

THE FABLES
OF ÆSOP

WITH NEW APPLICATIONS &c.

BY THE REV. G.F. TOWNSEND.

A
AESOP'S FABLES
[1874]



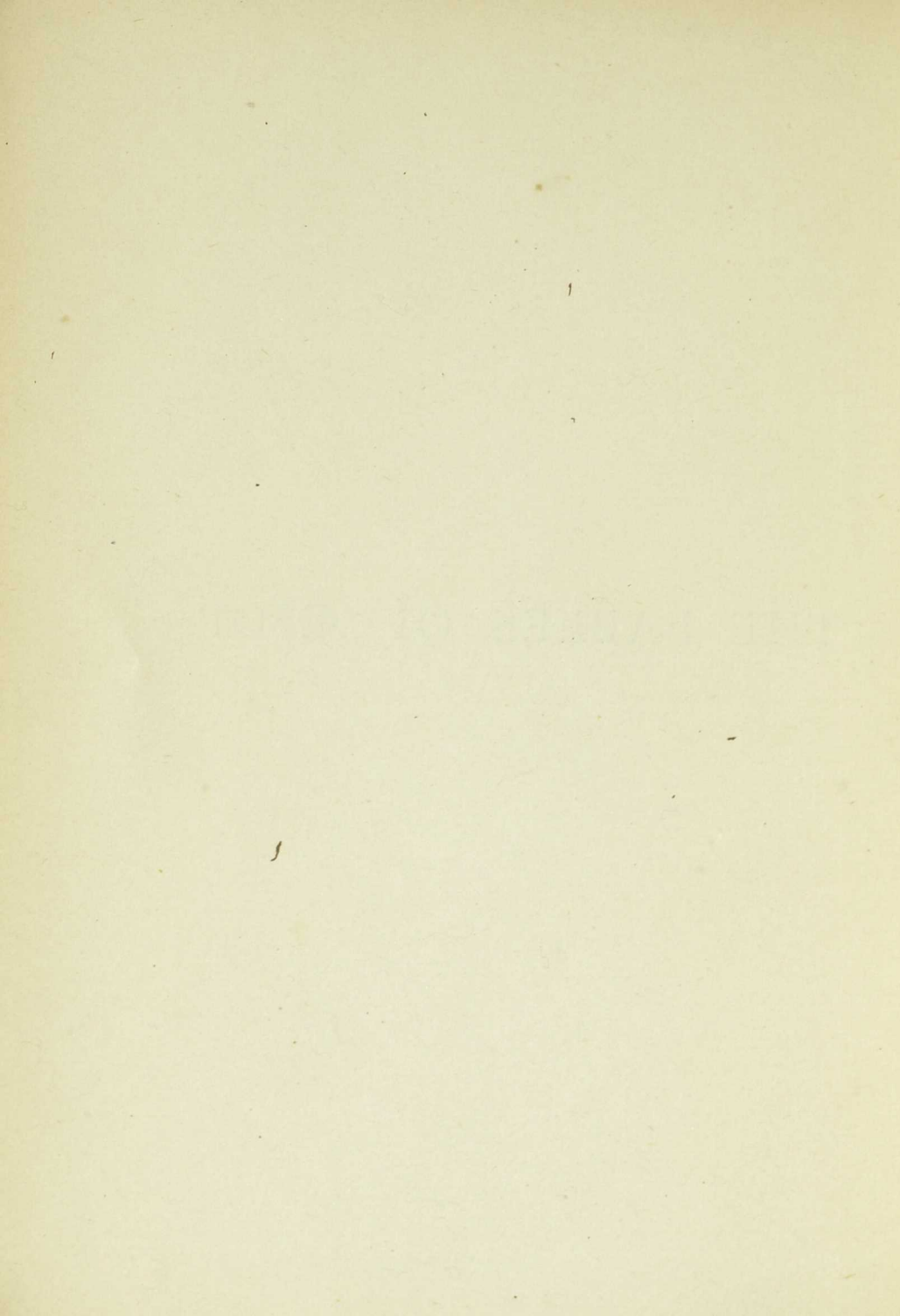
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P. Trotter

Marjorie Trotter

THE FABLES OF ÆSOP.



THE
FABLES OF ÆSOP.

TRANSLATED INTO ENGLISH BY
SAMUEL CROXALL, D.D.

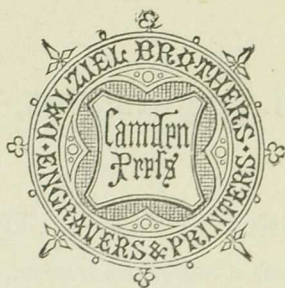
With New Applications, Morals, &c.

BY THE

REV. GEO. FYLER TOWNSEND,
Editor of "The Arabian Nights' Entertainments" (Revised Edition).

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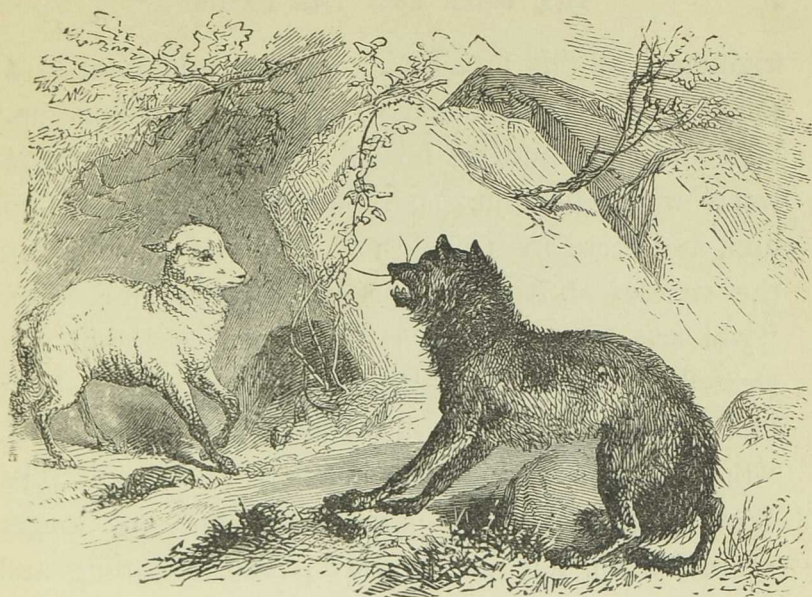
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FABLE I.

THE WOLF AND THE LAMB.

ONE hot, sultry day, a Wolf and a Lamb happened to come, just at the same time, to quench their thirst in the stream of a clear silver brook that ran tumbling down the side of a rocky mountain. The Wolf stood upon the higher ground, and the Lamb at some distance from him down the current. However, the Wolf, having a mind to pick a quarrel with him, asked him what he meant by disturbing the water, and making it so muddy that he could not drink, and, at the same time, demanded satisfaction. The Lamb,

frightened at this threatening charge, told him, in a tone as mild as possible, that, with humble submission, he could not conceive how that could be, since the water which he drank ran down from the Wolf to him, and therefore it could not be disturbed so far up the stream. "Be that as it will," replies the Wolf, "you are a rascal, and I have been told that you treated me with ill language behind my back, about half a year ago."—"Upon my word," says the Lamb, "the time you mention was before I was born." The Wolf, finding it to no purpose to argue any longer against truth, fell into a great passion, snarling and foaming at the mouth, as if he had been mad; and drawing nearer to the Lamb, "Sirrah," says he, "if it was not you, it was your father, and that is all one." So he seized the poor innocent, helpless thing, tore it to pieces, and made a meal of it.

