered him to be laid in a vault among the tombs, as if he was really dead, instead of being only dead-drunk. The next morning, when she thought her Husband sufficiently sobered, she went to the vault with a Platter in her

hand, and told him in an hollow voice, that she was the person appointed to bring victuals to the dead. Victuals! said the Husband, do not talk to me of victuals; but bring me some drink for heaven's sake! The woman, enraged at such unexpected behaviour, could not help discovering herself, saying; Alas! my plot has failed; and I have only the mortification of discovering that his habitual drunkenness is incurable.

M O R A L.

*The Sot, that evry day must have his fill,
His midnight gallon, and his morning gill,
Cries, while we live, let's put the glass about,
And when we die —— Why then, the bottle's out.*

A P P L I C A T I O N.

When vices are grown into habits, our reformation becomes desparate. Habitual vices in the mind, like the Gout in the Constitution, are never to be thoroughly extirpated. But there is no vice which gains an ascendant over us more insensibly or more incurably, than drunkenness. A man, who has once accustomed his stomach to that false warmth, which liquor creates in it, is never easy but when he is tossing down that liquid fire, which is so necessary to keep up that unnatural heat, to which he has habituated his inside. What character in society can be a more deplorable object than a confirmed drunkard? He becomes unfit for business by the gradual impairing of his intellects, and unable to partake of pleasures by the decay of his constitution. To the disorders which his intemperance have brought on him, he finds himself tempted to apply the same dangerous palliative as a remedy; and

and goes on in a course of whets, cordials, and hard drinking-bouts, till he falls a martyr to the vice, to which he has so long been a slave.

FABLE CXXIII.

The Fox and the Countryman.

A FOX, who was hard chased, meeting with a Country-fellow, begged him to save his life by concealing him from the hunters, and promised in return never to destroy any of his poultry. The Countryman agreed to the conditions, and covered the Fox over with straw. Soon after, the hunters came up, one after another, enquiring of the Countryman, if he had seen the Fox, and which way he had taken. The Countryman told them that the Fox had taken another way, but at the same time nodded and pointed immediately towards the spot where

where he lay concealed. However, the sportsmen, paying more attention to his words than his gestures, followed his verbal directions, and went off. Upon which the Fox came out of his hole, and the countryman bid him remember his promise, for what I told the hunters, said the clown, has saved your life. True, answered the Fox, (who had been peeping the whole time) your words indeed were kind enough, but your actions were not quite of a piece with them.

M O R A L.

*Thus by the knave, in worldly guile adept,
Vows are perform'd, and promises are kept:
True to the form, and fearful of offence,
Good soul! he swerves from nothing but the sense.*

A P P L I C A T I O N.

Diffimulation and double dealing are in the number of the most odious vices, and an hollow friend is worse than an open enemy. He leads you to depend on him in the full confidence of friendship, and uses that confidence only to betray you. Truth is a plain and open virtue, and cannot be practised in part; and truth and sincerity are the same: wherefore he that equivocates, and adheres to his promise in one sense, without preserving it inviolably in the full extent and meaning of it, departs as much from truth and sincerity as the most direct liar. This false pretence of keeping our word, while we are breaking it in the grossest manner, rather aggravates the fault, than palliates it, and increases the measure of the guilt, as it makes the consequences of it more dangerous. It is indeed the meanest of artifices, it is not even the vice of a generous

a generous mind; it is at once a low trifling with our own consciences, a base betrayal of our friends, and an impudent affront to the omniscience of the Almighty.

FABLE CXXIV.

The Gods chusing their Trees.



ONCE upon a time the Gods assembled to chuse the several Trees, which they would each take under their protection. *Jupiter* chose the Oak, *Venus* the Myrtle, *Apollo* the Laurel, and *Cybele* the Pine. *Minerva*, wondering that they all chose barren trees, demanded the reason. Because, said *Jupiter*, we would not seem to barter the honour we confer on them for the fruits which they bear. Well, replied *Minerva*, you may name what Trees you please, and for whatever reason you please: the Olive shall be my tree for the
sake

fake of its fruit. *Jupiter*, astonished at the sagacity of the Goddess, spoke thus. O daughter, you are deservedly accounted wise: for unless our actions are useful, our glory is ridiculous.

M O R A L.

*Not then Britannia did in Fleets rejoice,
Or the stout Oak had been Minerva's choice:
Their fairer fruits serener climes may boast,
Our Oak commands the fruits of ev'ry coast.*

A P P L I C A T I O N.

We should be determined in our choice of every thing rather by its use and excellence, than by pomp and ostentation. Actions should be directed to some end; and unless they are calculated to serve some beneficial purpose, the more magnificently they are ushered in with noise and parade, by so much more are they eminently ridiculous. The ladies may be instructed from this fable, in what manner to make choice of a husband. Family, person, or fortune, are but poor recommendations in comparison of integrity and good sense: worthless men, like barren trees, should be neglected and disregarded. A man of parts and honesty will abound in laudable actions, which like the richest fruits, will redound to profit and honour; but a fellow over-run with vice and ignorance, will grow up in sturdy wickedness, be wholly useless as long as he lives, and communicate joy only by his death; like a barren plant, which is of no use till it is cut down.

FAB. CXXV. *The Dog and the Sheep.*

A Dog alledged that a Sheep was indebted to him to a considerable amount, and sued him for the pretended debt before the Kite and the Wolf. The judges immediately pronounced a decree against the Sheep, upon which the Dog tore him to pieces in satisfaction of his false claim, and divided the spoil with the judges, as a reward for the determination of the cause in his favour.

M O R A L.

*Whose life is safe, if try'd before a judge,
That to the hapless pris'ner bears a grudge?
Whose property secur'd from lawless fury,
If any private int'rest warps the jury?*

A P P L I C A T I O N.

Oppression will always fall on the innocent, when power is lodged in the hands of wicked men, who
are

are swayed by interest, and unrestrained by justice. It is in vain to oppose such a strong and impious combination; and the only consolation left to worthy men, is the consciousness of their own integrity and innocence.

FABLE CXXVI.

The Fox and the Sick Lion.



THE Lion pretended to be sick, and most of the beasts, like loyal subjects, went to visit his Majesty in his illness. The Fox, however, would not go near his den, upon which the Lion sent him a message demanding his presence, and exhorting him to learn his duty from the example of his fellow subjects, who had all attended him. True, replied the Fox, they have all been to visit his Majesty, but pray who has ever returned from him? For my part, I am frightened by the prints of their

their footsteps; which all retain the marks of their having gone into the royal den, but have not left a single trace of their coming out again.

M O R A L.

*Do not, advent'rous youth, too soon engage
In all the giddy vices of the age!
For he that enters on that beaten track,
Goes on without a thought of coming back.*

A P P L I C A T I O N.

Vulgar opinions are oftentimes nothing else than vulgar errors: and it is but a poor excuse for espousing folly, that the multitude gives into it. Who would travel in a dirty road, because it is crouded? Nothing shews the folly and even vice of the popular notions more clearly, than the different ideas of beauty and propriety, as well as of right and wrong, which prevail in different nations. There is no opinion, however impious or absurd, that has not it's advocates in some quarter of the world. Whoever therefore takes up opinions upon trust, grounds his principles on no other reason, than his being a native or inhabitant of the regions wherein they are generally followed. Truth is neglected or despised, for the sake of falling in with the fashion: and a man of such a turn, would perhaps remain blind to the light of Christianity, though it shone before his eyes, and become a disciple of *Mahomet*, or *Confucius*, because he had fixed his residence in *Turkey* or in *China*.

FAB. CXXVII. *Death and Cupid.*

ONCE upon a time Cupid, in the heat of a summer's day, went to repose himself for a few hours in a cool grotto, which stood open before him. The place happened unfortunately to be the cave of Death, whose arrows mingling accidentally with those of Cupid, the blind little deity, at his departure gathered them up promiscuously, and carried off many of the too fatal shafts of Death in his quiver, leaving some of his own in their stead. Hence it happens, that a shaft of Love sometimes invades the bosom of the aged and infirm, and that the youthful and blooming are sometimes smitten with the arrows of Death.

MORAL

M O R A L.

*Dismal the office to let fall our tears
O'er a friend's grave, cut off in youthful years;
But merry sure to see a wretch love's slave,
Who has already one foot in the grave.*

A P P L I C A T I O N.

The strokes of death or fortune can only be lamented, and we must endeavour to endure them with patience, since no human power can guard against them. But the intemperate dominion of our passions may, and ought to be, controuled: nor ought we ever to labour more assiduously to keep them within bounds, than when we find ourselves likely to be hurried away by vices, which are not even the frailties incident to our time of life. The heat of youth may sometimes be alledged as an excuse, if not as a defence, of many indiscretions: but with what justice can age be pleaded in mitigation of offences, which are foreign and unnatural to our years? Age, when accompanied by wisdom and morality, commands reverence and esteem; but when it adopts those manners, which the fervour and inexperience of youth can hardly palliate, it becomes much more culpable and ridiculous in it's dotage, than the flights and extravagancies of youth itself.



FAB. CXXVIII. *The Fox and the Lion.*

A Fox having never seen a Lion, the first time he beheld him quaked for fear at the sight of so tremendous an animal. The second time that the Lion came in his way, he was startled, but not so dismayed as the time before. But on his meeting with the Lion a third time, he lost all his former apprehensions, went up to him, and saluted him with the greatest familiarity.

M O R A L.

Observe the great man's look, his voice, his nod!

He's all a hero — nay, a demigod:

Familiar grown his merits closer scan,

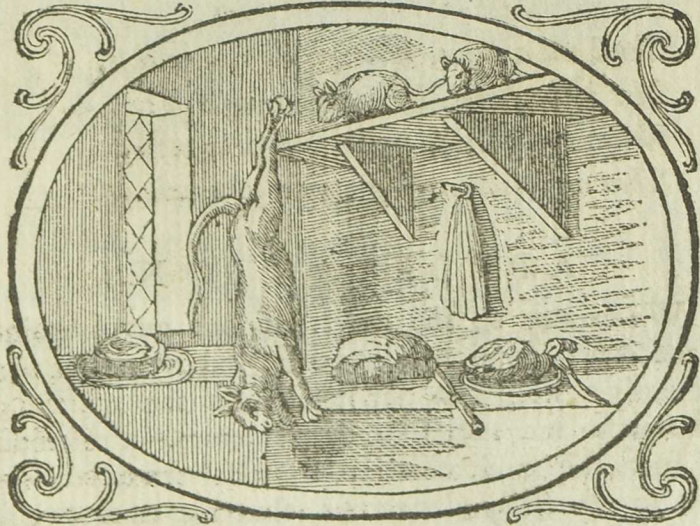
You'll find his godship dwindle to a man.

A P P L I C A T I O N.

It is a common, but true saying, that “familiarity breeds contempt.” The tempers and dispositions of men are never truly discerned at a distance. Illustrious persons in particular, disclose the dark parts

part of their characters only to their most intimate and familiar acquaintance. Who, except his friends and his family, knows more of a general than his battles, or of an author than his books? These plead strongly in his favour, engage our love, and excite our admiration: but it is observable, that those who are immediately about the persons of eminent men, for whatever qualities they may be distinguished, have always much less veneration for them than the rest of the world. This may happen on these two accounts; first, because they who are admitted to such intimacies, have opportunities of descrying many defects not subject to the inspection of the rest of mankind: and, secondly, because men are in general prone to depreciate merit. The first of these reasons may serve as a caution to the great, and the second as a lesson to their followers.

FAB. CXXIX. *The Cat and the Mice.*



THE Mice in a certain house, finding their numbers every day diminished by the rapine and voracity of the Cat, at last resolved, for the public

public good, that no Mouse should venture down to the lower part of the pantry, but preserve themselves in safety on the upper shelves. The Cat, observing their extreme caution, endeavoured to draw them down to their old haunts by stratagem; for which purpose she suspended herself by her hind legs on a peg in the door of the pantry, from whence she hung in an helpless manner, as if she had been dead. A sly old Mouse, that peeped through a cranny from the top of the pantry, and saw her hanging in this posture, cried out thus: Aha! my old friend, are these your tricks? they will never thrive, take my word for it; for I would not trust myself within reach of your paws, though I was certain that you was as dead as the door-nail you hang upon.

M O R A L.

*Trust not a rogue, although his eyes be close,
Nor if he snore, believe his lying nose:
When loudest noise his vocal nostrils make,
Then are his thievish fingers most awake.*

A P P L I C A T I O N.

We cannot be too much on our guard against fraud and imposition in general: but we ought particularly to keep alive our suspicion of the artifices of those who are naturally our enemies. Professions of friendship and affection from former adversaries are so especially dangerous, that we cannot help doubting the sincerity of such a sudden reconciliation: To extend our caution still farther, and not to give too easy credit to their pretended want of power to hurt us, is certainly no bad policy. It may very probably

probably prevent our falling victims to some subtle stratagem ; or at least, if it does not deliver us from danger, it preserves us secure from the risk of incurring it.

FABLE CXXX.

The Lion, the Bear, and the Fox.



A Lion and a Bear, having killed a Fawn, fought for the possession of it. Their battle was furious, long, and bloody ; and at length both parties being tired out, they lay weary and motionless near each other. In the mean time a Fox came by, who, seeing the two combatants in that helpless situation, and the spoil lying untouched between them, took up the Fawn, and carried it off. The two noble Brutes were ready to die with anger and indignation at so provoking a sight, but were unable to take any further notice of it, than to grumble

grumble faintly, Fools that we have been, to labour so hard, and fight so bloodily for the sake of the Fox!

M O R A L.

*Contend not thus with instruments of law,
More fatal far than brutal fang or claw;
Lest, after many a suit and long debate,
The greedy lawyers get the whole estate.*

A P P L I C A T I O N.

Violent disputes are commonly concluded to the mutual detriment of both parties, and to the benefit of some other person, not originally interested in the dispute, but, however, deriving great advantage from it in the end. The fierceness of the contention naturally tends to weaken and distress each of those who are engaged in it, and renders them incapable of defending themselves from the assaults of enemies, who dared not to attack them, till the fury of other quarrels had disabled them from resenting the affront. Dissention, like most other vices, should be avoided from a political as well as a moral consideration. This unquiet spirit has subjected the most powerful states to the wanton malice of petty provinces. No nation, however great, rich, or potent, can sustain the devastation and distresses of a perpetual war; and when drained of its riches, and deprived of its populousness, the two main sinews of real grandeur, it will lay open to insults from inferior powers, and even provoke their insolent attempts.



FABLE CXXXI.

Æsop and the Man bit by a Dog.

A Man, who had been bitten by a Dog, dipped a piece of bread into the wound, and gave it to the Dog to eat, having been told by some old woman, that it was a sure remedy for the hurt he had received. Æsop, happening to pass by at the time, asked the man, if he was in his senses. Why? said the Man. Because, replied Æsop, considering the prescription, which you have followed, to heal that wound, it will be a great wonder, if you are not bitten by all the Dogs in the town.

M O R A L.

*Coax not a villain, but his threats despise,
Nor pay with cash your ransom, if you're wise!
So sweet the penalty, 'tis all in vain,
Again he'll pilfer, to be brib'd again.*

L

APPLI-

APPLICATION.

Vice should always be considered as the proper object of punishment, and nothing should induce us to connive at offences of an atrocious nature, much less to confer rewards on the criminals. He who from prudential motives, as he apprehends, not only winks at wickedness, but bestows benefits on a villain, is undoubtedly a fomentor of vice, and a traitor to virtue. We should rather strive to make virtue herself as tempting as possible, and throw out every allurements in our power to draw the minds of the wavering and unsettled to her cause: but if, instead of that, we annex profit to crimes, we lay the foundation of immorality, and cannot admire, if vices are multiplied, when the vicious meet with so much encouragement.

FAB. CXXXII. *The dying Lion.*

A Lion, whose former cruelty had created him many enemies, lay at the point of death; on which occasion several beasts took an opportunity of revenging

revenging the injuries they had received of him. The boar wounded him with his tusks; the bull gored him with his horns; and at length the As, seeing that he might offer insults with impunity, struck at him with his heels. Upon this the Lion fetched a deep groan, saying, To be insulted unrevenged, by the noblest of animals is grievous, but to be spurned by an As is more cruel agony than death itself.

M O R A L.