MORAL. The wicked man will always find an excuse for evil-doing.

APPLICATION. The ill-disposed man will easily invent a cause for dispute when he intends to do an injury. Beware of quarrelsome or tyrannical companions; with such, you play with edge-tools.



FABLE II.

THE LION AND THE FOUR BULLS.

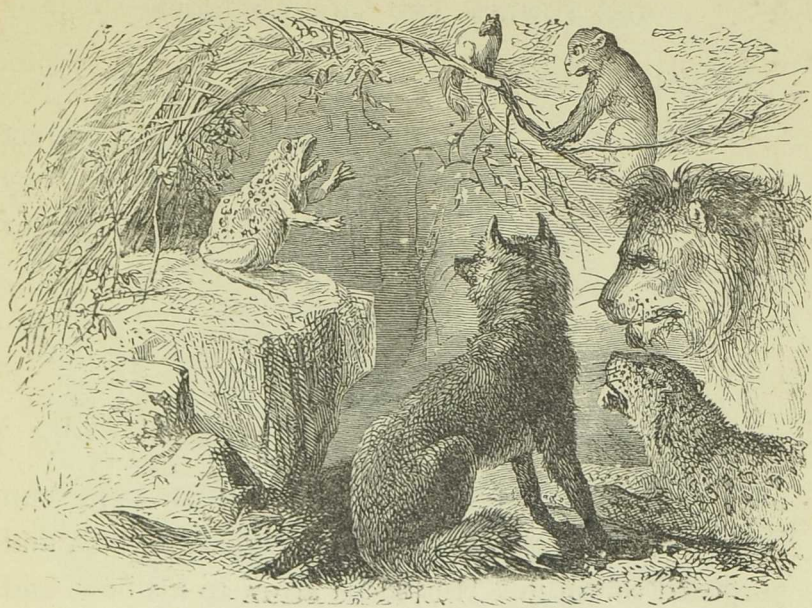
FOUR Bulls in the same field kept always near one another, and fed together. A Lion often saw them, and desired very much to make them his prey; but though he could easily have fallen upon any one of them singly, he was afraid to attack any of them as long as they kept together, knowing, that they would have conquered him. He therefore contented himself with looking on them at a safe distance. He thought, however, of some plan by which he might divide them, and determined to try, by unkind whispers and

malicious hints, repeated as if said of the one by the other, to foment jealousies and disunion among them. This stratagem succeeded so well that the Bulls grew cold and reserved towards each other, and finally separated. No sooner did the Lion see that they fed each one by himself apart, than he fell upon them singly, and devoured every Bull of them, one after another.

MORAL. Union is strength.

APPLICATION. A kingdom or a house divided against itself cannot stand. In all human societies, whether they consist of large states, or are divided into private families, union is the sole secret of strength.





FABLE III.

THE FROG AND THE FOX.

A FROG leaping out of a pond, and placing himself on its bank, made proclamation to all the beasts of the forest that he was a skilful physician, and could cure all manner of diseases. This discourse, uttered in a learned jargon of hard and cramped words, which nobody understood, made the beasts admire his learning, and give credit to his vauntings. At last the Fox asked him, with much indignation, how he, with his thin lantern jaws, speckled skin, and disfigured body, could set up for one able to cure the infirmities of others.

MORAL. Physician, heal thyself.

APPLICATION. We should not attempt to correct in others the faults peculiar to ourselves. They whose eyes want couching are the most improper people in the world to set up for oculists.

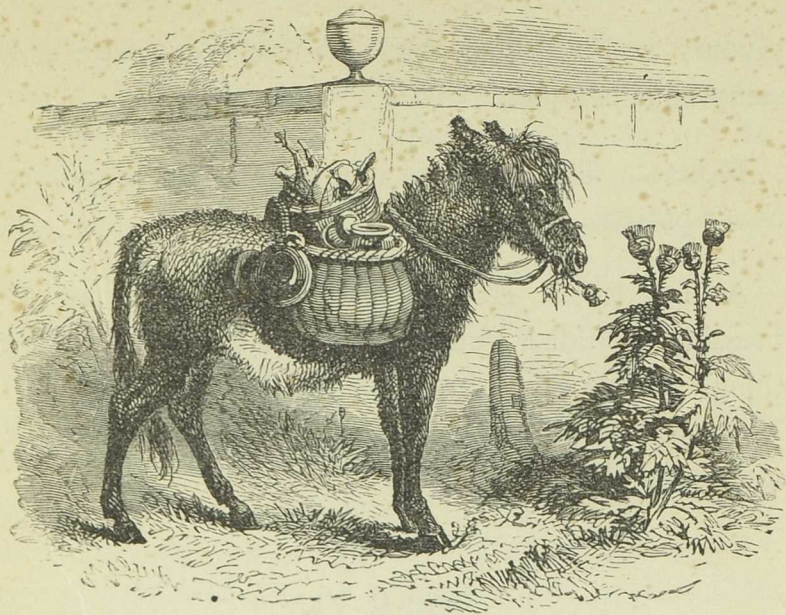
FABLE IV.

THE FOWLER AND THE RINGDOVE.

A FOWLER went into the woods to shoot. He soon spied a Ringdove among the branches of an oak, and purposed to kill it. He put an arrow to his bow, and was just on the point of letting it fly, when an adder, which he had trod upon under the grass, stung him so painfully in the leg, that he was forced to quit his design. The poison immediately infected his blood, and his whole body began to mortify ; which when he perceived, he could not help owning it to be just. "Fate," says he, "has brought destruction upon me while I was contriving the death of another."

MORAL. He that mischief hatcheth,
 Mischief always catcheth.

APPLICATION. If a man plots mischief against an innocent neighbour, and incurs himself a like calamity, his conscience will do its part, and cause him to acknowledge the justice and righteousness of the retribution.



FABLE V.

THE ASS EATING THISTLES.

AN Ass was loaded with good provisions of several sorts, which, in time of harvest, he was carrying into the field for his master and the reapers to dine upon. By the way he met with a fine large Thistle, and being very hungry, began to mumble it; which while he was doing, he entered into this reflection: "How many greedy epicures would think themselves happy, amidst such a variety of delicate viands as I now carry! But to me this prickly Thistle is more

savoury and relishing than the most exquisite and sumptuous banquet."

MORAL. That which is one man's meat is another man's poison.

APPLICATION. How often do we find persons expressing a childish wonder at people for not estimating things exactly after the same fashion as themselves! This frequently leads to rude remarks and uncalled-for interference, and is rebuked in this fable.

FABLE VI.

THE LARK AND HER YOUNG ONES.