*When men of injur'd worth, and noble sort,
Resent their wrongs, it is a just retort:
But when each blockhead has his coward sting,
Each pang of death receives a sharper sting.*

A P P L I C A T I O N.

The fall from greatness and power is perhaps the most miserable situation in human life. The revenges taken by those, whom we have formerly offended, receive an additional force from the reflection of our late exemption from all attacks: But when any petty adversary manifests his puny resentment, the gross affront to our former dignity gives a strength to the insult, which the imbecility of the enemy himself could not have conferred on it. Wherefore, we should learn to use power with moderation, lest we should increase our sufferings on the loss of it, by provoking the insolence of the lowest of our adversaries: though it must be observed, that he who dares not to resent, till he thinks his adversary disabled from chastising his audaciousness, gives no instance of his magnanimity, but rather contrives to render himself more remarkable for his cowardice and meanness.

FAB. CXXXIII. *The Old Woman and the Cask.*

AN Old Woman seeing an empty Butt lying on the ground, which had been lately filled with wine of the first growth, the scent of which yet remained in the vessel, applied her nose to the bung-hole for some time, and at last broke out into the following rapture; O charming spirit! of how delicious a flavour must thou have been, when the very scent of thy remains is so exquisite!

M O R A L.

*The liquor drawn out to the very last flask
Still the generous flavour survives in the cask:
So the witty, by time, of some spirit bereft,
Have still a good smatch of their excellence left.*

A P P L I C A T I O N.

A well-spent youth makes an honourable old age.
The life of a wise and good man, when drawn to
the

the very dregs and lees, still retains some taste of its former excellence. On the contrary, the old age of one, who has not endeavoured to cultivate his understanding, is ridiculous. His behaviour is absurd, and his conversation insipid. We should labour therefore assiduously to store our minds with useful knowledge, and to improve our talents, during our youth, that, like wine of a good growth, we may be better relished when we are old: if we neglect this necessary care of our understandings, after the fire and spirit of youth has worked off, we shall grow intolerable from age, as liquors of a thin body, and vile quality, soon become vapid, sour, and good for nothing.

FAB. CXXXIV. *The Horse and the Ass.*



A Horse adorned with the most magnificent trappings, was galloping along the road, neighing proudly, and champing his pompous bit. An Ass, heavy laden, came by chance in his way. Out of the way, thou vile beast, said the haughty steed;

how dare you interrupt me in my career? Out of the way, I say, or I will trample you under my feet. The poor Afs, afraid to bray out a word in return, quietly gave place: but the Horse by going madly on at full speed, broke his wind; upon which he was deprived of his fine saddle and bridle, and sold to a carrier. Not long after the Afs met him in his new trim, and bespoke him thus. Aha! friend, is it you! where is your gilt saddle, and elegant bridle now? if you have lost them, it is to be hoped that you have also lost your pride.

M O R A L.

*Proud of the cloaths, with which you are equipt,
You of your pride may easily be stript.*

A P P L I C A T I O N.

The probable reverse of fortune in all human affairs, is a constant lesson against pride in all ranks of mankind. There is no state, however exalted, so permanent, that it may not be reduced to a level with that, which perhaps it is now inconsiderate enough to regard with an eye of contempt. External blessings are least of all to be considered as reasons for triumph and exultation. Intellectual qualities may indeed be taken away by a fit of madness, or a stroke of the palsy: but the gifts of fortune, such as wealth or powerful connections, or mere corporeal excellencies, such as, beauty or health, may be wrested from us by ten thousand accidents, and we may be rendered in an instant more deplorable wretches, than any we ever yet beheld. Humility, therefore, should be studiously cultivated, as it adds a grace to our prosperity, and is, in some measure, a shield against the storms of ill fortune.

FAB. CXXXV. *The Sow and the Wolf.*

A Sow, who had just farrowed, lay in her sty suckling her pigs. A Wolf, who longed for such a delicious morsel, came up to the Sow, and told her, that if she had a mind to go abroad herself for the sake of the air after her labour, he would take the charge of her little family. No, I thank you, master Wolf, replied the Sow, the greatest favour that you can do to me and my pigs is to keep your distance, for the kindness and good offices of a wolf consist, not in his presence, but in his absence.

M O R A L.

*More fatal oft, in smiles and flatt'ry drest,
The seeming friend than ev' en the foe profess:
The dev'l himself a tempting outside shews,
And the same bush bears thorns, that bears the rose.*

APPLICATION.

There are many men, with whom it is dangerous to have the least connection, and with whom the least commerce is certainly to our detriment. If we accept of a proffered favour from them, the kindness will in the end shew itself to be an injury. There is no method of guarding against such people, but by sequestering oneself entirely from their society; as there is no safety from a thief but by shutting him out of your house.

FAB. CXXXVI. *The Two Frogs.*

A Couple of Frogs lived very happily together for some time in a marsh, but at length in the midst of a very hot summer, the marsh being dried up, they were obliged to look out for another habitation. After a long search they discovered a deep well, upon sight of which one of the Frogs cried out in excess of joy, Here is water in plenty!
Come

Come, let us jump in directly! Hold a minute, said the other Frog, suppose the water should be dried up here also, how could we contrive to get up again?

M O R A L.

*Beware, if you're wise, lest urg'd by distress,
You incur greater evil, avoiding a less!
For in human affairs many stations we meet,
Where tis easy to enter, but hard to retreat.*

A P P L I C A T I O N.

We ought never to change our situation in life, without duly considering the consequences of such a change. Men of warm tempers are apt to resolve too hastily, and to embark in undertakings, which involve them so deeply, that they are unable to extricate themselves from the distresses and embarrassments, which they occasion. But when we propose to ourselves any addition to our happiness, we ought to beware of plunging ourselves into new difficulties. If we were to inquire minutely into the causes of the miseries of all those wretches, that fall within our notice, perhaps the greater part would be found to suffer from their own rashness and precipitancy, rather than from ill fortune. Alluring prospects and promising appearances will not deceive the sagacious and experienced; for they will always look forward to the end of things, and strive to search into the probable events of actions, before they undertake them.



FABLE CXXXVII.

Æsop and the Impertinent.

ÆSOP, having been to light a candle in order to kindle a fire to prepare his master's supper, returned through the market-place, being the shortest way, with the lighted candle in his hand. Hey-day, Æsop, said an impertinent, what do you burn daylight? Peace, fellow, replied Æsop, I am looking for a man.

M O R A L.

To know the man of honest mind,

Let wisdom be thy handle!

Believe me he is hard to find,

To whom to hold a candle.

A P P L I C A T I O N.

It is fortunate enough that the common business of the world may be transacted without any extraordinary

ordinary degree of learning or genius. Men of great talents are thinly scattered in the human species; and, what is more deplorable, there is almost a general depravity prevailing over mankind. We may, without any great absurdity, look for an honest or wise man by daylight with a lanthorn and candle. Eminent parts indeed are not to be acquired, though our talents may, in some measure, be improved; but integrity is within the reach of the meanest capacities, and if every individual would endeavour to amend himself, a virtuous man would soon become a less uncommon being, than he seems to be at present.

FABLE CXXXVIII.

The Envious Man and the Covetous Man.



AN Envious Man and a Covetous Man put up their prayers to *Jupiter* at the same time. *Jupiter* sent *Apollo* to satisfy their demands. That God promised to fulfil their utmost wishes, with
this

this condition, that what one obtained for himself, the other should receive the same in a double proportion. The Miser paused a long time, not being able to fix on a sum large enough for his desires; but at last reflecting, that whatever his companion demanded, he should have it doubled, he declined preferring his own petition, till that of the other had been satisfied. Upon this the Envious Man immediately requested to be deprived of one of his eyes; well pleased with the loss, on condition that his companion should be deprived of both.

M O R A L.

*Thus Avarice, unblest amidst his store,
Possessing millions, pants for millions more:
While Envy his own pleasures can't enjoy,
But pines and sickens at another's joy.*

A P P L I C A T I O N.

This fable is levelled at two of the blackest passions, that infest the human breast. Covetousness, as we have often said already, is at once a miserable and an absurd disposition; but Envy is a temper of mind almost diabolical. All other vicious passions are but intemperate longings to gratify our ill-regulated desires; but Envy is not exerted in wishes to promote our own pleasures, but is employed in unnatural repinings at the felicity of others, and in hellish endeavours to blast and destroy it. However, they who groan under afflictions, which the cruelty or artifice of the envious have brought upon them, may at least console themselves with this reflection; that the torments, which they suffer, are light and trivial, in comparison with those, which fill with anguish the bosoms of the envious themselves.

FABLE CXXXIX.

The Man and the Weasel.

A Weasel, being taken by a Man, who was just going to kill him, most piteously implored him to spare his life, saying, O save me! I am your friend: It is I that destroy the mice for you, and keep your house clear from vermin. True, replied the man, you do so: but why? to serve yourself, not me; for you commit the same fault, and do me as much mischief as the mice themselves. Your plea for mercy, therefore, is good for nothing.

M O R A L.

*Thief-takers thus their services may boast,
But all can tell who merits hanging most:
Small praise is theirs, who petty pilf'ers watch,
Themselves more guilty than the thieves they catch.*

APPLI-

APPLICATION.

It is almost impossible in nature, for any thing to be so completely evil, as to produce no accidental good; but this, which is merely the effect of chance, cannot be ascribed to the evil-doer, or properly claimed by him, as a meritorious circumstance, in his favour. If the wicked were admitted to use such pleas with success, villany would triumph, and criminals would be exempted from punishment.

FAB. CXL. *The Grasshopper and the Owl.*

A Grasshopper took it into her head to revile an Owl, that sat on a tree hard by, telling her that she was a stupid, disagreeable creature, that hooted and screamed all night, and sat sleeping all day. The more the Owl begged her to be quiet, the more loudly she reproached and reviled him. After having beseeched her to desist for several times

in vain, the Owl determined to silence her by stratagem. Since, neighbour, said the Owl, the melody of your voice, charming as the lute of *Apollo*, will not suffer me to sleep, I am resolved to drink some nectar, lately given me by my mistress *Pallas*: If you will deign to taste it, come, and we will drink together. The Grasshopper being very thirsty, and pleased at the same time with the praises of her voice, flew briskly up to the tree, when the Owl seized her, and procured by her death that quiet, which in her life time she would not permit him to enjoy.

M O R A L.

Heads arm'd with stratagem and sense,

Still triumph o'er impertinence:

Sport not with men of wit, ye fools,

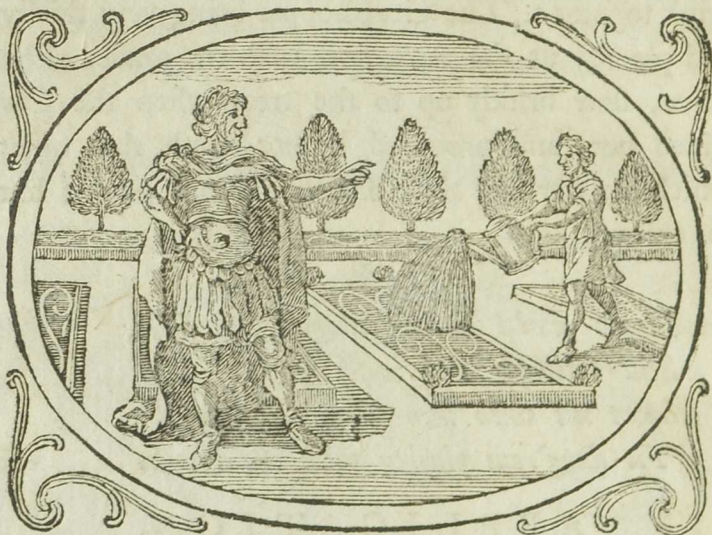
'Tis dang'rous playing with edg'd tools.

A P P L I C A T I O N.

A petulant disposition often involves its possessor in very disagreeable scrapes. If they throw out their impertinence against persons of an impatient temper, they are sure to receive immediate chastisement by tweaks of the nose, or kicks on the breech. They, who are possessed of less irritability and more patience, are commonly the persons, whom such wittlings pitch upon as the butt of their jocularities and impertinence. With these, however, it is scarce safe for them to indulge their silly vein too far. Patient tempers, urged beyond a certain point, become more furious, and revenge themselves with greater severity than more hasty dispositions: The insignificance of the offender protects him for some time, but his repeated impertinence exposes him to punishment at last; as a

man disturbed with a troublesome fly buzzing about him, may perhaps put it by two or three times with his hand, till at length he is provoked to beat it to the ground, and crush the idle insect to pieces.

FAB. CXLI. *Cæsar and the Slave.*



TIBERIUS CÆSAR, going one day to a villa not far from *Rome*, amused himself before dinner with walking in the garden, when a Slave, belonging to the house, thinking to seem very alert and officious in his service, took occasion to be running perpetually before him with a watering-pot, skipping about from walk to walk, and laying the dust, now in one place and now in another, (just as *Cæsar* happened to turn himself) in order to display his diligence more effectually. *Cæsar* shrewdly imagining, that the drift of all his trifling industry was to procure his liberty by manumission, (which was performed by a slight stroke of the hand upon the face)

face) called the Slave up to him, coolly saying, Do not put yourself to so much trouble, friend, I cannot afford to sell you a slap of the face such a bargain.

M O R A L.

*Thus when th' officious flatterer pretends
A friendship for you, but to serve his ends,
Let kicks, cuffs, bruises be his only gains,
Or let him have his labour for his pains.*

A P P L I C A T I O N.

Diligence and industry, though laudable in themselves, become ridiculous by misapplication. Sloth and idleness are indeed qualities, destructive to a state, but it is surely much better to do nothing, than to be absurdly busy, and to take infinite pains in the most trifling employments. It is not easy to draw an accurate picture of such a mind; but we may fairly venture to assert, that the character in the above fable, is not delineated with half of that exquisite humour, which is contained in the following portrait, as drawn by the masterly hand of an English artist.

“ *Will Wimble* is younger brother to a baronet,
“ and descended of the ancient family of the *Wimbles*.
“ He is now between forty and fifty; but being
“ bred to no business and born to no estate, he ge-
“ nerally lives with his elder brother as superintendant
“ of his game. He hunts a pack of dogs better than
“ any man in the country, and is very famous for
“ finding out a hare. He is extremely well versed
“ in all the little handicrafts of an idle man: he
“ makes a *May-fly* to a miracle; and furnishes the
“ whole country with angle-rods. As he is a good-
“ natured officious Fellow, and very much esteemed
“ upon account of his family, he is a welcome
“ guest at every house, and keeps up a good cor-
“ respondence

“ response among all the gentlemen about him.
 “ He carries a tulip-root in his pocket from one to
 “ another, or exchanges a puppy between a couple
 “ of friends that live perhaps in the opposite sides of
 “ the county. *Will* is a particular favourite of all
 “ the young heirs, whom he frequently obliges
 “ with a net that he has weaved, or a setting-dog
 “ that he has *made* himself. He now and then pre-
 “ sents a pair of garters of his own knitting to their
 “ mothers or sisters; and raises a great deal of mirth
 “ among them, by enquiring as often as he meets
 “ them *how they wear?*”

FAB. CXLII. *The Blackamoor.*



A Man, who had purchased a Blackamoor, imagined that the dark and dingy colour of his complexion was owing to nothing but mere negligence and slovenliness. Possessed with this notion, he placed the poor Black in a washing-tub, and ordered his servants to scour him white as fast

as possible. Accordingly the servants began to rub him down with towels and brushes, and to scrub him with soap and sand, but all to no purpose; for the colour of his skin was still black, and the only effect of their labour, was, that the poor fellow caught cold, and died.

M O R A L.

*The fool, who takes pains,
And racks his poor brains,
And endeavours without any genius to write,
Will make nature's fool
An idiot by rule,
But never be able to wash the Black white.*

A P P L I C A T I O N.

Application, directed to a wrong purpose, makes pains and assiduity ridiculous. Nature cannot, by any art or labour, be changed; and it is in vain to attempt a total transformation in our genius, person, or complexion. A dull fellow can no more succeed in his endeavours to please and delight by saying smart things, than a lame man could display his gentility in dancing; and would only manifest his stupidity so much the more by his clumsy jests, as the awkward attempts of the cripple would make his infirmity the more conspicuous. We should learn therefore to conduct our industry with wisdom: we should strive to discover which way our genius is directed, that we may apply ourselves to a judicious cultivation and improvement of nature, and be sure never to thwart or oppose it.

FAB. CXLIII. *The Ass and the Fox.*

AN Ass, having put on a Lion's skin, went abroad in it to the great terror of the other beasts. At last meeting with the Fox, the Ass, in order to frighten him the more, set up a most hideous noise. Aha! said the Fox, is it you? Why, really your figure would have terrified me, but your braying has made me quite easy.

M O R A L.

*The fop, with empty jests and silly smile,
Women, or men like women, may beguile;
How'er with fools his senseless prate may pass,
The man of sense soon knows him for an Ass.*

A P P L I C A T I O N.

Speak! that I may know thee, was the saying of an antient philosopher; and indeed the tongue of every man is the truest herald of his own folly or wisdom.

wisdom. We cannot safely determine on a person's character, till we hear their conversation. Grave looks, and solemn deportment may sometimes deceive the most accurate observer; but wise discourse cannot be successfully counterfeited or assumed. The sententious blockhead is as easily discerned as the pert coxcomb; and the tongue, whatever falsehoods it utters on other occasions, yet, in this instance, may be said never to lie.

FABLE CXLIV.

The Shepherd's Boy and the Wolf.

AN unlucky Lad, who tended sheep on an high ground, used frequently to divert himself by bawling out the Wolf! the Wolf! The husbandmen in the adjoining grounds, alarmed at his cries, left their work, and ran to his assistance; but finding that the young rogue always bantered them, resolved

solved at last to take no further notice of his cries. Soon afterwards the Wolf really came; the Boy bawled out the Wolf! with truth; but the countrymen, having been so often deceived, paid no attention to his cries, and left the sheep a prey to the Wolf.

M O R A L.

*Rank lies repeated, oft and oft detected,
Make truth itself for a rank lie suspected.*

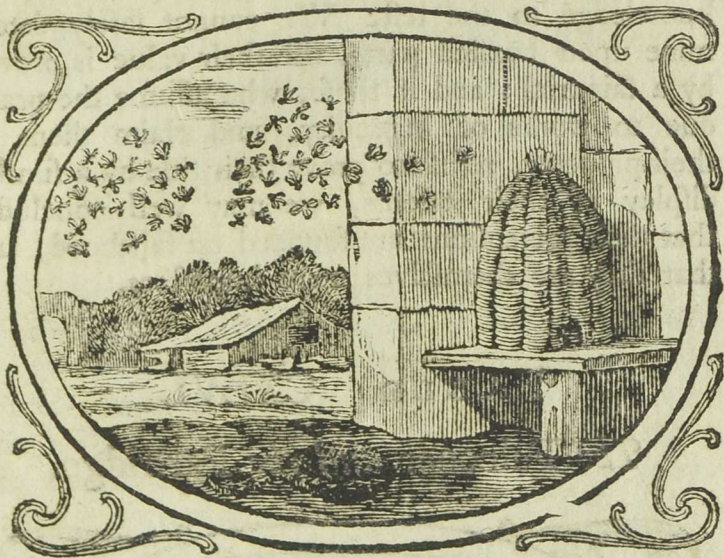
A P P L I C A T I O N.

Of all the characters in life a notorious liar is the most contemptible. His words are always treated with the utmost contempt, nor can the most solemn asseverations procure credit to what he delivers; nay, truth itself has not sufficient authority to give a sanction to his relations, which have been so often composed of falshood. He therefore, who would go through the world with reputation or success must preserve a religious adherence to truth; for no talents or industry can give him weight with others, or induce the rest of mankind to place any confidence in a man, who is known to deviate without scruple from veracity. Nor can this be wondered at; for as lies, whether proceeding from interest, vanity, or wantonness, make us unfit for society, it is with great justice that the rest of mankind refuse to have the least commerce with us, when such an intercourse would only give us frequent opportunities to distress or ridicule them.



FABLE CXLV.

The Bees, the Drones, and the Wasp.



A Parcel of Drones claiming the property of some hives and all the honeycombs, disputed it with the Bees, appointing the Wasp umpire between them. The Wasp directed the Bees to take one hive and the Drones another, and both parties to proceed to making honey, that he might be enabled to decide finally, which of them had the best title to the property: but the Drones, refusing to come into this proposal, the Wasp adjudged the hives to be the property of the Bees.

M O R A L.

*The wretch who works not for his daily bread,
Sighs and complains, but ought not to be fed.
Think, when you see stout beggars on their stand,
The lazy are the locusts of the land.*

APPLI-

APPLICATION.

The surest method of detecting ignorance and inability, is to put the arrogant pretenders to knowledge to the test. We cannot safely determine upon boasted parts, till their value is proved by a fair trial: and if those, who assume the praise due to works of ingenuity, and claim them as their property, refuse to prove their title by a similar display of their talents, we may well conclude, that their pretensions are founded on falsehood, and that they are themselves mere impostors.

FABLE CXLVI.

The Falconer and the Partridge.

A Falconer having taken a Partridge, the bird pressed him to let him go, promising in return, to decoy others into his net. No indeed, thou treacherous bird, replied the Falconer, for he who would

would betray others, to save himself, instead of mercy deserves tenfold punishment.

M O R A L.

*When harden'd villains, from the gallows
To save themselves, impeach their fellows,
It is but justice, first to hang
The evidence, and then the gang.*

A P P L I C A T I O N.

Villains are often so abandoned, and wholly lost to shame, that instead of owning their crimes with humility and contrition, they have the assurance to glory in their wickedness, and to make a merit of their vices. To betray our friends is the blackest of crimes; yet traitors are very apt to endeavour to recommend themselves by their treachery, and take a strange method of manifesting their attachment to new friends by shewing how easily they can abuse the confidence placed in them by their old ones. But the villainy of these practices is so flagrant and atrocious, that the wretches, who are capable of them, seldom succeed. Even they who employ them, as useful instruments in the dirty business of party or faction, are shocked at the baseness of their minds, and never dare to put any trust in men, who recommended themselves to notice by the most impious violation of friendship, and breach of faith. Such is the opinion that even their patrons entertain of these traitors, and their reward is often justly suited to such an opinion; for though they are, as it were the steps by which others climb the ladder of preferment, they are at last frequently obliged to mount another very different ladder themselves.

FABLE CXLVII.

The Wolf, the Fox, and the Ape.



A Difference having arisen between the Wolf and the Fox, the Ape was appointed judge between them. The Wolf accused the Fox of having robbed him; the Fox pleaded Not Guilty; and the Ape pronounced the following judgment. As for you, said he speaking to the Wolf, I do not believe that you have been robbed, as you pretend; and yet, *Renard*, said he, turning to the Fox, I do not doubt but you have stolen the things, which you have so positively sworn that you have not touched.

M O R A L.

*Well may the court sit puzzled to decide,
When witnesses swear false on either side:
But safely judge and jury make an end on't,
Who brand for knaves both plaintiff and defendant.*

APPLI-

APPLICATION.

The quarrels of bad men are made up of baseness and villainy on both sides. Their differences are commonly founded in mutual treachery, and carried on, by both parties, with an equal degree of fraud and violence. Each justly accuses the other, and though we disbelieve the accusations of neither, yet he who charges his opposer with evil practices, derives no credit from the imputations thrown on his adversary. Honest men, who are witnesses to the dispute, conceive an equally bad opinion of both parties; as in a battle between two chimney-sweepers, the standers-by scarce consider one of the combatants as a more polite and gentlemanlike character than the other.

FAB. CXLVIII. *The wise Lion.*

A Lion, having slain a fat bullock, was just about to devour his prey, when a Thief stepped boldly in, and claimed his share of it. I would give it

you friend, said the Lion, if you was not so much accustomed to take it of your own accord; but as a punishment of that insolence, you shall have none. Just at that time, an honest Traveller happening to pass by, drew back at sight of the Lion, and was retiring as fast as possible; but the Lion, laying aside all the terror of his countenance, called after him, saying, do not be frightened, honest man, but rather come and take part in this prey, as a reward of your modesty. Upon which he divided the bullock, and giving an equal portion to the Traveller, retired into the woods with the other part of it.

M O R A L.

*'Tis wisdom's part with firmness to withstand
The bold pretender's insolent demand;
But merit from her hand has oft acquir'd
The just reward, to which it ne'er aspir'd.*

A P P L I C A T I O N.

Modesty is one of the most becoming virtues that adorns the human heart. There is something in it, which prepossesses us strongly in favour of him that wears it, and generous minds long to assist the worthy man, that seems diffident of his merit, and cannot prevail on himself to challenge the praise or tribute he deserves. On the other hand, forwardness and arrogance give us a disgust to those, who are urged by them to make insolent demands of rewards or applause; such assuming pride and vanity, not to say impudence, derogate from real worth, and make the want of it more conspicuous to the eyes of the judicious, however it may sometimes impose on weak and shallow minds. The conduct of the Lion
in

in the fable may serve as an admonition to the great in the distribution of their favours; and instruct them to give a proper check to the bold and forward, and to draw merit from the shade, and virtue from obscurity.

FAB. CXLIX. Mercury and the Carver.



MERCURY, desirous to know at what rate he was esteemed among men, went into a Carver's shop, and demanded the price of several images. What do you ask for this statue? said he, pointing to a figure of *Jupiter*. Half a crown, said the Carver. And what for this? said *Mercury*, pointing to one of *Juno*. A crown, said the Carver. Then *Mercury* smiling with a self-sufficient air, and pointing to an image of himself, said, And pray, friend, what is the price of this elegant, pretty, neat, little figure? Oh, as for that, replied the Carver, if you

will buy *Jupiter* and *Juno* of me, you shall have *Mercury* for nothing.

M O R A L.

*Misled by vanity, with empty glee,
The coxcomb asks, pray, what d'ye think of me?
Yet surely hence no glory can be reap,
But only find that all men hold him cheap.*

A P P L I C A T I O N.

It argues a little mind, to be too anxious and solicitous concerning our fame. We should take care to regulate our conduct by the rules of wisdom and virtue; and rather found our actions on the principles of honesty, than be uneasy concerning the estimation they bear in the opinion of others. Fame, which is lodged in the popular voice, must necessarily be of a capricious nature; and as the vulgar are most fond of objects that raise wonder and astonishment, their applause and admiration wait on brilliant, rather than honest actions. He that pants for fame, will also find his purpose disappointed by too much eagerness in the pursuit, and will for ever subject his vanity to be mortified by inquiries after his own character. A thousand reasons may conspire to induce others to detract from his reputation, or perhaps in truth to entertain a mean opinion of him. It would therefore be most prudent, and perhaps conduce more to promote even our fame, as well as our peace, to be careful of the intent and motive of our actions, and careless of their consequences.



FAB. CL. *The Travellers.*

TWO men travelling together, one of them picked up an ax, which lay in the road, saying, I have found an ax. Nay, said the other, do not say *I*, but *we* have found an ax. Soon after being persued by the owner of the ax, and in danger of being taken, the man who had found it, cried, we are undone. Nay, friend, said the other, do not say *we*, but *I* am undone: for since you would not part with any of the profit, you must take all the danger.

M O R A L.

*A pair of faithful friends, like man and wife,
Divide the blessings and the cares of life:
Neither knows partial good, or partial curse,
Each true to each, for better or for worse.*

A P P L I C A T I O N.

Man is a social animal; and therefore selfishness is contrary to the interest of our nature. No one

includes within himself every thing necessary for his defence and support; and since he must have recourse to others for his security and preservation, he ought cheerfully to share blessings as well as evils in common with them. Whoever is so narrow-minded as to exclude his friend from any portion of the benefits, to which such an intimate connection entitles him, may perhaps engross some petty advantage to himself, but will be obliged to encounter dangers and difficulties also without a companion. Generosity is the easy price at which we purchase friendships; and he who refuses to pay it, will too late repent his niggardly disposition, when he sees himself surrounded with perils without defence, and threatened by impending misfortunes without protection.

FAB. CLI. *The Sparrow and the Hare.*



A Sparrow was cruel enough to insult an Hare, as she lay struggling beneath the paws of an eagle. Where, said the Sparrow, is your wonted speed?

speed? Have your legs failed you? Pufs! Why do not you rise, and escape from your oppressor? In the midst of these bitter jests, an Hawk came unawares upon the Sparrow, and notwithstanding his vain shrieks and cries, seized him, and put him to death. At sight of this, the Hare, though half dead, could not forbear uttering these words. I must confess it gives me some comfort in the agonies of death, that you, who was inhuman enough to laugh at my misery, are now obliged to deplore your own.

M O R A L.

*Tradesman, insult not, if a neighbour fail,
Lest, by and by, yourself should go to jail:
Nor, if a damsel slip, prude, shake your head,
Lest you yourself next month be brought to bed.*

A P P L I C A T I O N.

It is ungenerous and inhuman to insult our fellow-creatures in distress. He must surely have a very bad heart, and no very good head, who can look on the day of grief, or the hour of death, as a proper season for raillery and impertinent jests. If any other arguments were necessary, or might be supposed capable of enforcing moral precepts on those, who cannot be actuated by humanity, it might be added, that the vicissitudes of human affairs, render such behaviour imprudent as well as barbarous; since we cannot tell how soon we may ourselves be reduced to lament the woes, which are now the objects of our derision.

FAB. CLII. *The Thieves and the Cock.*

SOME Thieves, who had broken into a house, found nothing but a Cock, which they carried off with them. When they were going to kill him, he crowed very movingly, saying, that he was useful to men, by calling them up at midnight to their labour. So much the more pernicious art thou to us, replied the Thieves, who cannot rob securely, when your crowing has alarmed the whole family.

M O R A L.

Your virtues never unto Rogues relate :

Your virtues are the very things they hate.

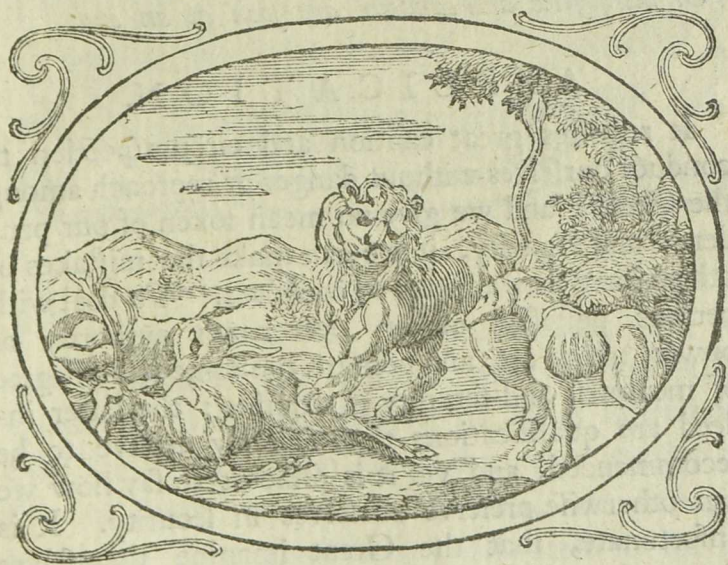
A P P L I C A T I O N.

We cannot sink our natures to a baser degree of infamy, than to reduce ourselves to the odious necessity of becoming enemies to virtue. Yet every man

man that engages in a vicious employment, makes himself, as it were, the natural adversary of virtue. This is the worst part of the character of the fiends themselves: and how cautious ought we to be of admitting such diabolical principles into our minds, and of approaching to the black nature of the most hateful beings, instead of endeavouring to make glorious advances to the Divinity!

FABLE CLIII.

The Lion, the Ass, and the Fox.



THE Lion, the Ass, and the Fox, went out together on a party of hunting, and having ran down many beasts in the chace, the Lion ordered the Ass to divide the spoil among them. The Ass did so, and having distributed it into three equal parts, laid them before the Lion to take his choice. But the Lion offended at such an indignity, as he fancied.

fancied it, tore the Ass to pieces, and ordered the Fox to divide it into two parts. The Fox gathered up the three parts together, and laid them all before the Lion. Heyday! *Reynard*, said the Lion, who taught you this method of distribution? I learnt it, sir, replied the Fox, from my friend the Ass, who lies dead yonder.

M O R A L.