A LARK, who had Young Ones in a field of corn which was almost ripe, was under some fear lest the reapers should come to reap it before her young brood were fledged, and able to remove from their nest: wherefore, upon flying abroad to look for food, she left this charge with them—that they should take notice what they heard talked of in her absence, and tell her of it when she came back again. When she was gone, they heard the owner of the corn call to his son—"Well," says he, "I think this corn is ripe enough; I would have you go early to-morrow, and desire our friends and neighbours to come and help

us to reap it." When the Old Lark came home, the Young Ones fell a-quivering and chirping round her, and told her what had happened, begging her to remove them as fast as she could. The mother bade them be easy; "for," says she, "if the owner depends upon friends and neighbours, I am pretty sure the corn will not be reaped to-morrow." Next day she went out again, upon the same occasion, and left the same orders with them as before. The owner came, and stayed, expecting those he had sent to: but the sun grew hot, and nothing was done, for not a soul came to help him. Then says he to his son, "I perceive these friends of ours are not to be depended upon; so that you must even go to your uncles and cousins, and tell them I desire they would be here betimes to-morrow morning to help us to reap." Well, this the Young Ones, in a great fright, reported to their mother. "If that be all," says she, "do not be frightened, children; for kindred and relations do not use to be so very forward to serve one another: but take particular notice what you hear said the next time, and be sure you let me know it." She went abroad the next day, as usual; and the owner, finding his relations as slack as the rest of his neighbours, said to his son, "Hark ye, George, do you get a couple of good sickles ready against to-morrow morning, and we will even reap the corn ourselves." When

the Young Ones told their mother this, "Then," says she, "we must be gone indeed; for when a man undertakes to do his work himself, he will not be disappointed." So she removed her Young Ones immediately, and the corn was reaped the next day by the good man and his sons.

MORAL. He who would have things well done must do them himself.

APPLICATION. This fable inculcates the duty of self-reliance. Never depend upon the assistance of friends and relations in anything which you are able to do yourself.

FABLE VII.

THE COCK AND THE FOX.

THE Fox, passing early one summer morning near a farmyard, was caught in a trap, which had been set for that very purpose. The Cock, from a distance, saw what happened; and, hardly daring to trust himself near so dangerous a foe, approached him cautiously, and peeped at him, not without some horror and dread of mind. Reynard no sooner perceived him, but he addressed him, with all the designing artifice imaginable. "Dear cousin," says he, "you



see what an unfortunate accident has befallen me here, and all upon your account : for, as I was creeping through yonder hedge, in my way homeward, I heard you crow, and was resolved to ask you how you did before I went any farther : but by the way I met with this disaster ; and therefore now I must become an humble suitor to you for a knife to cut this string ; or, at least, that you would conceal my misfortune till I have gnawed it asunder with my teeth.” The Cock, seeing how the case stood, made no reply, but flew away as fast as he could, and gave the farmer an account of the whole matter ; who, taking a good

weapon along with him, came and destroyed the Fox before he had time to escape.

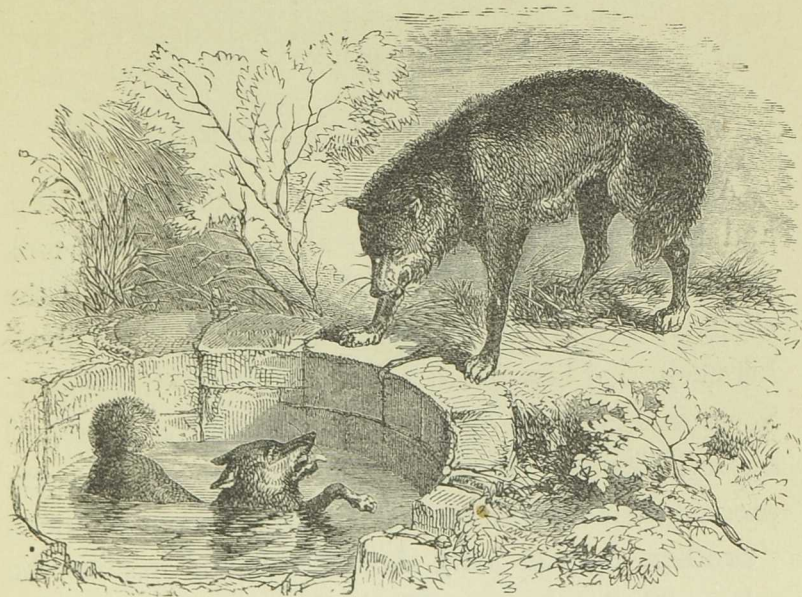
MORAL. Use discrimination in your charities.

APPLICATION. The truly conscientious man will give himself the trouble of inquiring into the truth of the distresses which he relieves, and with a willingness to give will unite a care that his charities are bestowed on worthy objects.

FABLE VIII.

THE FOX IN THE WELL.

A Fox, having fallen into a Well, made a shift, by sticking his claws into the sides, to keep his head above water. Soon after, a Wolf came and peeped over the brink, to whom the Fox applied himself very earnestly for assistance, entreating that he would help him to a rope, which might favour his escape. The Wolf, moved with compassion at his misfortune, thus expressed his concern: "Ah, poor Reynard!" says he, "I am sorry for you with all my heart. How could you possibly come into this melancholy plight?"—"Nay, prithee, friend," replies the Fox, "if you



wish me well, do not stand pitying me, but lend me some succour as fast as you can ; for pity is but cold comfort when one is up to the chin in water, and within a hairsbreadth of starving or drowning."

MORAL. A friend is tried in adversity.

APPLICATION. Real friends, says a Greek philosopher, are wont to visit us in our prosperity only when invited, but in adversity to come of their own accord. Fair words are good things, kind deeds are better.

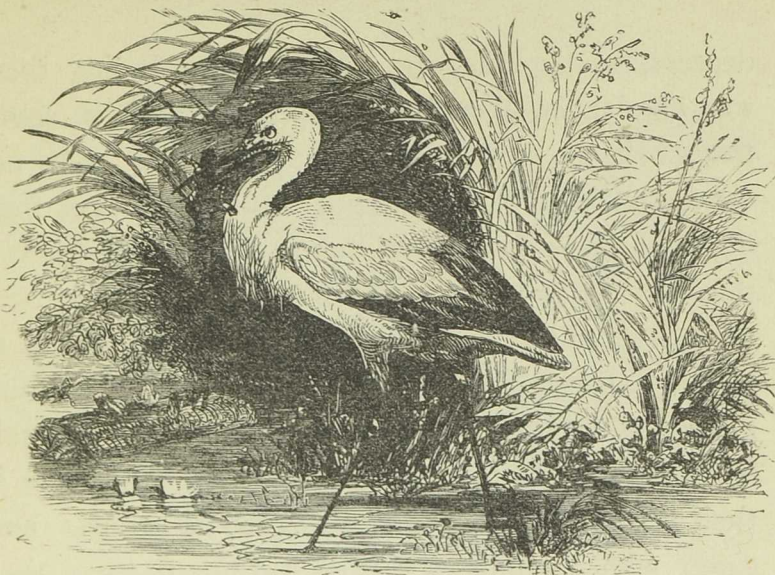
FABLE IX.

THE WOLF IN SHEEP'S CLOTHING.

A WOLF, clothing himself in the skin of a Sheep, and by this means getting in among the flock, took the opportunity to devour many of them. At last the shepherd discovered him, and, fastening a rope about his neck, tied him up to a tree which stood hard by. Some other shepherds happening to pass that way, and observing what he was about, drew near, and expressed their surprise at it. "What," says one of them, "brother, do you hang sheep?"—"No," replies the other, "but I hang a Wolf whenever I catch him, though he be in Sheep's clothing." Then he showed them their mistake, and they applauded the justice of the execution.

MORAL. The credit got by a lie only lasts till the truth comes out.

APPLICATION. He adds to his fault who would conceal it by hypocrisy. The exposure of the hypocrite meets with a universal approbation. Better any condition, however humble, than riches or prosperity gained at the sacrifice of truth.



FABLE X.

THE FROGS DESIRING A KING.

THE Frogs, living an easy, free life everywhere among the lakes and ponds, assembled together, one day, in a very tumultuous manner, and petitioned Jupiter to let them have a King. Jupiter ridiculed their request; and, throwing a large Log down into the pool, cried, "There is a King for you." The sudden splash which this made by its fall into the water at first terrified them so exceedingly that they were afraid to come near it. But after a little time, seeing it lay still without moving, they ventured, by

degrees, to approach it; and at last, finding there was no danger, they leaped upon it; and, in short, treated it as familiarly as they pleased. But not contented with so harmless a King, they sent their deputies to petition again for another ruler, for this they neither did nor could like. Jupiter next sent them a Stork, who, without any ceremony, began to devour and to eat them up, one after another, as fast as he could. Then they applied themselves privately to Mercury, and begged him to speak to Jupiter in their behalf, that he would be so good as to bless them again with another King, or restore to them their former Sovereign. "No," says he; "since it was their own choice, let them suffer the punishment due to their folly."

MORAL. Resist not, for slight reasons, constituted authorities.

APPLICATION. This fable inculcates lessons of loyalty, and fosters that spirit of obedience so dear to the hearts of Englishmen. It teaches that it is better to bear with some slight defects in a mild and gentle government than to seek a remedy in rash innovations, which may result in greater evils.



FABLE XI.

THE WOLVES AND THE SHEEP.

THE Wolves and the Sheep had been a long time in a state of war together. At last a cessation of arms was proposed, in order to a treaty of peace, and hostages were to be delivered on both sides for security. The Wolves proposed that the Sheep should give up their dogs, on the one side, and that they would deliver up their young ones, on the other. This proposal was agreed to, but no sooner executed than the young Wolves began to howl for want of their dams. The old ones took this opportunity to cry out that the treaty was broken; and so falling

upon the Sheep, who were destitute of their faithful guardians the dogs, they worried and devoured them at their pleasure.

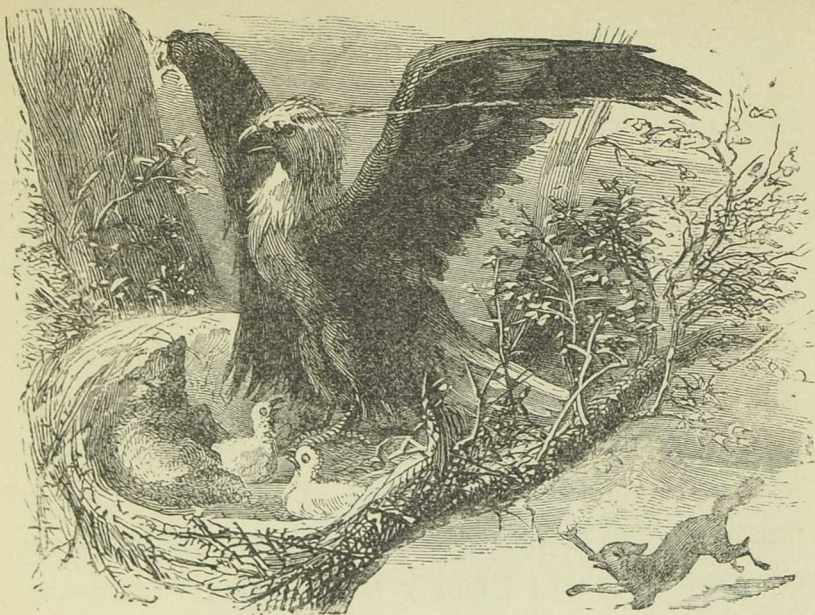
MORAL. Good watch prevents harm.

APPLICATION. This fable teaches the expediency of maintaining those laws and securities which the wisdom of former ages has constructed for the preservation and good government of society.

FABLE XII.

THE EAGLE AND THE FOX.

AN Eagle that had young ones, looking out for something to feed them with, happened to spy a Fox's cub that lay basking itself abroad in the sun. She made a swoop, and seized it ; but before she had carried it quite off, the old Fox, coming home, implored her, with tears in her eyes, to spare her cub, and pity the distress of a poor fond mother, to whom no affliction could be so great as that of losing her child. The Eagle, whose nest was up in a very high tree, thought herself secure enough from all projects of revenge, and so bore away the cub to her young ones, without showing any regard to the supplications of the Fox. But that subtle creature, highly incensed at this outrage, ran to an altar, where some country



people had been sacrificing a kid in the open fields, and catching up a firebrand in her mouth, made towards the tree where the Eagle's nest was, with a resolution of revenge. She had scarce ascended the first branches, when the Eagle, terrified with the approaching ruin of herself and family, begged of the Fox to desist, and, with much submission, returned her the cub again safe and sound.

MORAL. Measure for measure.

APPLICATION. It is a truth confirmed by innumerable examples, that sooner or later punishment overtakes the wrong-doer. The oppressors, when, like the Eagle in the fable, they think themselves quite safe, are often most near to shame and retribution.

FABLE XIII.

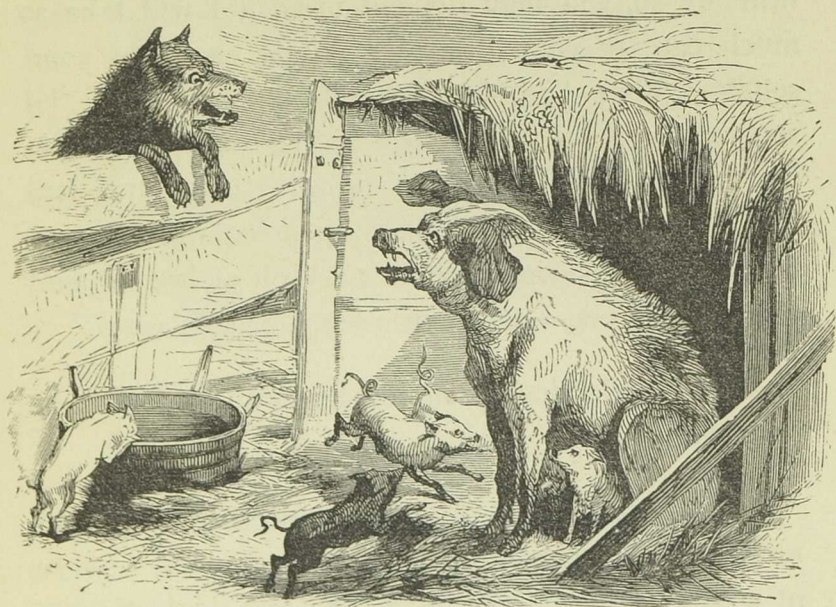
THE LIONESS AND THE FOX.