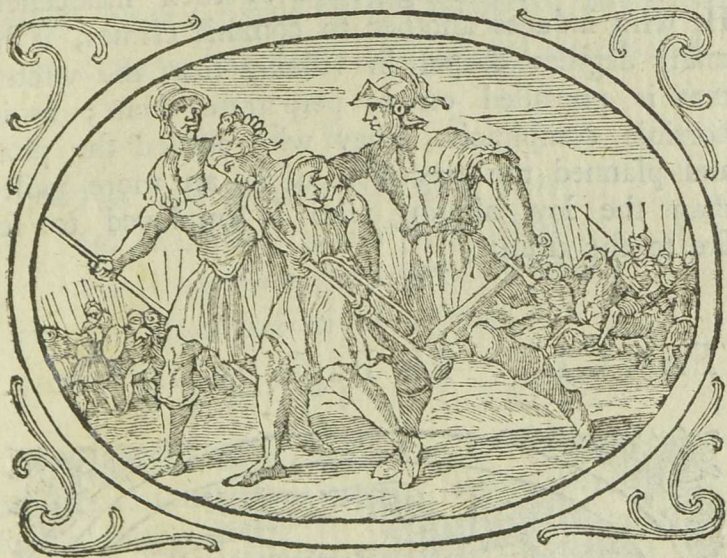
*Though with candour and justice he seem to preside,
When you deal with a tyrant, beware of his pride!
Sooth his vanity still, if you'd make him your friend,
Or his justice and candour are soon at an end.*

A P P L I C A T I O N.

It requires great caution and circumspection to conduct ourselves without danger or reproach among the Great; and we give no mean token of our prudence and sagacity, if we can make the mistakes of others serve as warnings to ourselves. To deal with persons possessed of an overgrown authority or power, much art, and perhaps too some little degree of meanness and servility is requisite: the latter indeed are qualifications that scarcely deserve to be recommended, and yet it is difficult to say how we can otherwise preserve ourselves in security. It is unfortunate, that the Great imagine themselves above admonition or reprehension; for it is surely the severest satire on their grandeur, that their inferiors are obliged to make use of mean arts in their commerce with them, and that it is impossible to act safely with openness and generosity.

FABLE CLIV.

The Trumpeter taken Prisoner.



A Trumpeter, being taken by the enemy, begged hard for quarter, saying, that he was innocent of any mischief, and was indeed incapable of bloodshed, having no other instrument than his trumpet. So much the more worthy art thou of death, replied the Enemies, who, though unable to fight thyself, yet delightest to stir up others to battle.

M O R A L.

*Hard, that the Peasant should on Tyburn swing,
Urg'd by blind rage to fight against his King:
But justly sure he merits his perdition,
Whose breath first blew the trumpet of sedition.*

APPLI-

APPLICATION.

Incendiaries have very little right to plead their inactivity, and their not proceeding to acts of open violence, as arguments of their innocence. He who induces another to commit crimes, is by many degrees deeper in villainy than the wretch that is prevailed on to perpetrate them; as in horrible conspiracies, they who devised the plot, and planned the execution of it, are more guilty than the low hireling who is employed to set fire to the train.

FAB. CLV. *The Eagle and the Crow.*

AN Eagle descending rapidly from a high rock flew down upon the back of a lamb, and grasping it in his talons bore it up into the air with him. A Crow, who saw this from a neighbouring tree, immediately resolved to attempt the same,

same, and came down with great precipitation upon a ram: but instead of being able to carry it up into the air with him, he found himself intangled in the fleece; and not being able to disengage himself, he was seized by the shepherd, and given to the country lads for their sport and amusement.

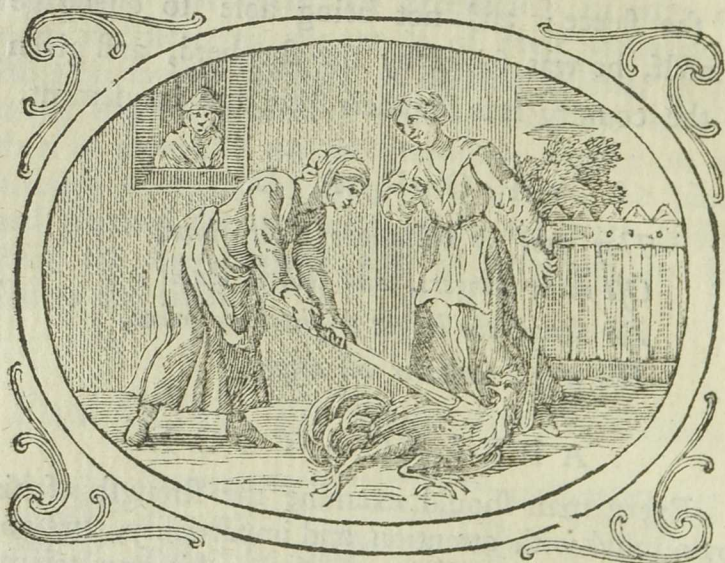
M O R A L.

*They who by imitations covet fame,
Oft incur dangers, and sollicit shame;
For though the bright original we prize,
His abject imitator all despise.*

A P P L I C A T I O N.

Every man should examine the strength of his own mind with attention and impartiality, and not fondly flatter himself by measuring his own talents by the false standard of the abilities of another. We can no more adopt the genius of another man, than assume his shape and person; and an imitation of his manner would no more become us, than his cloaths. Man is indeed an imitative animal; but whatever we take from general observation, without servilely copying the practice of any individual, becomes so mixed and incorporated with our notions that it may fairly be called our own. Almost every man has something original in himself, which, if duly cultivated might perhaps procure him esteem and applause; but if he neglects his natural talents, or perverts them by an absurd imitation of others, he becomes an object of ridicule; especially, if he attempts to perform things beyond the compass of his strength or understanding.

FABLE CLVI.

The Old Woman and her Maids.

AN Old Woman, who had several Maid-servants, used to call them up every morning before daylight at the crowing of the cock. But the Maids, not chusing to be disturbed so early, killed the poor cock, thinking that they might then enjoy their sleep longer in the morning. But they found themselves much deceived, for the Old Woman discovering what they had done, was determined to be even with them, and roused them out of their beds almost constantly in the middle of the night.

M O R A L.

*Take courage hence, ye wise, nor dread deceit;
 Good sense and craft, how seldom do they meet!
 Tho' keen, yet feeble, are the sharper's tools,
 And cunning's the peculiar gift of fools.*

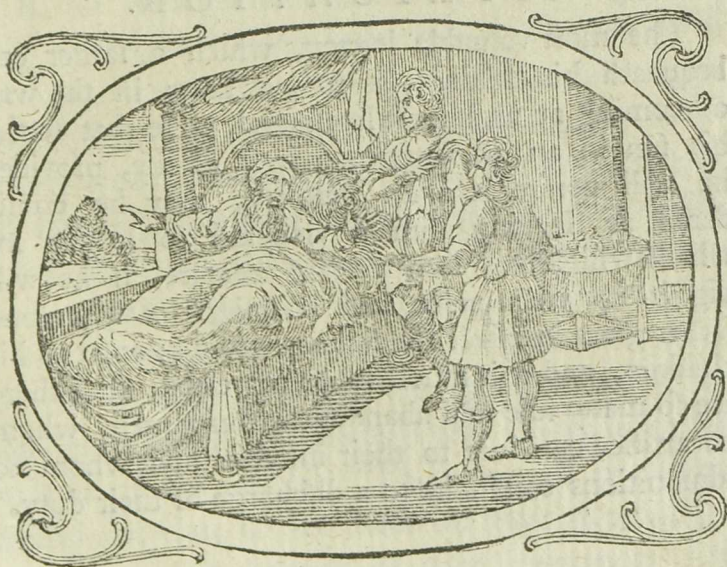
APPLI-

APPLICATION.

We are very incompetent judges of the consequences, which any possible event may produce; yet we are fond of carving out our fortune for ourselves, and wish to remove this or that object, which we imagine stands between us and our felicity. That object removed, often shews us, how grossly we were mistaken in our notions, and leaves us in a much worse situation than we were before. We should therefore endeavour to content ourselves in our present station; or if the infirmity of our tempers embitters our lives, we should at least retain so much virtue, as not to aim at mending our fortune by fraud or violence.

FABLE CLVII.

The Husbandman and his Sons.



A Certain Husbandman, at the point of death, called his Sons to his bedside, and bespoke them thus. My dear boys, all the patrimony which

I have to bequeath you is my vineyard, and that I leave equally among you. Be sure dig it up carefully, and you will find in it great treasure. The Father died, and his Sons, thinking to discover many a pot of gold buried in the vineyard, dug it up with great assiduity, and turned over every foot of ground in it. Their hopes of golden treasures were indeed disappointed, but their labour was amply rewarded in the fertility of the vineyard, and they had reason to admire the wise advice of their father.

M O R A L.

*Assiduous pains the swelling coffers fill,
And all may make their fortune, if they will.*

A P P L I C A T I O N.

The most valuable legacy, which a father can bequeath his children, is to put them in the way of coming at an honest livelihood. He that settles his son in an advantageous way of life, provided he will pursue it with industry, may be considered as leaving him a vineyard to labour in, which will afford him certain treasure, if he will dig it up with pains and assiduity. Every good father gives in effect the same prudent counsel to his children, and it is much to be regretted, that there are so many idle and abandoned young men, whom no artifice can lure to their interest, and whom no admonitions can incite to a discharge of their duty.



FAB. CLVIII. *The Cat and the Cock.*

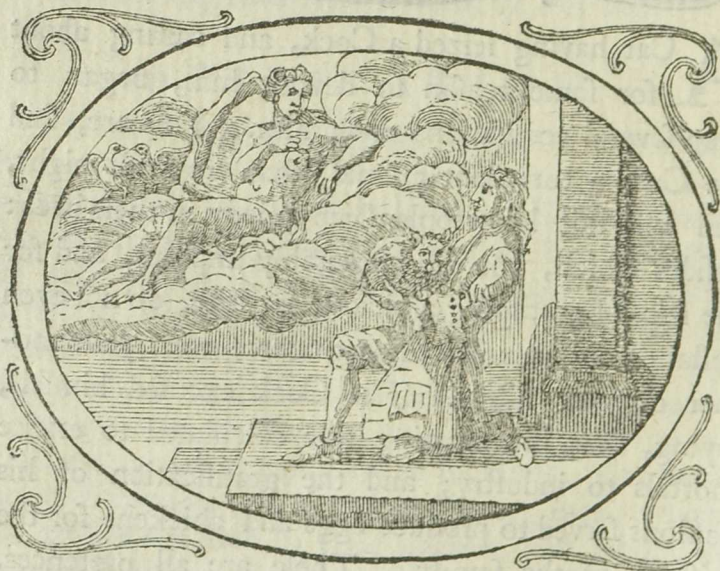
A Cat having seized a Cock, and casting about for some reason to devour him, began to heap several accusations upon him. You are, said the Cat, a turbulent animal, that crow all night, and will not let people sleep quietly in their beds: besides which, you are intolerably impious, and for the sake of gratifying a vicious appetite, do not even abstain from an unlawful commerce with your mother or your sisters. The Cock excused himself, saying, that his crowing was calculated to excite mortals to industry; and the gratification of his passions served to produce eggs and chickens for the mistress of the family. These are all pretences, replied the Cat, or let them be what they will, I am not to fast, because of your innocence: And then tore the poor Cock to pieces.

M O R A L.

*When guilt prevails, and robbers take the field,
Virtue's no guard, and innocence no shield.*

APPLICATION.

On this occasion we can only repeat, what we have often observed before; that it is vain to exculpate ourselves to the wicked in power, or to plead our innocence before the tribunal of a corrupt judge. Who would mention his integrity to an highwayman, or expect that he would return a purse, when he is convinced of our honesty? Some villains, indeed, endeavour to palliate their crimes with idle excuses; but if they find it impossible to gloss over their actions with any specious colouring, nothing can stop their violence, or prevent their rapine.

FAB. CLIX. *The Young Man and his Cat.*

A Young Man, who was passionately enamoured of his Cat, beseeched Venus to transform her into a woman. The goddess granted his prayer, and Puss was metamorphosed into a most agreeable and beautiful young lady. The Youth, transported with

with joy, took his wife to bed with him. In the midst of the night a mouse ran across the bed-chamber. The new bride, who had formerly been an excellent mouſer, leaped out of bed in perſuit of it. The Youth was aſhamed; and Venus, enraged at ſuch a violation of her rites, converted her into a Cat again, ſeeing, that though ſhe had aſſumed a new ſhape, ſhe ſtill retained her old diſpoſition.

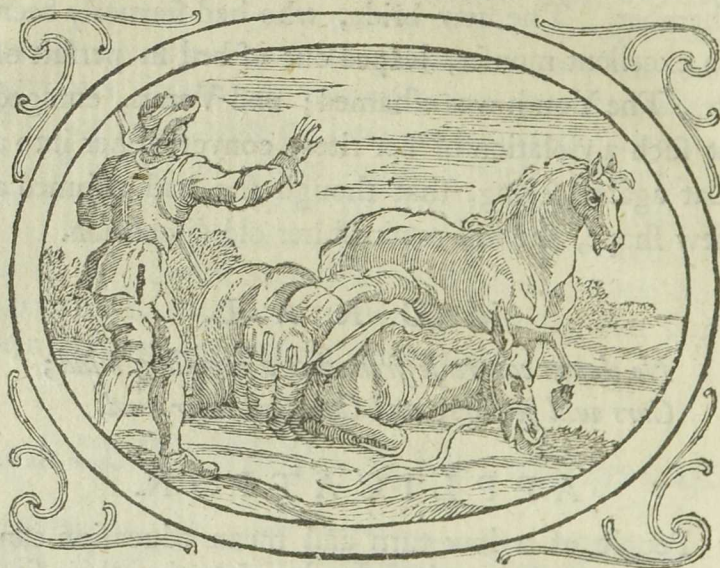
M O R A L.

*No charm can raiſe from dirt a grov'ling mind;
Curs will be curs, and Cats will aſter kind.*

A P P L I C A T I O N.

People of a low turn and mean education cannot change their principles by changing their ſituation. In the miſt of ſplendor and magnificence, they ſtill retain the ſame narrow ſentiments, and ſeldom fail to betray, by ſome dirty action, the baſeneſs of their original. Young men, like him in the fable, are often apt to place their affections on ſome low creature, and become ſo paſſionately enamoured of her, as to make her a wife, thinking to ennoble her mind by ſuch an alliance. But, when the firſt ardour of paſſion is abated, how often do they experience the abſurdity of ſuch chimerical notions! How do they bluſh, like the youth before us, at the conduct of their wives! and how glad would they be, like him alſo, to degrade the wretches whom they have ſo injudiciously exalted, and to reduce them to their original meaneſs!



FAB. CLX. *The Horse and the loaded Ass.*

A Horse and an Ass, who belonged to a country fellow, were both going along the road together, labouring under a heavy burthen. The poor Ass, ready to sink under such a grievous load, desired the Horse to relieve him by taking a part of it; but the Horse cruelly refusing, the Ass dropt down dead in the road: upon which the country fellow placed the whole burthen upon the Horse, and the skin of the Ass into the bargain.

M O R A L.

*Justly it happens, that th' inhuman elf
Oft proves at last inhuman to himself.*

A P P L I C A T I O N.

We pay no mean compliment to our nature, when we christen the first virtue of it by the name of humanity. Thus far indeed the name is well appropriated to it, that he who has no compassion,
none

none of "the milk of human kindness" in his breast is unworthy of the title of a man. He sinks even below the brutes; for they are in many instances known to extend compassion to their fellow brutes. The heart that feels no anguish at the misfortunes of others, nor feels a desire to relieve those who groan under a load of sorrow, is destitute of the very grounds and principles of virtue. The eye, that has no tear for the griefs of a friend, is also blind to its own interest; for since the burthen of human affairs must be born by some or other of us, he who, for want of his timely assistance, permits his weak brother to sink under a greater weight than he is able to sustain, will ultimately be punished for his cruelty, and be obliged to bear the whole himself.

FAB. CLXI. *The Father and his Sons.*



A Certain Man, whose Sons were continually at variance, endeavoured to reconcile them to each other by the following stratagem. He called them all before him, and taking a parcel of small sticks,

sticks, he tied them up close together in a bundle, and presenting it to each of the lads in his turn, ordered them severally to break it. They tried with all their might, but found it impossible. Then the Father untied the bundle, and presented each of them with a single stick; which when they had easily snapped in sunder, he said these words. Thus, O my sons, while you are united to each other by concord and affection, none can injure or destroy you; but when you become divided by quarrels and animosities, you will fall an easy prey to the weakest enemies.