THE Lioness and the Fox meeting together, fell into discourse. The conversation, by some means, turned on the comparatively greater fruitfulness of some living creatures to others. The Fox observed to the Lioness, that, for her part, she thought Foxes were as happy in that respect as almost any other creatures, for that they always had a good litter of cubs once a year; "and yet," said she, "there are those who never give birth to more than one at a time, and that, perhaps, not above once or twice through their whole life, and yet value themselves so much upon it, that they think all other creatures beneath them, and scarce worthy to be spoken to." The Lioness, perceiving that this reflection pointed at herself, was fired with resentment, and replied, "What you have observed may be true, and that not without reason. You produce a great many at a litter, and often; but what are they?—Foxes. I indeed have but one at a time; but you should remember that this one is a Lion."

MORAL. Noble birth implies noble deeds.

APPLICATION. This fable is designed to show that noble parentage imposes most serious obligations, and

that high birth, if it be not accompanied with noble deeds and honourable conduct, becomes a reproach rather than a glory.



FABLE XIV.

THE SOW AND THE WOLF

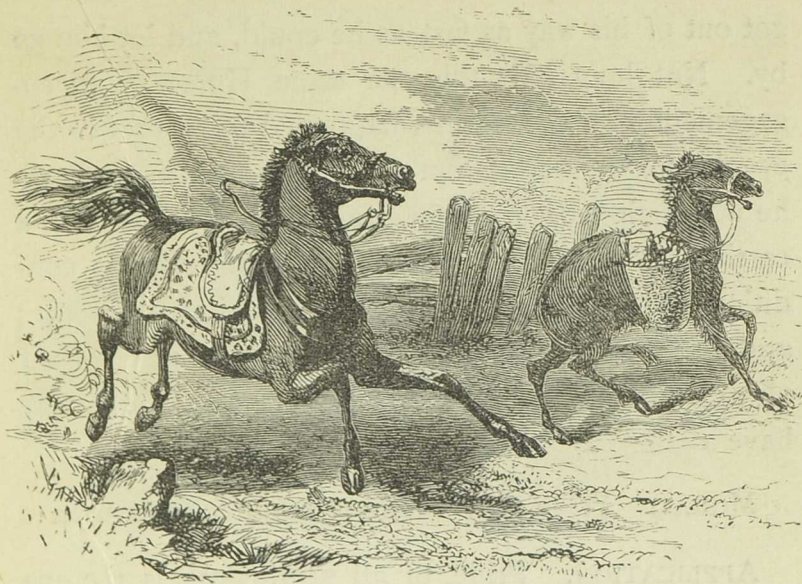
A Sow had just farrowed, and lay in the sty, with her whole litter of pigs about her. A Wolf, who secretly longed to make a meal of one of them, but knew not how to compass it, endeavoured to insinuate himself into the Sow's good opinion ; and, accordingly,

coming up to her—"How does the good woman do to-day?" says he. "Can I be of any service to you, Mrs. Sow, in relation to your little family here? If you have a mind to go abroad, and air yourself a little or so, you may depend upon it I will take as much care of your little pigs as you could do yourself."—"Your humble servant," says the Sow, "I thoroughly understand your meaning; and, to let you know I do, I must be so free as to tell you I had rather have your room than your company; and, therefore, if you would act like a Wolf of honour, and oblige me, I beg I may never see your face again."

MORAL. Services proffered by strangers are to be suspected.

APPLICATION. The open, unsuspecting disposition of youth is often betrayed into accepting the services of strangers, who prove in the end to have had a self-interested motive in their civilities. The person most worth knowing is not the most forward in making himself known.





FABLE XV.

THE HORSE AND THE ASS.

THE Horse, adorned with his great war saddle, and champing his foaming bridle, came thundering along the way, and made the mountains echo with his loud, shrill neighing. He had not gone far before he overtook an Ass, who was labouring under a heavy burden, and moving slowly on in the same track with himself. Immediately he called out to him, in a haughty, imperious tone, and threatened to trample him in the dirt, if he did not give the way to him. The poor, patient Ass, not daring to dispute the matter, quietly

got out of his way as fast as he could, and let him go by. Not long after this, the same Horse, in an engagement with the enemy, happened to be shot in the eye, which rendered him unfit to be a charger ; so he was stripped of his fine trappings, and sold to a carrier. The Ass, meeting him in this forlorn condition, thought that now it was his time to insult ; and so says he, "Heyday, friend, is it you ? Well, I always believed that pride of yours would one day have a fall."

MORAL. Pride goes before ; shame follows after.

APPLICATION. Pride, of all sentiments, is the one most inconsistent with a just appreciation of the real condition of humanity. In persons of high or of low degree it is equally repulsive ; the proud man in his fall meets neither with sympathy nor commiseration.

FABLE XVI.

THE WOLF, THE LAMB, AND THE GOAT.

A WOLF, seeing a Lamb one day nursed by a Goat, exclaimed, "Child, you are mistaken ; this is not your mother ; she is yonder," pointing to a flock of sheep at a distance. "It may be so," says the Lamb ; "the person you name may be my mother ; but I look upon this charitable Goat in that relation, as she has taken



a mother's care of me, and stinted her own kids that I might not want. I owe her a child's duty, as from her alone I have received all the nursing and kindness which hath hitherto supported me in life."

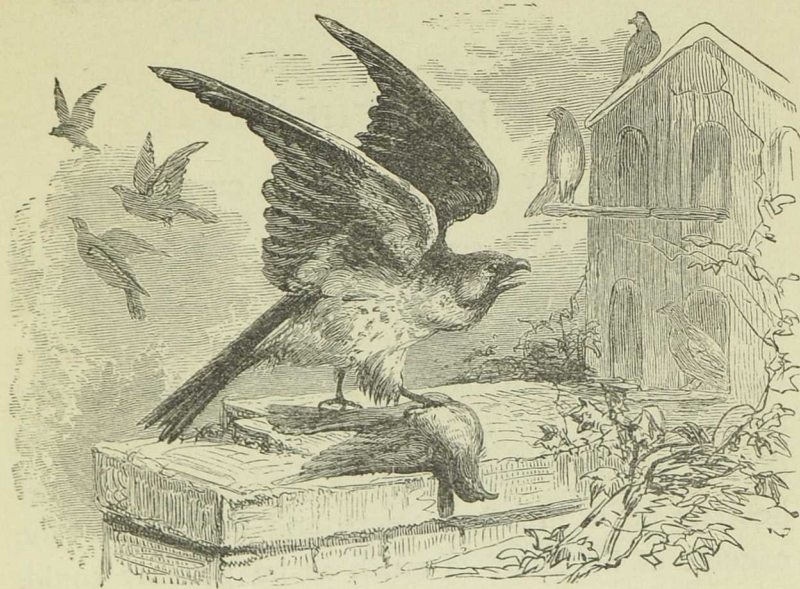
MORAL. He that does not provide for his own is worse than an infidel.

APPLICATION. Circumstances may arise when children may be indebted to strangers for the kindly offices ordinarily provided by their parents, in which case the children owe to their benefactors a gratitude and affection commensurate with the benefits conferred on them.

FABLE XVII.

THE KITE AND THE PIGEONS.

A KITE, who had kept sailing in the air for many days near a dove-house, and made a swoop at several Pigeons, but all to no purpose (for they were too nimble for him), at last had recourse to stratagem, and took his opportunity one day to make a declaration to them, in which he set forth his own just and good intentions, who had nothing more at heart than the defence and protection of the Pigeons in their ancient rights and liberties, and how concerned he was at their fears and jealousies of a foreign invasion, especially their unjust and unreasonable suspicions of himself, as if he intended by force of arms to break in upon their constitution, and erect a tyrannical government over them. To prevent all which, and thoroughly to quiet their minds, he thought proper to propose to them such terms of alliance and articles of peace as might for ever cement a good understanding betwixt them: the principal of which was, that they should accept him for their king, and invest him with all kingly privilege and prerogative over them. The poor, simple Pigeons consented. The Kite took the coronation oath, after a very solemn manner, on his part; and the Doves, the oaths of allegiance and fidelity, on theirs. But much time had not passed over their heads before the Kite pretended that it was part of



his prerogative to devour a Pigeon whenever he pleased. And this he was not contented to do himself only, but instructed the rest of the royal family in the same kingly arts of government. The Pigeons, reduced to this miserable condition, said one to the other, "Ah ! we deserve no better ! Why did we let him come in ?"

MORAL. If you trust before you try,
 You may repent before you die.

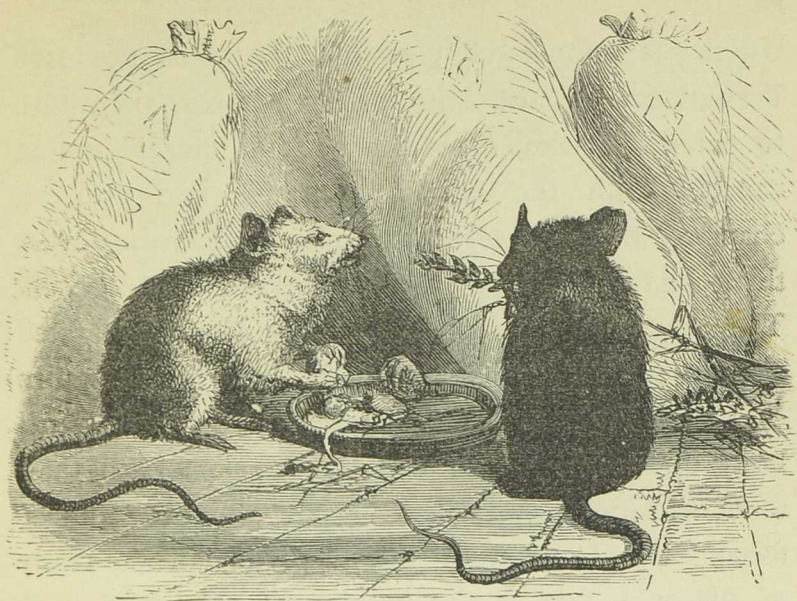
APPLICATION. . Men often make a wrong choice in a profession, or in a friend ; or trust to persons whose later conduct proves them to be unworthy of confidence, and hence bring misery and disaster on themselves. Sudden trust brings sudden repentance.

FABLE XVIII.

THE COUNTRY MOUSE AND THE CITY MOUSE.

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AN honest, plain, sensible Country Mouse is said to have entertained at his hole one day a fine Mouse of the Town. Having formerly been playfellows together, they were old acquaintance, which served as an apology for the visit. However, as master of the house, he thought himself obliged to do the honours of it in all respects, and to promote the comfort of his guest as much as he possibly could. In order to this, he set before him a supply of delicate gray peas and bacon, a dish of fine oatmeal, some parings of new cheese, and, to crown all, a remnant of a charming mellow apple for desert. In good manners, he forbore to eat any himself, lest his visitor should not have enough; but that he might seem to bear him company, sat and nibbled a piece of a wheaten straw very busily. At last says the Citizen of the Town, "Old friend, give me leave to be a little free with you: how can you bear to live in this nasty, dirty, melancholy hole here, with nothing but woods, and meadows, and mountains, and rivulets about you? Do not you prefer the conversation of the world to the chirping of birds, and the splendour of a court to the rude aspect of the country? Come, take my



word for it, you will find it a change for the better. Never stand considering, but away this moment. Remember, we are older than we were, and therefore have no time to lose. Make sure of to-day, and spend it as agreeably as you can ; you know not what may happen to-morrow." In short, these and such like arguments prevailed, and his Country Acquaintance was resolved to go to town that night. So they both set out upon their journey together, proposing to sneak in after the close of the evening. They did so ; and about midnight, made their entry into a certain great house, where there had been an extraordinary entertainment during the evening, and several titbits were still lying on the floor. The Country

Guest was immediately placed in the midst of a rich Persian carpet: and now it was the Courtier's turn to entertain; who, indeed, acquitted himself in that capacity with the utmost readiness and address, changing the courses as elegantly, and tasting every thing first as judiciously, as any clerk of a kitchen. The other sat and enjoyed himself like a delighted epicure, tickled to the last degree with this new turn of his affairs; when, on a sudden, a noise of somebody opening the door made them start from their seats, and hurry-scurry in confusion about the dining-room. Our Country Friend, in particular, was ready to die with fear at the barking of a huge mastiff, which sounded through the whole house. At last, recovering himself,—“Well,” says he, “if this be your town life, much good may it do you! I shall return as fast as I can to my poor, quiet hole, with my homely but comfortable gray peas.

Give me again my hollow tree,
A crust of bread and liberty.”

MORAL. Better to bear the ills we have, than fly to others that we know not of.

APPLICATION. An endeavour to rise, founded on honourable exertion, is consistent with a spirit of contentment, and with gratitude for present blessings; but discontent is a man's worst evil. This fable teaches that contentment is great gain.



FABLE XIX.

THE CAT AND THE FOX.

As the Cat and the Fox were talking together on a time, in the middle of a forest, Reynard said,—“Let things turn out ever so bad, he did not care, for he had a thousand tricks to resort to before they should hurt him.”—“But, pray,” says he, “Mrs. Puss, suppose you were in danger from your enemies, what course would you take?”—“Nay,” says the cat, “I have but one shift for it, and if that won’t do, I am undone.”—“I am sorry for you,” replies Reynard, “with all my heart, and would gladly furnish you

with one or two of mine ; but indeed, neighbour, as times go, it is not good to trust ; we must even be every one for himself, as the saying is,—and so your humble servant.” These words were scarce out of his mouth, when they were alarmed with a pack of hounds, that came upon them full cry. The Cat, by the help of her single shift, ran up a tree, and sat securely among the top branches, from whence she beheld Reynard, who had not been able to get out of sight, overtaken with his thousand tricks, and torn into as many pieces by the dogs which had surrounded him.