M O R A L.

*Distress and ruin on divisions wait,
But union is the bond of ev'ry state;
Disloyalty's a plague, dissention's worse,
And parties, where they rage, a kingdom's curse.*

A P P L I C A T I O N.

It is a very melancholy consideration to observe so many families at variance among themselves. Every private family should consider itself as a little state, the several members of which are united by one common interest; and any petty quarrels with each other, are as fatal to their welfare, as factions are dangerous to the peace of the commonwealth. If the bond of natural affection is not strong enough to tie them to their duty, they should consider that their union gives them reciprocal strength, and consequence among mankind. No enemy will dare to attack a body of men so firmly attached to each other; they will fear to offend one of the number, lest they should incur the resentment of the rest; but if they become split into parties, and disunited by quarrels, every petty opponent will venture to
attack

attack them, and the several relations deprived of protection and assistance from each other, would mutually suffer, and the whole family be liable to wrongs and violence.

FABLE CLXII.

The Serpent and the Man.

A Serpent bit a boy, who was playing in the fields, so venomously, that the child died of the wound. The Father of the boy, enraged at the Serpent, struck at him with an ax, and the Serpent narrowly escaped into his hole, with the loss of part of his tail, which was lopped off before he could draw it all after him. The Man afterwards placed flour and honey before the hole, offering the Serpent to come to a reconciliation: but the Serpent answered him with a hiss to this purpose.

Good man, your labour is in vain: for while I see and feel my tail maimed, and you reflect on your son's death, a friendship between us is impossible.

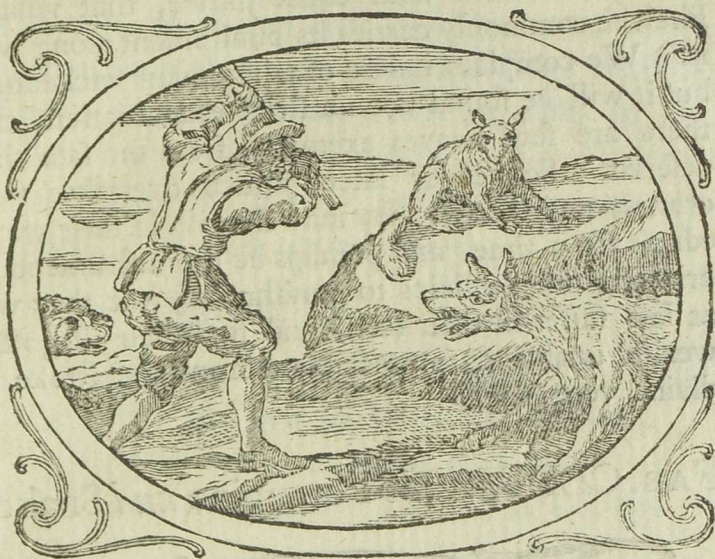
M O R A L.

*Still in the mind, whate'er the lips profess,
Past wrongs with bitter memory remain:
Seldom we truly pardon, till redress
Has heal'd our woes, or vengeance sooth'd our pain.*

A P P L I C A T I O N.

When persons have carried their differences to a great length, it is in vain for them to think of renewing their friendship. In the heat of their quarrel, many injuries must have been reciprocally offered and received, which must cancel the strongest bonds of amity. Though the fury of their dissensions may indeed subside, yet neither can forgive the wrongs, which neither can forget. Friendship is of a tender and delicate nature; and if any casual differences arise, as such things may happen between the best friends, we should keep the strictest guard upon our tempers, and endeavour to conduct ourselves with moderation in our disputes. If we suffer our passion to transport us too far, we shall do and say such things, as will provoke our friend's resentment to the highest pitch; and both parties will be guilty of excesses which will poison their affection, and dissolve their friendship.



FAB. CLXIII. *The Fox and the Wolf.*

A Wolf, having laid in great store of provisions, kept home, pretending sickness: but a Fox, suspecting the real reason of the Wolf's not going abroad, went to a shepherd, telling him the place where the Wolf lay hid. The shepherd, having received this intelligence, took a club, and dashed the Wolf's brains out. The Fox then took Possession of the Hole, and the provisions, but did not long enjoy the fruits of his treachery; for the shepherd soon passing that way again, knocked the Fox on the head also.

M O R A L.

*Howe'er their plan with secret cunning laid,
 Informers ever drive a dang'rous trade:
 The thief this session who has hang'd his brother,
 Stands a fair chance to swing himself another.*

APPLICATION.

Virtue, say the moralists, is it's own reward: and it may be added with equal justice, that villainy likewise commonly carries its punishment along with it. We complain indeed of triumphant wickedness, but it will be found upon a strict examination, that there are few knaves exempted from the fate they deserve. Sooner or later justice overtakes their crimes, and though they may flourish in their wickedness for a time, and perhaps be the instruments of bringing other villains to punishment, yet they will at last suffer in their turn, and find their ill-gotten wealth unable to protect them from the stroke of divine vengeance.

FAB. CLXIV. *The Porcupine and Snakes.*

A Porcupine wanting shelter, implored some Snakes to admit him into their nest, which request they kindly granted, but soon began to repent of their compliance: for the Porcupine darting his
his

his quills about, they penetrated the tender bodies of the Snakes, and put them to so much pain, that, after shewing what they suffered by many writhings and contortions, they were obliged to desire the Porcupine to depart, for that it was impossible to live with such a troublesome companion. Not I indeed, said the Porcupine, if my diversion gives you any uneasiness, pray walk out yourselves.

M O R A L.

*Blest with domestic comfort, ne'er admit
Pert guests, that arm with petulance their wit;
Their arrows who throw out on ev'ry side,
First wound a friend, and then his smart deride.*

A P P L I C A T I O N.

Connections of friendship and strict intimacy ought not to be formed without much caution and deliberation; lest, if they should become troublesome, and appear to be improper, we may not easily be capable of getting rid of them. It has often happened, that a villain has been able to insinuate himself so far into the good graces of an whole family, that he has become intrusted with all their affairs, and had such unlimited confidence reposed in him, that when his villainy has at last been apparent, they have not dared to remove him, as their lives and fortunes were perhaps both in his hands. How narrowly therefore should we inspect the conduct and character of those, whom we take into our houses and our bosoms, since our fortune depends on them, and our happiness is staked on their fidelity!

FAB. CLXV. *The Gardener and his Dog.*

A Gardener's Dog, having tumbled into a well, his master ran immediately to his assistance, and putting down his arm to help him out again, the surly Cur snapped at his hand and bit it. Upon this, the Gardener shook him off with some difficulty, and dashing him deeper into the well, said thus. Die then, for a vile Dog as thou art! for the wretch that can wound the hand that is stretched forth to save his life, is not fit to live.

M O R A L.

*Nè'er on the wretch your gen'rous aid obtrude,
Who feels not the warm glow of gratitude;
He hates the man, that lifts him from despair,
And pays with insults his deliv'rer's care.*

APPLICATION.

The punishment of ingratitude is doing the most exemplary piece of justice. The monster who is capable of doing injuries to him who showers continual benefits on his head, cannot be treated with too much severity. Servants in particular may be regarded as owing an especial duty to their masters, because they are not only in a state of inferiority to them, but are commonly further attached to them by many favours and obligations. For this reason the servant, who lifts his hand against his master, is guilty of a more than ordinary offence, and as his crime is more heinous, his tortures should be more severe.

FAB. CLXVI. *The Dove and the Ant.*

AN Ant going to a little brook to drink, fell into the water, and was hurried away by the stream. A Dove, who was sitting on a tree that hung over the brook, perceiving the Ant's distress,

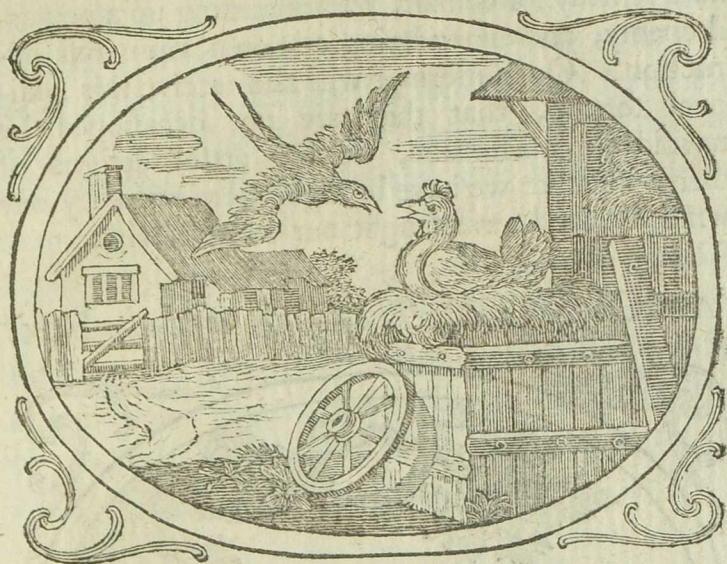
bit off a little bough, and threw it into the water, by help of which the Ant delivered herself from the danger she was in. Just after this, a fowler came that way, and was preparing to plant his nets against the Dove; which the Ant observing, made up to him, and bit him on the foot. The fowler gave a sudden twinge at the pain, and in his first alarm dropt the net hastily on the ground; at the noise of which the Dove being alarmed flew away, and saved her life from the snares of the fowler.

M O R A L.

*Ever with ready zeal your arm extend,
From danger to relieve a sinking friend:
Who knows how soon he may repay the debt,
When for your life the wicked plants his net.*

A P P L I C A T I O N.

Benevolence and compassion bring down a blessing on those, who exercise such shining virtues. Their merit will not only meet it's reward in the next life, but often receives due retribution also in this. Acts of charity and kindness kindle the sparks of gratitude in the bosoms of those, who feel their influence; and the changes and chances of this uncertain world often afford them an opportunity of manifesting their sense of the obligation. It is our interest therefore, as well as our duty, to cultivate such an amiable disposition; nor can any qualities more adorn the heart of man, than to delight in doing good, and to entertain a grateful sense of the benefits conferred on us.

FAB. CLXVII. *The Hen and the Swallow.*

A Hen, having found some serpent's eggs, sat upon them, intending to hatch them. A Swallow, seeing this, flew up to her, and cried out with vehemence, How now, Dame *Partlet*, are you mad? to sit hovering over a pernicious brood, who, the very instant they are warmed into life, will begin their injuries upon yourself?

M O R A L.

*Ingratitude, mark this, O youth!
Is sharper than a serpent's tooth:
Cherish the good, the base detest,
Nor take a viper to your breast.*

A P P L I C A T I O N.

Friendship is undoubtedly the great medicine of life; but if we make an improper choice of those, with whom we form connections, and on whom we

bestow favours, it may prove the most bitter curse. Instead of providing ourselves a shelter from distress, and a remedy for despair, we are nursing up a powerful enemy, and engendering our own ruin and destruction. Our sufferings will also receive this additional torture, that they are not occasioned by unavoidable misfortune, or the artful designs of others, but that we have brought them on us by our own folly, and have sought our own undoing.

FAB. CLXVIII. *The Cock and the Fox.*



A Fox, seeing a Cock on the top of a high tree, resolved, if possible, to draw him down by stratagem; to which end he made up towards the tree, and assuming a gentle tone of voice, said to the Cock, brother, well met! we are now, thank heaven, no longer at variance; and a general peace is concluded among all the animals. Come down therefore immediately, that I may embrace you on this good news; nay, prithee come immediately,
for

for I have a great way further to go this evening on particular business. Dear brother, replied the fly old Cock, I am rejoiced at this news, and it gives me double pleasure to hear of it by your means. I see a couple of hounds too coming full speed this way, who, I dare say, are employed as couriers on this occasion. I will descend this instant that we may all partake of each other's embraces, on so happy an event. You need not trouble yourself, brother, replied the Fox, frightened out of his wits, I cannot stay now: We will rejoice on this occasion at some other opportunity. Upon which he took to his heels, and left the Cock laughing at his fear and the ill success of his stratagem.

M O R A L.

*Happy, the ready wit of men of parts,
Who on himself can turn the villain's arts!*

A P P L I C A T I O N.

Honest men have a natural indignation against knaves; but when they see their arts overthrown, and the cunning villains outwited by those, on whom they attempted to practise their frauds, there is a kind of pleasure mingled with the resentment of the man of integrity on such occasions. Rogues commonly endeavour to be subtle and ingenious; their propensity to tricking and deceit necessarily drives them to make use of several little shifts and stratagems, to which honesty needs not have recourse. It were however to be wished that men of good hearts would not be too supine and indolent, and lay themselves too open to the artifices of the wicked. It is surely better to try their own arts against them, and to overturn their black schemes by innocent devices of

our own: and this may be done without violating morality, as we may draw a sword in our own defence, without the imputation of his guilt, who first commenced acts of violence.

FAB. CLXIX. *The Raven and Serpent.*



AN hungry Raven seeing a Serpent asleep in the sun, flew down upon him, and snatched him up in order to devour him. The Serpent, awakened by so rude an assault, twisted himself round in the Raven's beak, and gave him a mortal sting. The Raven in the agonies of death, uttered these words; wretch that I am! who have sought a prey, which has proved my destruction.

M O R A L.

*Whether his life upon the road he lose,
Or round his neck be cast the fatal noose,
The ruffian's self shall own with his last sigh,
Who lives by lawless force, by force should die.*

APPLI-

APPLICATION.

We often covet that which proves our ruin when it is attained; and indeed it cannot do otherwise than work our destruction, if we make use of any improper means to procure it. He who violates the law, or infringes the rules of morality to gratify his inordinate desires, necessarily creates many enemies, and that with reason, as he must necessarily commit many injuries. The idea of retaliation of wrongs is particularly pleasing to those who are offended, and they are sure to shew us no mercy, if they get us into their power.

FAB. CLXX. *The Man and the Gnat.*

A Country Fellow sitting under a tree, was stung upon his leg by a Gnat. The Clown enraged at the smart, lifted up his arm to crush it to pieces; but before he could accomplish it, the Gnat escaped. Upon which the Clown, still more enraged at his disappointment

disappointment of his revenge, vented his displeasure and impatience in this passionate exclamation: O *Hercules*, destroyer of monsters! why didst thou not assist me in demolishing this troublesome insect?

M O R A L.

*The peevish fool, whom trifles tease,
Makes ev'ry flea-bite a disease.*

A P P L I C A T I O N.

Evenness of temper is one of the greatest blessings of human life. He who suffers his mind to be ruffled by every little inconvenience, subjects himself to perpetual uneasiness and disquiet. There is no accident, however trivial, but what is capable of disconcerting him. His good humour is soured in an instant, his joy converted into misery, and he becomes uncomfortable to himself, and odious to all about him. His ridiculous distresses, which his unfortunate disposition heightens into the forest calamities, are matter of diversion to those who are witnesses of them: and when his pettish humour makes him rave like a madman, and curse his fate at the dropping of his hat, or the blunder of a servant, we feel a sort of mixture of pity and contempt for the man, who can render himself so absurdly miserable on so foolish an occasion.



FABLE CLXXI.

The Hawk and the Farmer.

A Hawk being on full wing after a Pigeon was himself taken, in the midst of his pursuit, by a Farmer. My dear friend, said the Hawk, pray, let me go again! I have done you no hurt. True; replied the Farmer, nor did the poor Pigeon hurt you.

M O R A L.

*Who from the good man's ruin reaps his gain,
Distress'd himself pleads innocence in vain:
What merit can he urge, what pity find,
Sworn foe to all the worthiest of mankind?*

A P P L I C A T I O N.

To suppose ourselves in the place of others is the most certain check upon our conduct. Who would offer an injury to his neighbour, if he duly considered how forely he should resent such treatment

ment himself? It would be happy, if we could create a sort of imaginary external selfishness, by which we might interest ourselves in the cause of others, and have a fellow-feeling in all their sufferings; a kind of virtuous sympathy, which would teach us to beware of adding to those miseries, of which we entertain such a lively sense ourselves. But they, who can totally divest themselves of painful reflections on the calamities of others, or are capable of wantonly increasing them, cannot surely be surprized if they meet with injurious treatment in their turn, and find none to pity or deliver them.

FAB. CLXXII. *The Fox caught in a Trap.*



A Fox being caught in a trap in a farmer's yard, implored a Cock, who was feeding at the barn-door, to assist him in getting out again; and thinking to weedle him into it, told him that he met with this accident, as he was coming to pay him a visit. Yes, said the Cock, I can guess what sort of
a visit

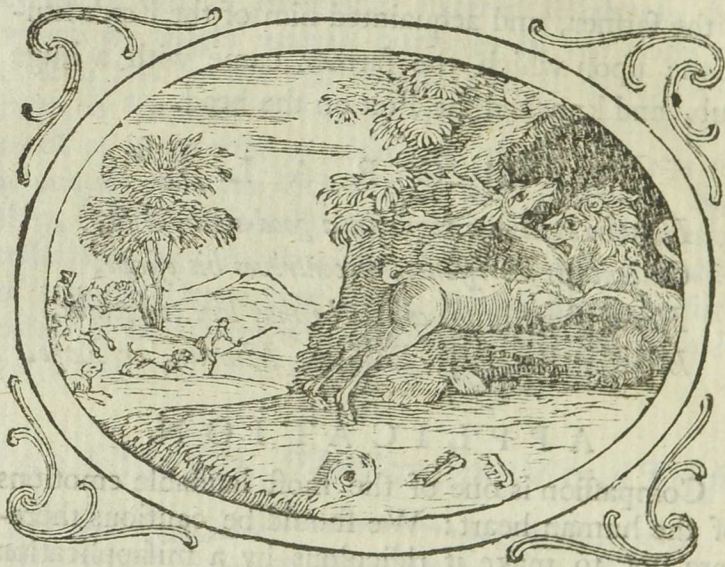
a visit you intended me, and I will fetch you some assistance immediately. Having said thus, he went to the farmer, and acquainted him of the Fox's situation; upon which the farmer came with a huge club, and knocked the Fox on the head.

M O R A L.

*He who rescues a rogue in a good-natur'd fit,
Or conceals his offence, or contrives his escape,
Has a share in the crimes he may live to commit,
Whether Burglary, Robbery, Murder, or Rape.*

A P P L I C A T I O N.

Compassion is one of the most laudable emotions of the human heart: We should be cautious therefore not to make it ridiculous by a misapplication of it. Compassion, extended to improper objects, degenerates into a crime. Misfortunes, produced by offences, should be regarded as punishments for the sake of example, rather than as calamities deserving our pity. We should not be wrought upon to interfere in the course of salutary punishments, and it is a weakness, as dangerous to the community as the behaviour of the criminal himself, to stop the progress of justice. Vices are attended with various punishments, not for the sake of putting the offender to pain, but in order to promote the public good, and to keep those steadfast to their duty, who have not yet been guilty of any deviations from it. Therefore, when we contribute in bringing offenders to punishment, we should consider ourselves as doing an act of benevolence to the commonwealth, rather than of cruelty to the individual.

FAB. CLXXIII. *The Deer and the Lion.*

A Deer, in her flight from the hunters, took refuge in a cave that stood open before her, thinking to lie concealed in it, till her persuers were gone. But the cave proved to be a Lion's den, and the Lion immediately seizing her, she died under his gripe, saying thus; Ah me! In my flight from the pursuit of men, I have run into the jaws of the cruelest of wild beasts!

M O R A L.

Death is in all the paths we tread,

Mocks ev'ry art we try,

Outstrips our unavailing speed,

Or meets us as we fly.

A P P L I C A T I O N.

Men of a too fearful temper, apt to be startled at the least appearance of danger, alarm themselves with

with the most terrible apprehensions, and in the hurry of their fears, when their minds are not sufficiently composed to provide for their security, they throw themselves into the most desperate circumstances. True fortitude never displays itself more evidently, or exerts itself more laudably, than in meeting danger with firmness and resolution. The skilful mariner gives the greatest proof of his knowledge in a storm; but if he suffers his fear and apprehensions to get the better of his cool judgment, he manages the vessel so ill, that while he avoids the peril of the open sea, he suffers it to be stranded on the shore, or bulged upon a rock.

FABLE CLXXIV.

The Swallow and other Birds.



A Swallow, seeing a Farmer sowing his field with flax, advised the Birds to pick up the seed; for that Nets were to be framed out of it to ensnare them. The Birds laughed at her, and called her a fool

fool and a false prophet. The flax springing up, she again warned them of their danger, and was again laughed at for her fears. By and by the flax ripening, she once more exhorted them to pluck up the stalk, and preserve themselves from destruction; but they still remained obstinate, and still mocked her idle apprehensions. Upon which the Swallow, leaving the company of Birds, conciliated to herself the friendship of mankind, and took up her dwelling with them. In the mean time the flax is made into nets and snares, for the other Birds.

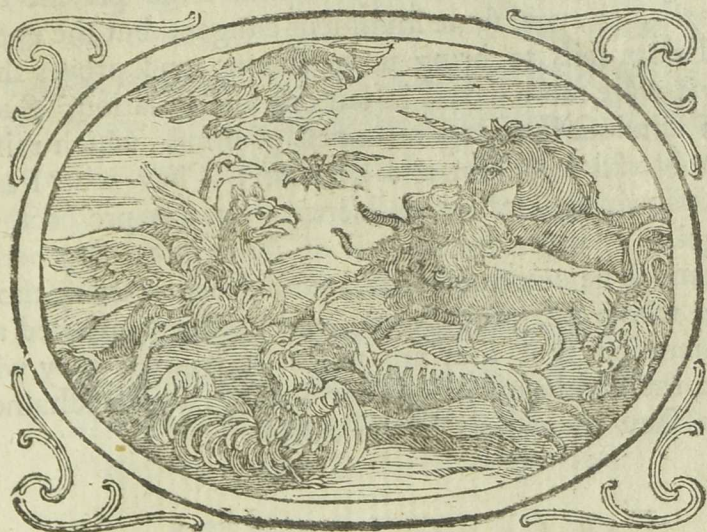
M O R A L.

*Unhappy men, whose hearts are prone to vice,
Blind to their good, and deaf to wise advice!
Too late they mourn in anguish and despair,
When caught, and struggling in the fatal snare.*

A P P L I C A T I O N.

Men are commonly unwilling to listen to advice. They either consider the admonitions as marks of the adviser's pride, or as instances of his folly; and from an overweening conceit of their own knowledge, they obstinately shut their eyes against their danger, till it is too late to prevent it. By this stubborn and untractable disposition we deprive ourselves of the security of friendship, and rob ourselves of the benefits which the good-will of our neighbours would confer on us. We repent our obstinacy too late, and see our acquaintance enjoying alone that safety, which they would have extended to us.

FABLE CLXXV.

The Birds, the Beasts, and the Bat.

THERE was once a fierce war between the Birds and the Beasts; during which, the Bat, pretending not to be of the winged race, deserted to the Beasts, on whose side the advantage then was, and took part against his natural allies, the Birds. The Birds, however, being at last victorious, banished the Bat from their commonwealth, and deprived him of all the advantages of their society; for which reason the Bat is now afraid to venture abroad in the air, till night, when all the other birds are gone to rest.

M O R A L.

*Whate'er you follow, in the cause be hearty,
True to your friends, and faithful to your party.*

A P P L I C A T I O N.

The desertion of our friends, and abandoning our natural connections, is always attended with certain infamy,

infamy, and commonly with utter ruin. Some little advantage or convenience may perhaps be derived from it at first; we may acquire some present benefit, or avoid some imminent danger; but the event seldom fails to bring us to shame, and proves that we were more secure in our original situation. Such a conduct betrays a meanness of mind, which raises universal contempt and aversion: They who leave their ancient allies, influenced by the prospect of gain, or urged by the fear of some threatening peril, cannot be entertained with confidence even by those to whose side they desert; and having convinced all mankind that they are not to be trusted, they will in the end be excluded from society, and be ashamed to shew their faces in the world.

FAB. CLXXVI. *The Fisherman.*



A Fisherman, having stretched his nets from one side of a river to the other, began dashing the waters with a long pole, in order to drive the fish

fish into the nets. One of the neighbours, seeing him disturb the waters in this manner, called out to him, saying, Prithee, be quiet, fellow! if you trouble the stream at this rate, you will make it so muddy, that we shall not be able to drink a drop of it. Very likely, replied the Fisherman, if I do thus you may not be able to drink; but if I was not to do it, I am sure that I should not be able to eat.

M O R A L.

*The soldier thus unsheaths his cutting blade,
Flies to the field, and makes of war a trade;
And while by daily ravages he's fed,
From human bodies carves his daily bread.*

A P P L I C A T I O N.

Persons of a nice principle and of delicacy of sentiment, will be cautious of engaging in employments, in the pursuit of which they must necessarily practise fraud, or be guilty of violence. It is perverting the very end, and overturning the first principles of society, when instead of contributing to the welfare of mankind in return for the benefits we receive from them, we subsist by their ruin, and thrive on their misfortunes. The usurer, who takes the advantage of the distresses of his neighbour, and advances him a little ready cash at an exorbitant rate of interest, lives by means, of which an honest man would be ashamed: and the vile woman, who maintains her own worthless existence, by decoying the weak and unwary of her sex to acts of prostitution, eats the bread of wickedness and infamy. It behoves us therefore, studiously to avoid pursuing any plan of life, which cannot be followed with honesty, and maintained with reputation.

FABLE CLXXVII.

The Schoolmaster and the Scholar.

A Schoolmaster walking by the river side, was alarmed with the cries of one in distress. On advancing a little further, he beheld one of his own Scholars struggling in the water, and hanging by the branch of a willow, which was fortunately within his reach, when he found himself on the point of sinking. The corks, which lay on the bank, betrayed to the Master the cause of his Pupil's distress; and shewed that he had wantonly ventured out of his depth, thinking that he had strength and skill enough to keep himself above water, without their assistance. The Schoolmaster, taking up the corks, threw them to his Scholar, accompanied with these words. Here, young man, take your corks, and save your life; and till you have gained more strength

strength and experience, be sure that you never attempt to swim without them.

M O R A L.

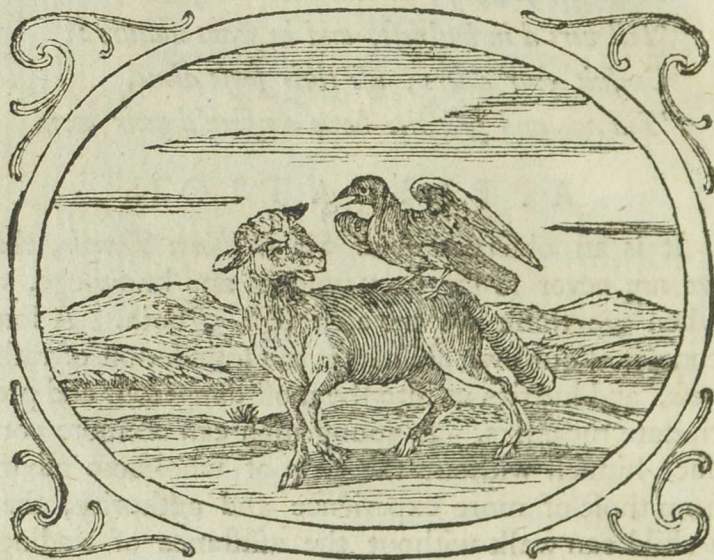
*Trust not yourself, advent'rous and secure,
'Till vers'd in bus'ness, and in years mature :
Consult your elders ; use their sense alone,
'Till age and practice have confirm'd your own.*

A P P L I C A T I O N.

It is an observation of Sir *William Temple*, that we are never so far from wisdom and knowlege, as when we think we have enough of both. A fond conceit of our own abilities is the foundation of rashness, and hurries us into the most dangerous and precipitate measures. A young man can no more conduct himself without the help of wholesome advice from those of more experience and authority, than a child can walk without the assistance of leading-strings or a go-cart. But rashness is a vice peculiar to youth, and may be stiled the characteristic of that season of life. It behoves the young and inexperienced therefore to keep a cautious guard over their passions, and to check the irregularities of their disposition. This can be effected no other way than by listening to the counsel given us by those of a more advanced age ; for, to make use of another observation of the author abovementioned, A man among children is long a child : a child among men, soon a man.



FABLE CLXXVIII.

The Jackdaw and the Sheep.

A Pert Daw, seeing a Sheep at pasture, flew down upon him, and settling upon his fleece, began to load him with the most injurious reproaches. If I were a dog, said the poor Sheep, you durst not treat me thus. No, replied the Daw, I never attack Dogs, and when I first fixt myself on your back, I knew well enough that you was nothing but a Sheep.

M O R A L.

*The coxcomb thus is sure to teaze ye,
If he perceives you mild and easy;
His flippant pertness to prevent,
Let the fool see you can resent.*

APPLI-

APPLICATION.

Impotence of returning injuries provokes attacks ; but nothing surely can be more ungenerous than to aim our wrath at those, who are unable to oppose us. We can derive no glory from a victory over the infirm and resistless, and we thereby soil the reputation of every other triumph. The weak and distressed demand our pity and assistance, and it is rather the occupation of a fiend, than the business of a hero, to add to the calamities of the miserable, and to increase the anguish of those who are weak and in affliction.

FAB. CLXXIX. *The Horse and the Lion.*

AN old crafty Lion, longing to devour a fine plump horse, fell upon the following stratagem to get him into his clutches. He pretended great skill in physick and surgery, and gave out that he could apply certain remedies in all sorts of disorders

and complaints. The Horse saw through the Lion's deceit, and resolved to take a pleasant revenge on him for it. He feigned himself to be in great torture from a thorn, which had run into his hoof, and limped up to the Lion to take his advice on it. The Lion, thinking to carry on the farce, assumed the grave airs of a physician, and began to pore upon the Horse's heel; when the wanton young Colt, watching his opportunity, gave the Lion a violent kick on the forehead, and trotted away neighing with the utmost satisfaction, leaving the Lion stunned with the blow, and caught by one trick, while he intended to destroy the Horse by another.

M O R A L.

*Five! six! or ten to one! the sharper cries,
As o'er the course in quest of dupes he flies:
But with what glee the honest gamesters grin,
When all the knowing ones are taken in.*

A P P L I C A T I O N.

This fable affords another illustration of the pleasure we receive from the deceiver's being caught by his own stratagem, and outwitted by those on whom he intended to practice his arts of fraud and knavery. Villainy must always be attended with some uneasiness and remorse; and it has this pang added to all the rest, that while the distresses of the good man excite compassion, the sufferings of the rogue are objects of universal ridicule.



FAB. CLXXX. *The Fox and the Thorn.*

A Fox, scrambling hastily over a hedge, in his flight from the hounds, a Thorn ran into his foot, and tore it in a most piteous manner. The Fox, smarting with the pain, burst into complaints and reproaches, saying, Was ever any thing so cruel as to wound a poor creature, that wanted your assistance? No freedoms with me, master *Reynard*, said the Thorn: you may make fools of others perhaps, but whoever pretends to any impertinent familiarities with me is sure to smart for it.

M O R A L.

*Let not the wag presume to sport,
With those who can the jest retort:
The fool, who tramples on a thorn,
No wonder if his foot be torn.*

APPLICATION.

The familiar impudence of impertinent coxcombs frequently exposes them to correction, when they mistake their men, and happen to break their jests on those, who look upon such liberties as demanding chastisement at their hands. Pert behaviour renders them so odious to some, and so ridiculous to all, that many are tempted to check their insolence with a good deal of asperity, and the rest of the world, who are witnesses of their sufferings, do not entertain the least compassion for them.

FABLE CLXXXI.

The Peacock and the Magpie.



ONCE upon a time, the birds resolved to chuse a king, upon which the Peacock offered himself as a candidate for the royalty, on account of the beauty of his person. The birds, struck with the dignity of his appearance, were on the point of declaring

declaring him their monarch duly elected, when an arch Magpie addressed his intended majesty in these words: But, pray, sir, supposing that in your reign the eagle should invade us, how do you propose to deliver us from his clutches? At these words the Peacock shut up his spreading tail; the birds perceiving their absurdity, stopt the election; and they have since continued free as the air, through which they fly.