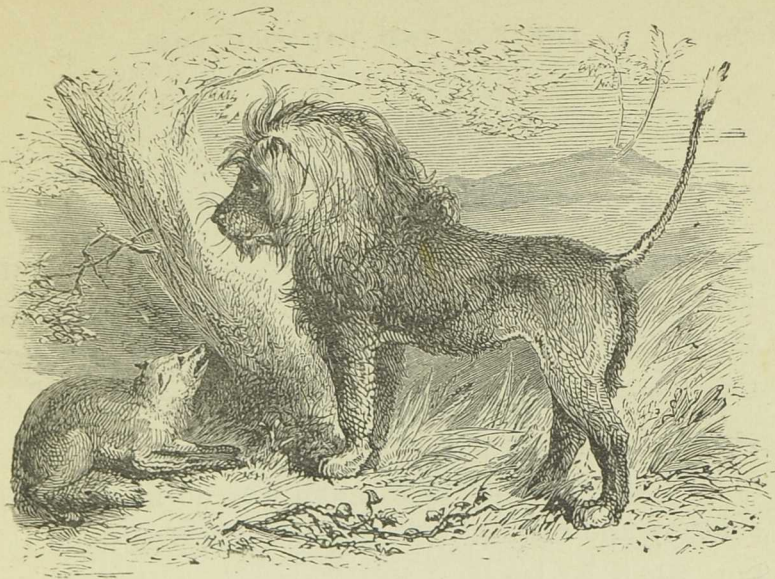
MORAL. An unstable man shall not excel.

APPLICATION. One aim in life, honestly chosen and diligently persevered in, is the best omen of success. The straight path of duty is the path of safety. The man with many expedients generally fails.

FABLE XX.

THE FOX AND THE LION.

THE first time the Fox saw the Lion, he fell down at his feet, and was ready to die with fear. The second time he took courage, and could even bear to look upon him. The third time he had the impudence



to come up to him, to salute him, and to enter into familiar conversation with him.

MORAL. Familiarity breeds contempt.

APPLICATION. This short fable is very apposite. It depicts the two great faults into which underbred persons are apt to fall in their behaviour to their superiors. They either entertain an awkward and undue fear, or, they assume a familiarity which is offensive and insufferable. The true gentleman will alike avoid both these extremes.



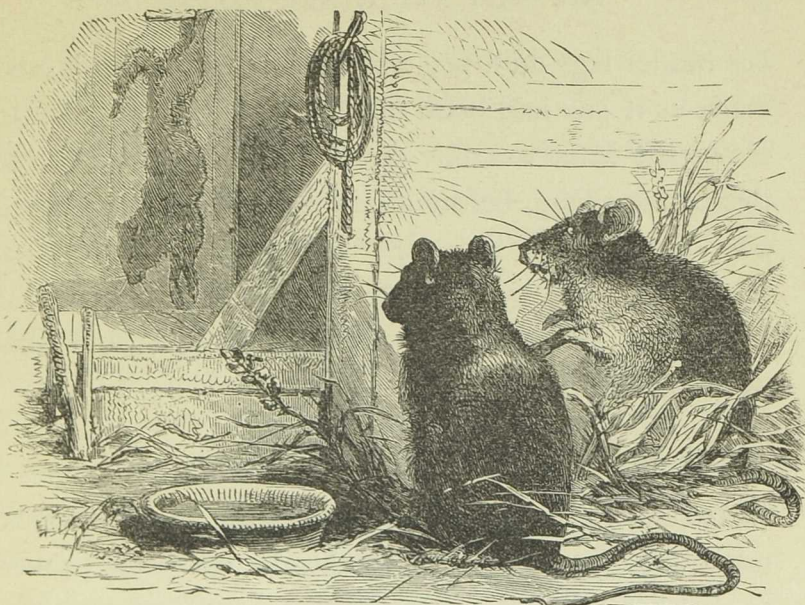
FABLE XXI.

THE FOX AND THE SICK LION.

It was reported that the Lion was sick, and the beasts were made to believe that they could not make their court better than by going to visit him. Upon this, nearly all went ; but the Fox was not one of the number. The Lion therefore despatched a jackal to inquire about it, and to ask him why he had so little courtesy and respect as never to come near him at a time when he lay so dangerously ill, and everybody else had been to see him. "Why," replies the Fox, "pray present my duty to his majesty, and tell him that I have the same respect for him as ever, and have been coming several times to kiss his royal hand ; but I am so terribly frightened at the mouth of his cave, to see the print of my fellow-subjects' feet all pointing forwards and none backwards, that I have not resolution enough to venture in." Now, the truth of the matter was, that this sickness of the Lion's was only a pretence to draw the beasts into his den, that he might the more easily devour them. -

MORAL. It is easiest learning at another's cost.

APPLICATION. It is far better to borrow experience than to buy it. He that is warned by the folly of others, has perhaps attained the soundest wisdom.



FABLE XXII.

THE CAT AND THE MICE.

A CERTAIN house was much infested with Mice ; but at last they got a Cat, who every day caught and ate some of them. The Mice, finding their numbers grow thin, consulted what was best to be done for the preservation of the public from the jaws of the devouring Cat. They debated, and came to this resolution,—that no one should go down below the upper shelf. The Cat observing the Mice no longer came down as usual, hungry and disappointed of her prey, had recourse to this stratagem : she hung by

her hinder legs on a peg which stuck in the wall, and made as if she had been dead, hoping by this lure to entice the Mice to come down. She had not been in this posture long, before a cunning old Mouse peeped over the edge of the shelf, and spoke thus: "Aha, my good friend, are you there? there may you be! I would not trust myself with you, though your skin were stuffed with straw."

MORAL. Experience teaches.

APPLICATION. No second warning is required to teach a wise man to eschew what he has once proved to be hurtful. A burnt child naturally dreads the fire.

FABLE XXIII.

THE LION AND OTHER BEASTS.

THE Lion and several other Beasts entered into an alliance offensive and defensive, and were to live very sociably together in the forest. One day, having made a sort of excursion by way of hunting, they took a very fine, large, fat deer, which was divided into four parts; there happening to be then present his majesty the Lion, and only three others. After the division was made, and the parts were set out, his majesty, advancing forward some steps and point-

ing to one of the shares, was pleased to declare himself after the following manner: "This I seize and take possession of as my right, which devolves to me, as I am descended by a true, lineal, hereditary succession from the royal family of Lion; that (pointing to the second) I claim by, I think, no unreasonable demand, considering that all the engagements you have with the enemy turn chiefly upon my courage and conduct; then, (nodding his head towards the third) that I shall take by virtue of my prerogative, to which I make no question but so dutiful and loyal a subject will pay all the deference and regard that I can desire. Now, as for the remaining part, the necessity of our present affairs is so very urgent, our stock so low, and our credit so impaired and weakened, that I must insist upon your granting that without any hesitation or demur; and hereof fail not at your peril."

MORAL. Might overcomes right.

APPLICATION. In every private society, at school (the little epitome of the world) and in the world itself, examples of petty tyrannies, arising out of a sense of superior might, constantly abound. The fable would teach that the firmest friendships are formed amongst equals.

FABLE XXIV.

THE FOX AND THE WOLF.