M O R A L.

*Beauty, frail idol of the weak and vain,
Extends not o'er the state her childish reign:
Strong must the sov'reign be that awes the bold,
And potent rulers are of coarser mould.*

A P P L I C A T I O N.

The multitude are dazzled by shew, but men of good sense direct their attention to things of more consequence. They penetrate deeper than the mere surface, and examine into the intrinsic worth of any thing, before they estimate it's value at an high rate. The fair sex are particularly apt to err in this circumstance. They often neglect the valuable man for the sake of the sop, and select their lords and masters from the most worthless part of the male sex. The choice of a plain man with an honest heart, will ensure them more happiness, than the empty vanity of the fine gentleman. This fable indeed seems rather of a political turn, and seems intended to teach us, that the qualifications of those, who set themselves up as candidates to govern and direct us, should be scrutinized with the utmost nicety; and we should never invest those with power and authority, who are not capable of affording us protection.

FABLE CLXXXII.

The Fowler and the Pheasant.

A Fowler going out to shoot, spied a Pheasant, and immediately planted his gun against his shoulder, and took aim at the poor Bird: but just as he was preparing to discharge his gun, he received a mortal sting on the foot from an adder. Smit with the sudden anguish of the wound, he threw down his gun in the agonies of death, and said thus: Wretch that I am! my fate is just; it is just that I should perish myself, while I am meditating the death of another.

M O R A L.

*The rogue, that holds a pistol at your head,
Knows that with justice to the tree he's led;
The stern decrees of law none wish to alter,
Pleas'd that the pistol brings him to a halter.*

APPLICATION.

The punishment of wickedness is so just in itself, that the sufferer himself cannot but confess that he deserves the pains inflicted on him. To do to our "neighbours, as we would they should do unto us," is a principle of morality, the equity of which enforces itself so strongly upon our minds, that we never fail to be sensible of our crimes on the violation of it. Our own consciences condemn us, and draw up all our offences in judgment against us. How studiously therefore ought we to endeavour to keep our minds void of offence, and dread to appear with a shocking consciousness of wilful sins about us, before that tribunal, whose sentence, however severe, we must own to be strictly just!

FABLE CLXXXIII.

The Labourer and Fortune.



A Labourer, turning up the ground in a field, struck his pick-ax against several pots of gold. Rejoiced at the sight of so much treasure, he threw

down his pick-ax with extasy, and began to worship the ground, and to return thanks to the earth for it's great bounty to him. Upon this the goddess Fortune appeared to him, and said thus: Ungrateful as thou art! bestow thy thanks on me, to whom they are most due: If thou hadst lost such a treasure, you would have been forward enough to have charged me with it, and to have accused me as the cause of your unhappiness.

M O R A L.

*With nice discernment and judicious aim,
To the right mark direct your praise or blame!
Censure unjust, and praise without desert
Shew a weak head and an unfeeling heart.*

A P P L I C A T I O N.

How often do we ascribe our success or misfortunes to wrong causes! Vanity sometimes leads us to consider our prosperity as the natural result of our own sagacity, and inattention sometimes induces us to make acknowledgements to wrong persons. But if we would have our praises valued, we should be cautious to direct them properly. Our thanks are an indirect affront to those who receive them without deserving them, and at the same time an act of open ingratitude to those who merit them without receiving them. In prosperity, as well as in adversity, let us not forget to own the power and goodness of heaven; and since we often weary the Almighty with the cries of our distress, let us not neglect to send up our acknowledgements of his goodness with the voice of gratitude!

FABLE CLXXXIV.

The Wolf in Sheep's Cloathing.

A Wolf, disguising himself in the fleece of a Sheep, mixed among the flock, and daily devoured some of them. The shepherd discovering the fraud, tied a rope round the Wolf's neck, and hung him upon a tree. Heydey! friend, said another shepherd, do you hang up your sheep? No replied he, but I always hang up a Wolf in sheep's cloathing.

M O R A L.

*The knave profess't may seem a gen'rons foe,
Deserves a rope, yet claims our pity too;
But dragg'd to light, and stript of his disguise,
The sneaking hypocrite unpitied dies.*

A P P L I C A T I O N.

The detection of fraud and imposture never fails to create universal satisfaction. Hypocrisy, by assuming

suming the mask of virtue, makes vice still more odious and abominable; and whenever it is forcibly torn off, or drops off by accident, every one rejoices at the punishment of the offender. It is indeed a very strong, though silent encomium upon virtue, that many villains are obliged to assume the appearance of it, in order to pursue their wicked schemes successfully: but the base arts of hypocrites ought to put us on our guard, and to instruct us to beware of their stratagems. We should examine the conduct and behaviour of those, who intrude themselves officiously into our company, and take care that we do not entertain an enemy, while we mean to cherish a friend.

FABLE CLXXXV.

Jupiter and the Herdsman.



AN Herdsman having lost an heifer, prayed to Jupiter, promising him the sacrifice of a kid, if he would discover whither it was strayed, or who had

had stolen it. He had scarce finished his prayer, when, turning his eyes he beheld the heifer lying dead on the ground, and a lion growling over it. Scared at the sight, he fell on his knees again, saying, O Jupiter, instead of the kid I promised thee, to shew me the thief, if thou wilt deliver me from his clutches, I will sacrifice to thee a bull.

M O R A L.

*Short-sighted wretch! endure thy care,
Nor heave th' impatient sigh:
Heav'n hears thee, but perhaps thy pray'r
'Tis mercy to deny.*

A P P L I C A T I O N.

It is the duty of mankind to place implicit confidence in the care of providence, which can better direct what is for our welfare, than we know how to ask for it. The author of providence foresees every dependant good and relative evil, and therefore takes care of every thing for the best, however inconvenient and untoward circumstances may appear to us, who see but a part, and that a very small one, of the magnificent system of the universe, and know nothing of our own fate, more than appertains to the present moment. Prayers indeed should be offered at the throne of the omnipotent governor of nature; but then they should be put up with humility, not arrogantly making particular demands, but submitting our necessities to his wisdom and power, and trusting that he will provide what is meetest to relieve them.

FAB. CLXXXVI. *The Geese and Cranes.*

SEVERAL Geese and Cranes were devouring a field of corn; upon notice being given of their ravages, a whole troop of countrymen came to rout them. The Cranes, being thin and light, took wing, and easily flew away: but the Geese, who were too heavy to get off so hastily, were all taken and destroyed.

M O R A L.

*Such is the slavish subject's wretched fate,
Where tyrants reign in arbitrary state:
The lean and indigent escape with ease,
While the rich burgher is the sponge they squeeze.*

A P P L I C A T I O N.

Wealth has many cares annexed to it, with which the poor and needy are not afflicted. The possessions of the rich furnish spoil for the robber, levies and exactions for the tyrant, and tribute for the conqueror:

queror: while the humble cottages of the peasant are unmolested by the hand of rapine or oppression. A competency to supply the necessities of nature is indeed to be desired; but we should rather endeavour to contract our wants, than to multiply them; and not vainly grasp at the augmentation of our possessions, which will increase our cares, by adding to our danger. Persons of small fortunes have as much reason to be contented as the rich. Their situation is full as happy, considered all together: for, if they are deprived of some gratifications, which the rich enjoy, they are also exempted from many troubles and uneasinesses necessarily cleaving to riches.

FAB. CLXXXVII. *The Ape and her Twins.*



AN Ape, having brought forth Twins, doated upon one of them, and disliked the other. One day, being persued by a pack of dogs, she took up her favourite between her arms, and with-
out

out thinking what became of the other, scampered away: but in the hurry and confusion of her flight, she dropt her darling bantling, and the dogs fell upon him, and tore him to pieces. Mean while, the other having jumped briskly upon his dam's back on the first alarm, got off with safety upon her shoulders.

M O R A L.

*By dear mama's o'erweaning fondness spoil'd,
Careless'd and pamper'd, dies the fav'rite child:
The boy she flights, rough, vig'rous, and well-grown,
Unaided bears the brunt, and shifts alone.*

A P P L I C A T I O N.

The affectionate tenderness of the parent often proves the ruin of the child. The love of a mother often shews itself in a very ridiculous manner, and makes the son a helpless wretch and a fool. Little master truly must not go abroad, lest the wind should give him cold, or the sun spoil his complexion; he must not read, lest it should hurt his eyes; nor be sent to school, because he is delicate, forsooth, and cannot bear the company of rude boys, or the correction of the master. By these means, he is disqualified from being able to shift for himself in the world, his constitution is impaired, and his talents are uncultivated. In the mean time, they who have been exposed to hardships, and soundly lashed through a great school, make their way to the first honours, and bring credit on their family and themselves.



FAB. CLXXXVIII. *The Hart and the Vine.*

A Hart, flying from the hunters, concealed herself beneath the leaves of a Vine. When the huntsmen had passed by a little way, the Hart, thinking herself safe, began to eat the Vine-leaves; upon which the hunters, hearing something rustle in the Vine, shot their arrows at random, and wounded the Hart, who expired uttering these words: Ah me! I suffer justly, who die by offering an injury to the Vine, that so kindly afforded me protection.

M O R A L.

*When such the thanks, the recompense he pays,
For life preserv'd, and added length of days,
Sure doubly just th' ungenerous traitor's woe,
If from his own ingratitude it flow.*

APPLI-

APPLICATION.

The justice of the punishment inflicted on the ungrateful is a lesson often inculcated in the course of these fables. There is indeed no maxim which deserves more frequent repetition; and if the heart is capable of amendment by precept and admonition, no virtue should be more strongly enforced and recommended than gratitude. The want of sentiments of acknowledgement of favours, debases our natures, and depraves our minds; and if our unfeeling hearts bring any evils on us, none commiserate our misfortunes, and our own consciences confess the justice of our sufferings.

FABLE CLXXXIX.

The Fox and the Hedgehog.

A Fox, who was crossing a river, and found the bank on the opposite side so steep and rugged that he could not ascend it, was disturbed in his endeavours

deavours to gain the shore, by a swarm of water-flies, that settled on his head, and stung him. An Hedghog upon the bank, who was witness of his painful situation, kindly offered to drive away the flies. No, prithee, my dear friend, let them alone, said the Fox: This swarm must by this time have almost glutted themselves with my blood; but if you drive these away, a fresh swarm, more hungry and violent, will immediately quarter themselves upon me, and put me to more exquisite torture.

M O R A L.

*O'ercharg'd and glutted with enormous prey,
Keep your old tyrant statesman still in play;
With keener edge the new-raised minion carves,
And drains your treasure, tho' the nation starves.*

A P P L I C A T I O N.

Ministers too frequently consider the people, whose affairs they are entrusted with, as their prey rather than their charge. A succession of such ministers is more calamitous to a nation, than famine, war, or pestilence. Every new favourite has new views to promote, and sucks out the wealth of the people to enrich himself and his family. In such a case indeed the old fatted minister is preferable to the indigent upstart. But England may surely hope to secure to herself a wise and just administration, that will study her interest, and attend to the welfare of the public, rather than confine themselves to the narrow and fordid views of their own private interest.

FAB. CXC. *The Wolves and the Sheep.*

ONCE upon a time the Wolves and the Sheep agreed to make peace, the Wolves giving up their young ones, and the Sheep their dogs, as hostages for the preservation of it. The young Wolves, being deprived of their dams, began to howl for want of being suckled: upon which the Wolves rushed in upon the Sheep, crying, that the treaty was broken, and the poor flocks, being defenceless for want of their dogs, were torn to pieces.

M O R A L.

*Pow'r all their reason, empire all their aim,
Nor aw'd by justice, nor withheld by shame,
Great monarchs thus o'er-rule the justest cause,
The faith of nations, and the force of laws.*

A P P L I C A T I O N.

He who makes concessions to an enemy, which take away the means of his defence, is shamefully inattentive

inattentive to his own interest and welfare, and betrays the most dangerous weakness of mind. With what safety can we venture to put ourselves in the power of those, who have been long endeavouring to assail us? If they now assume a milder aspect, it is only to draw us into a fatal confidence in them, and to induce us to disarm ourselves of our caution and the instruments of our defence. Mankind in general are not to be trusted with implicit faith, since there are few who will not make use of our confidence in them to our prejudice: but when we put ourselves unguarded into the hands of our adversaries, nobody will be astonished, if they soon commence acts of hostility.

FAB. CXCI. *The Youth and the Lion.*



AN old man having dreamed that his son would be destroyed by a Lion, confined him to the house, lest he should be exposed to the fury of that animal by going abroad into the forest. The young man could not well brook this confinement; and

one day looking round the room, and seeing the picture of a Lion, it raised his indignation so far, that he could not help running up to it in anger, and as it were to revenge himself on the accursed cause of his imprisonment. He struck at the picture with great vehemence; and hitting on a large sharp nail, that was concealed behind it, the nail wounded him so deeply, that he died soon after of a fever occasioned by the wound.

M O R A L.

*Thus visionary fools foresee their fate,
And from vain dreams substantial ills create;
Scar'd by their own delusive whimsies, run
On the dire mischief and the death they shun.*

A P P L I C A T I O N.

Superstition is the author of innumerable evils. It argues a narrow mind, and a want of proper confidence in the care of heaven. How inconsistent and contradictory is the conduct of such persons! They imagine things to be predestined, and yet they busy themselves in ridiculous cautions to prevent their coming to pass: as if the weak and vain efforts of human power or prudence, were able to counteract the will, or reverse the decrees, of the omnipotent. The misfortunes of life are sufficiently numerous, without our increasing them with imaginary evils, and adding new calamities to those with which we are already afflicted. We should consider that heaven has kindly concealed from us the knowledge of futurity: and if we pry too curiously into probable events, and fill our minds with absurd conceptions of them, we shall become the instruments of our own destruction, and bring down upon our heads those very evils, of which we have without cause entertained such dreadful apprehensions.

FABLE CXCVII.

The two Rogues and the Cook.

A Couple of Sharpers went into a Cook's shop pretending to buy some meat; and watching their opportunity, one of them stole a piece of beef, and gave it to his companion, who slipt it under his cloak. The Cook soon missed his meat, and charged them both with the theft. He who had stolen it, swore solemnly in the name of Jupiter, that he had it not; and he who had it, swore in the same manner, that he did not take it. Well, said the Cook, I indeed cannot discover the thief, but he, by whom you swear, beheld the crime, and knows where the guilt lies.

M O R A L.

*Thus quibbling thieves evade the charge,
Offend the laws, and go at large:
But though 'tis hard the crime to fix,
We know they're guilty by their tricks.*

APPLICATION.

Equivocation is the lowest art of a liar, the meanest subterfuge of a base mind. It adheres steadily to the meaning of the falsehood, and plays with it in words. Such abject trifling with our consciences is the most dangerous species of wickedness: but surely none can be so weak as to imagine that they thereby palliate their crimes, or commit any less violation of veracity. Their tale indeed may be so well concerted, and so artfully entangled with intricate falsehoods, that it is not possible for man to unravel them; but (to use the solemn words of the fable) “He, by whom they swear, beheld the crime, and knows where the guilt lies.”

FAB. CXCIII. *The Fighting Cocks.*

TWO Cocks fought for the possession of the hens: after a tight battle, one, being overcome, sneaked off, and hid himself for shame; while

while the triumphant Cock flew to an high place, and clapped his wings, and crowed with the utmost insolence and exultation. An hungry Eagle who saw him at a distance, came down upon him, and carried off the conqueror in his talons; upon which, the vanquished Cock, who had beheld the whole affair, came out with triumph in his turn, and strutted and crowed among the hens, as if he had obtained the victory.

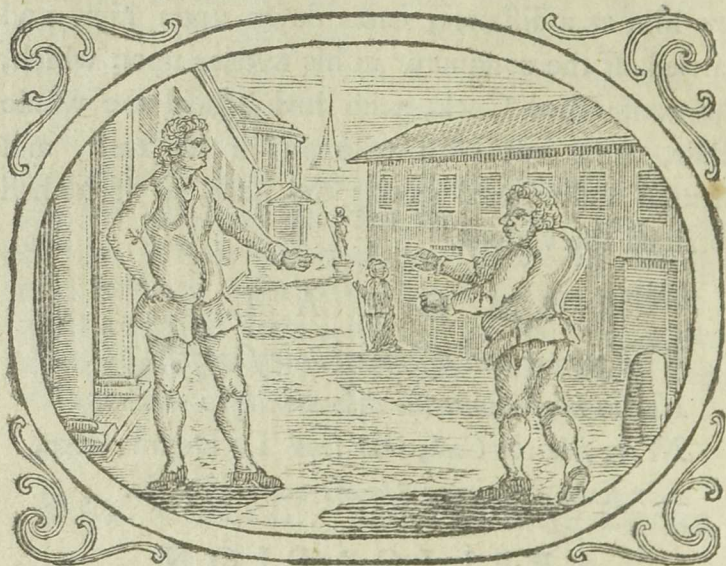
M O R A L.

*With temper and discretion bear success,
Nor in misfortunes use discretion less:
Ne'er, like the Cock, your loud Te Deums crow,
Nor sculk despairing like his vanquish'd foe.*

A P P L I C A T I O N.

The vicissitudes of human life are so various and so sudden, that they ought to repress immoderate exultation, and prevent unmanly despair. The wheel of fortune may be reversed in a moment; and we may be cast from the most prosperous situation, or lifted from misery, with the most unexpected rapidity. A wise man therefore will not place too high a value on blessings, which he knows to be no more than temporary; nor will he repine at evils, whose duration may perhaps be but short, and cannot be eternal. He will submit himself with humility and resignation to the decrees of providence, and the will of heaven: In prosperity, the fear of evil will check the insolence of triumph; and in adversity, the hope of good will sustain his spirit, and teach him to endure his misfortunes with constancy and fortitude.

FABLE CXCIV.

Æsop and the Insolent Fellow.

AN insolent fellow threw a stone at Æsop: Thank you, friend, said Æsop, here is a penny for you: I have no more money myself, but I'll put you in a way of getting more from another: Do but throw a stone at that rich man yonder, and he will reward you more handsomely. The fellow did as he was directed, and Æsop had the pleasure of seeing him put into the stocks for his audaciousness.

M O R A L.

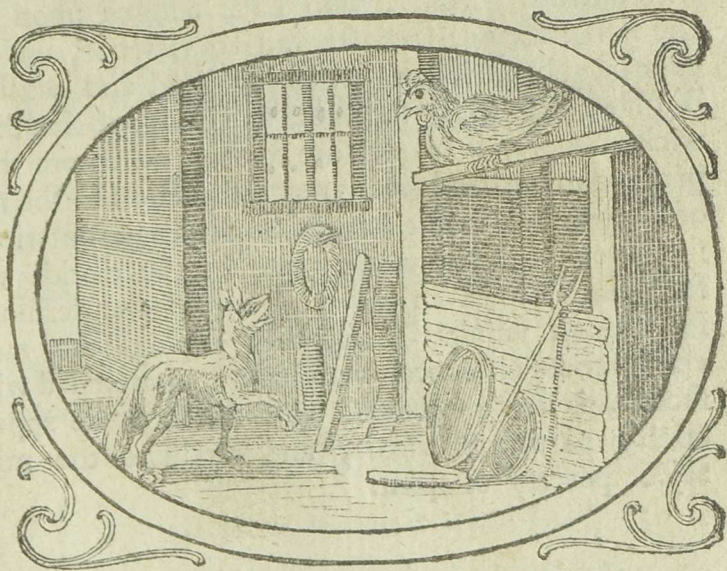
*Wise men, tho' void of pow'r, have yet the sense,
By due correction to curb insolence:
Still with their own the great man's cause they mix,
And punish, with his arm, the pert knave's tricks.*

A P P L I C A T I O N.

It commonly proves a misfortune to the impertinent to escape at first with impunity. Their punishment might

might then perhaps have been moderate, and their disgrace but small, as their offence was light and trivial. But their insolence, daily gathering new strength from success, leads them to more open acts of violence, and increases the rigour of their punishments. They often begin indeed by levelling their attacks at the mean and inconsiderable, but even here they sometimes meet with unexpected chastisement: Art is called in to the assistance of those who want power, and he who renders himself offensive to others by his insolence, is almost sure to be entrapped by stratagem, or checked with violence.

FAB. CXCIV. *The Fox and the Hen.*



A Fox having got into an henroost in hopes of prey, found only one Hen in it, and she was sitting on so high a perch, that he could not get at her. However he attempted to bring her within his reach by stratagem. Sister, said he, I am afraid you are sick: you do not look well, I promise you:

come down, and I will cure you in an instant. No, I thank you, my dear brother, said the Hen smiling, as sick as I am, I will not be let blood to day, I assure you.

M O R A L.

*Learn hence, if Æsop may advice,
Art less than honesty to prize;
For with his match the Fox is fitted,
And often, though a wit, outwitted.*

A P P L I C A T I O N.

Professions of friendship and frank proffers of service should be received with caution, and heard with distrust. Many, who have designs upon us, and know they cannot succeed by violence, endeavour to gain their ends on us by fraud and artifice. To blast their black schemes, and to disappoint their wicked hopes, is a pleasure to those on whom they practice them, and gives great satisfaction to the rest of the world. In the mean time the knave outwitted sneaks off with the worst grace in the world, and feels himself to be an object of hatred and derision: for though villainy triumphant displays the most consummate insolence, yet villainy, unattended with success, is also unattended with the fortitude appertaining to distressed virtue, and produces the most abject poverty of spirit.



FABLE CXCVI.

The Old Woman and her Hen.

AN Old Woman, who kept several cocks and hens, hearing one of the Hens cackle prodigiously, cried out, how now, dame partlet, why do you make so much noise? I have laid an egg, goody, said the Hen. Well, what then? replied the Old Woman: cannot you lay an egg without cackling?

M O R A L.

*Their bus'ness of much moment half-dispatch'd,
 Their egg indeed well laid, but yet unhatch'd,
 Their sly designs vain-glorious babblers tell,
 And craftier varlets crush them in the shell.*

A P P L I C A T I O N.

People of little minds and narrow notions are very apt to magnify their own consequence to themselves,

and to boast of having accomplished the most trivial undertakings. They go about sounding forth their own worth, and filling their ears with the musick of their own praises, however harshly they may grate on the nerves of others. Vanity will display itself on the most ridiculous occasions, and derive more imaginary honour to itself from a country-dance or a foxchace, than a great general from a well-fought battle. Modesty and humility are in the number of the most amiable virtues, and should be duly cultivated; as they afford protection even to ignorance and inability, and throw an uncommon lustre on genius and merit.

FAB. CXCVII. *The Bull and the Calf.*



A Bull wanting to get into an hovel where the rack was well stocked with sweet hay, met with some difficulty in getting his horns through the doorway. A Calf, who was within, pertly directed him how to bend himself, in order to guide his horns
into

into the stable. Peace, silly Calf, said the Bull, I knew that well enough, before you was born.

M O R A L.

We think our fathers fools, so wise we grow!

Our wiser sons, no doubt, will think us so. POPE.

A P P L I C A T I O N.

Deference and respect are at all times due from young people to their seniors. It is no more than is owing to their age and their experience: Young men should not be forward to obtrude advice on their elders, and pertly erect themselves into monitors, since they do not thereby manifest their wisdom, but their folly. Discoveries new to them are haeknied maxims to those advanced in years, and truths with which they have long ago been acquainted. It is rather an amiable quality in a young man to submit himself to the guidance and direction of his elders, to beg their advice in the formation of his mind, and the regulation of his conduct: and when he proceeds rashly with a ridiculous confidence in his own knowledge and abilities, he is almost sure to suffer for it; but when he not only pretends to think properly for himself, but also to direct those, by whom he should himself be directed, his forward behaviour exposes him to contempt, and subjects him to reproof.

FABLE CXCVIII.

The Fishermen and Mercury.

SOME Fishermen, having cast their nets, took several large turtles; and finding, upon dividing the booty, that there was much more than they could eat, they invited *Mercury*, who was walking on the sea shore, to take part with them. But *Mercury* perceiving that he was not invited out of civility and good-nature, but only that he might contribute to ease them of their load of provisions, told them to eat the turtle, which they had taken, by themselves.

M O R A L.

*With scorn his proffer'd bounty I refuse,
Who gives me only what he cannot use:
As kind as he, my very dog will quit,
Churl as he is, the bone he cannot eat.*

APPLI-

APPLICATION.

Kindness and civilities do not always proceed from benevolence and good-nature, but often flow from private views. There is no generosity in bestowing on others what we dislike ourselves; and such favours reflect no merit on the givers, and excite no gratitude in those on whom they are bestowed. A disinterested turn of mind, and a laudable thirst of doing good to our fellow creatures ennoble every act of charity, and raises the gift into a kind of obligation: whereas the bounty of those, who are uninfluenced by these principles, loses it's real value, and though it may produce some accidental good to others, does no honour to the hand that bestows it.

FAB. CXCIX. *Æsop at play.*

AN Athenian seeing Æsop at play with some boys, laughed at his folly. Upon which Æsop, conscious of his superiority over this pretended censor, laid an unstrung bow on the ground,

saying, Tell me, wiseacre, what I mean by that. A croud gathered about them, and the Athenian, after having cudgelled his brains to no purpose, was at length obliged to confess his inability to answer the question which was put to him. Why then, said Æsop, learn this from me: If you keep the bow always stretched, you will soon break it; but if you suffer it to be relaxed, it will be fit for use whenever you have occasion for it.

M O R A L.

*The weary mind, relaxing from it's pains,
New force and vigour from amusement gains:
As when the dancer all his efforts tries,
He sinks, to gain a greater spring to rise.*

A P P L I C A T I O N.

The mind of man is not formed for unremitted attention, nor his body for uninterrupted labour: and we can no more go through any business requiring intense thought, without unbending the mind, and relaxing it from the fatigue of contemplation, than we can perform a long journey without refreshing ourselves by due rest at the several stages of it. They who look with contempt on light amusements, or inveigh with severity against trivial diversions, do not duly consider their use, and reflect how necessary they are to the accomplishment of the most important purposes. The faculties, always kept on the stretch, lose their tone and vigour, and become dull and languid. The mind is formed for contemplation, the body for exercise: but continual contemplation, and continual labour would destroy both. We should not therefore be ashamed to relax at proper intervals; and as the sabbath renews the strength of the peasants, and fits them to return

return to their labours with chearfulness, so a little holiday in our studies qualifies us to pursue them with fresh assiduity, and greater probability of success.

FAB. CC. *The Fool and the Moon.*



A Fool sitting one night by a river-side, saw the reflection of the Moon in the water, and immediately baited his hook with cream-cheese, and threw in his line to angle for it. After he had sat for some time, and wondered that the Moon did not bite, the Man in the Moon cried out to him with an hollow voice, and said thus: Fool that thou art! to fish for the shadow of the moon in the river! thou hadst better put a worm upon thy hook, and angle for barbel and gudgeons.

M O R A L.

*Smit with the dazzling glare of empty shew,
The simple maid thus angles for a beau:
The wiser fair with scorn the bauble views,
And men of sense, a nobler game, pursues.*

APPLICATION.

The pursuits and expectations of many persons in the world are as absurd and ridiculous, as the employment of the fool in the above fable. Some men of deep learning, and much ingenuity and application misguided, have gravely endeavoured to accomplish as ridiculous purposes, and have run after inventions equally ridiculous, as is very humourously shewn in the following passage taken from Sir *William Temple*.

“ I have heard of wondrous pretensions and visions of men, possessed with notions of the strange advancement of learning and sciences, on foot in this age, and the progress they are likely to make in the next; as, the universal medicine, which will certainly cure all that have it: the philosopher's stone, which will be found out by men that care not for riches: the transfusion of young blood into old mens veins, which will make them as gamefome as the lambs, from which it is to be derived: an universal language, which may serve all mens turn, when they have forgot their own: the knowledge of one another's thoughts, without the grievous trouble of speaking: the art of flying, till a man happens to fall down and break his neck: double-bottomed ships, whereof none can ever be cast away, besides the first that was made: the admirable virtue of the noble and necessary juice called spittle, which will come to be sold, and very cheap, in the apothecaries shops: discoveries of new worlds in the planets, and voyages between this world and that in the moon, to be made as frequently as between *York* and *London*: flights, which such poor mortals as I am, think as wild as those of *Ariosto*, but without half so much wit, or so much instruction; for there, these modern sages may know, where they may hope in time to find their lost senses, preserved in phials, with those of *Orlando*.”

FAB. CCI. *The Mole with Spectacles.*

A Mole, having consulted many oculists for the bettering of his sight, was at last provided with a good pair of spectacles; but upon his endeavouring to make use of them, his mother told him very prudently, that spectacles, though they might help the eye of a man, could be of no use to a Mole.

M O R A L.

“ Swift is obscure, and Addison wants taste,
 “ Shakespeare is low, and Milton all bombast” —
 Thus wit itself half-seeing fools condemn,
 And sense and genius are all dark to them.

A P P L I C A T I O N.

The above fable is quoted by the ingenious author of the SPECTATOR, and instead of any reflections of our own, we shall subjoin his elegant application of it.

“ I am not at all mortified, when sometimes I
 “ see my works thrown aside by men of no taste
 “ nor

“ nor learning. There is a kind of heaviness and
 “ ignorance that hangs upon the minds of ordina-
 “ ry men, which is too thick for knowledge to
 “ break through. Their souls are not to be en-
 “ lightened: To these I must apply the fable of
 “ the Mole.

“ But besides such as are Moles through igno-
 “ rance, there are others, who are Moles through
 “ envy. It is impossible for them to discover beau-
 “ ties in another's works; they have eyes only for
 “ spots and blemishes: They can indeed see the
 “ light, as it is said of the animals which are their
 “ namesakes, but the idea of it is painful to them;
 “ they immediately shut their eyes upon it, and
 “ withdraw themselves into a wilful obscurity.”

FAB. CCII. *The Will explained by Æsop.*



AN Athenian dying left three daughters, one
 handsome and a coquette, another frugal and
 industrious, and a third given to drinking and very
 ugly: The father left great possessions of which he
 made

made their mother the heiress, under the condition however, that she should divide them equally between his three daughters, but in such manner, that they should not possess or enjoy what was bequeathed them; and that as soon as they ceased to have what they had received, they should pay their mother an hundred pounds apiece. The mother, not knowing how to explain such extraordinary legacies, and having consulted several counsellors in vain, determined at length to do what she thought honest and equitable, without troubling herself about the legal construction of the will. Accordingly she allotted the wearing apparel, plate, and equipages to the coquette; the farms, cattle, and tools of husbandry she destined for the frugal young woman; and the cellar, well stored with wines, together with the fine house and gardens, to her that was given to drinking. She was just about to divide the dead man's effects in this manner, when *Æsop* interposed, and explained the Will in the following manner. The house, and fine gardens, and rich wines, said he, give to the frugal girl; the apparel, diamonds, and equipage, give to her that is ugly and fond of wine; and the farms, cattle, and implements of husbandry to the coquette. The ugly girl will immediately sell the cloaths and jewels for the sake of liquor; the coquette will sell her farms to purchase finery; and the frugal girl will get rid of her cellar at any rate. Thus neither of the daughters will possess her proper legacy, and will be able to pay their mother the hundred pounds bequeathed by the Will, out of the money for which they will sell their several bequests.

M O R A L.

M O R A L.

*Pert Barristers! grave Serjeants! learn from hence
To marry Common Law to Common Sense!*

*WILLS, void of cant and jargon of the courts,
Are worst explain'd by Cases and Reports.*

A P P L I C A T I O N.

Some men are born to be the wonder of the age, in which they live. They are blest with a quickness of parts, and solidity of understanding, which the rest of mankind must despair of attaining. On these men, heaven seems to have poured a more than ordinary portion of the ethereal spirit, to have enlarged their minds with magnificent ideas, and to have enlightened them with shining talents, almost approaching to inspiration. The transcendent brightness of their souls pierces through the mists of ignorance or difficulty, impenetrable by common understandings. They plan and conduct important undertakings, resolve doubts, and explain mysteries, with a facility peculiar to themselves. Such are the men, to whom we ascribe the glorious quality of genius; and among these Æsop has always been accounted one of the most eminent and illustrious. His FABLES should be read with diligence and attention; and it would be a fine employment for a young mind to exert itself in deducing proper morals and reflections from them, with a laudable emulation of the sagacity shewn by Æsop himself in his explanation of the Will, as here related.



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