THE Wolf having laid in a store of provisions, kept close at home, and made himself comfortable. The Fox observed this, and went to visit him, to inform himself of the truth of the matter. The Wolf excused himself from seeing him, by pretending he was very much indisposed. All this did but confirm the Fox in his suspicions: so away he went to a shepherd, and made discovery of the Wolf; telling him he had nothing else to do but to come with a good weapon, and knock him on the head as he lay in his cave. The shepherd followed his directions and killed the Wolf. The wicked Fox enjoyed the cave and provisions to himself, but enjoyed them not long; for the same shepherd, passing afterwards by the same hole, and seeing the Fox there, despatched him also.

MORAL. Harm hatch, harm catch.

APPLICATION. How frequently does human experience provide proofs of the truth of this fable! The evil that men plot for others often, by a righteous retribution, recoils on themselves.



FABLE XXV.

THE LION AND THE MOUSE.

A LION, faint with heat, and weary with hunting, was lying down to take his repose under the spreading bows of a thick, shady oak. It happened that, while he slept, a company of scrambling mice ran over his nose, and waked him ; upon which, starting up, he clapped his paw upon one of them, and was just about to put it to death, when the little suppliant implored his mercy in a very moving manner, begging him not to stain his noble character with the blood of so despicable and small a beast. The Lion, con

sidering the matter, thought proper to do as he was desired, and immediately released his little trembling prisoner. Not long after, traversing the forest in pursuit of his prey, he chanced to run into the toils of the hunters; from whence, not able to disengage himself, he set up a most hideous and loud roar. The Mouse, hearing the voice, and knowing it to be the Lion's, immediately repaired to the place, and bid him fear nothing, for that he was his friend. Then straight he fell to work, and with his little sharp teeth gnawing asunder the knots and fastenings of the toils set the royal brute at liberty.

MORAL. The least may help the greatest.

APPLICATION. There are none so poor as not to be able to do an occasional kindness; and there are none so exalted but to require at some time or other the aid of friends and neighbours. It is alike our interest and our duty to exercise kindly feelings and charitable acts.





FABLE XXVI.

THE FATAL MARRIAGE.

THE same Lion, touched with the grateful conduct of the Mouse, and resolving not to be outdone in generosity, desired his little deliverer to name his own terms, for that he might depend upon his complying with any proposal he should make. The Mouse, fired with ambition at this gracious offer, did not so much consider what was proper for him to ask, as what was in the power of his prince to grant ; and so presumptuously demanded his daughter, the young Lioness, in marriage. The Lion consented ; but when

he would have given the royal virgin into his possession, she, like a giddy thing as she was, not minding how she walked, by chance set her paw upon her unhappy bridegroom, who was coming to meet her, and crushed him to death.

MORAL. Like blood, like goods, and like ages,
Make the happiest marriages.

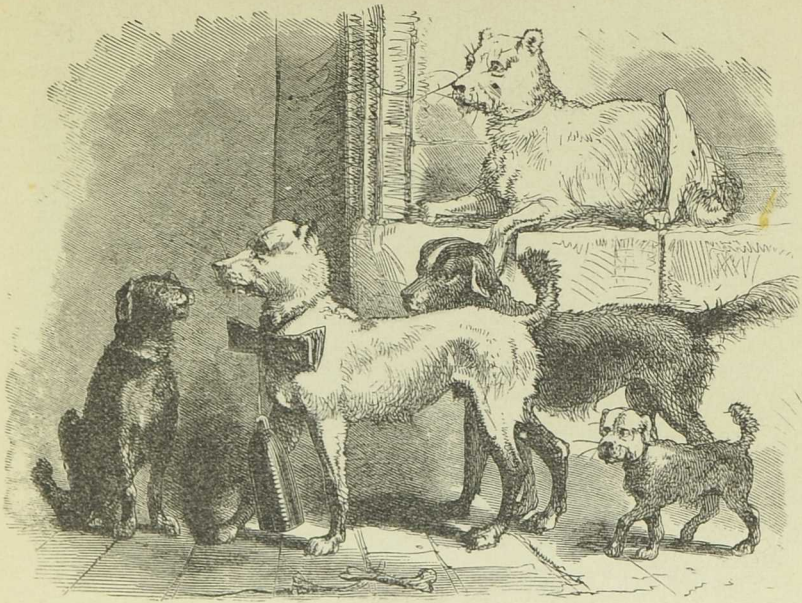
APPLICATION. Marriage is the most important event in human life between the cradle and the grave. In most cases it either makes or mars, and renders the future either a paradise or a purgatory.

The good or ill hope of a good or ill life,
Is the good or ill choice of a good or ill wife.

FABLE XXVII.

THE MISCHIEVOUS DOG.

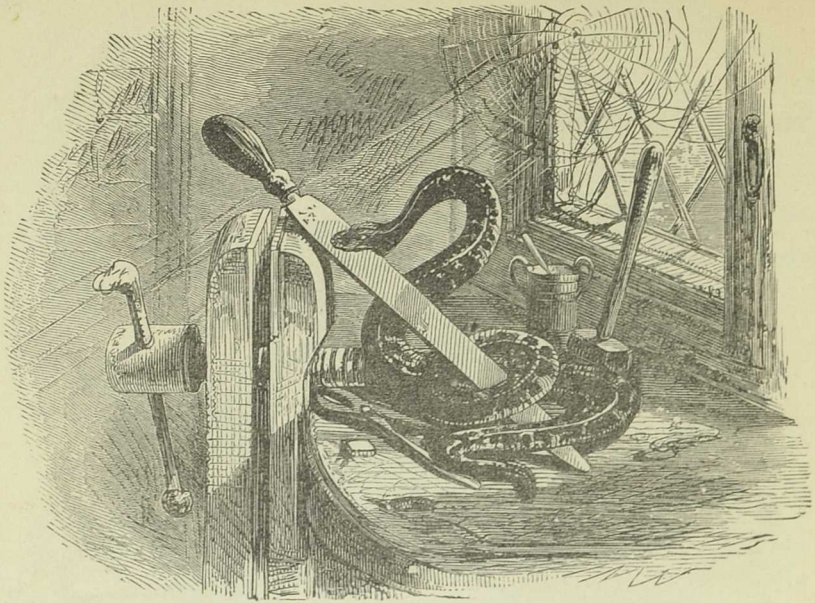
A CERTAIN man had a Dog, which was so surly and mischievous, that he was forced to fasten a heavy clog about his neck, to keep him from running at and worrying people. This the vain cur mistook for a badge of honourable distinction; and grew so insolent upon it, that he looked down with an air of scorn upon the neighbouring dogs, and refused to keep then company. But an old Dog, one of his



companions, assured him that he had no reason to value himself upon the favour he wore, since it was fixed upon him rather as a mark of disgrace than of honour.

MORAL. Oh, wad some pow'r the giftie gie us,
To see oursels as others see us !

APPLICATION. The youth who boasts of his indifference to religion, or of his contempt of his father or mother, or of his disrespect to his master, or of a breach of faith and truth, is reprov'd under the figure of the Dog in this fable, who is represented as taking pride in that which was the surest token of his misconduct and dishonour.



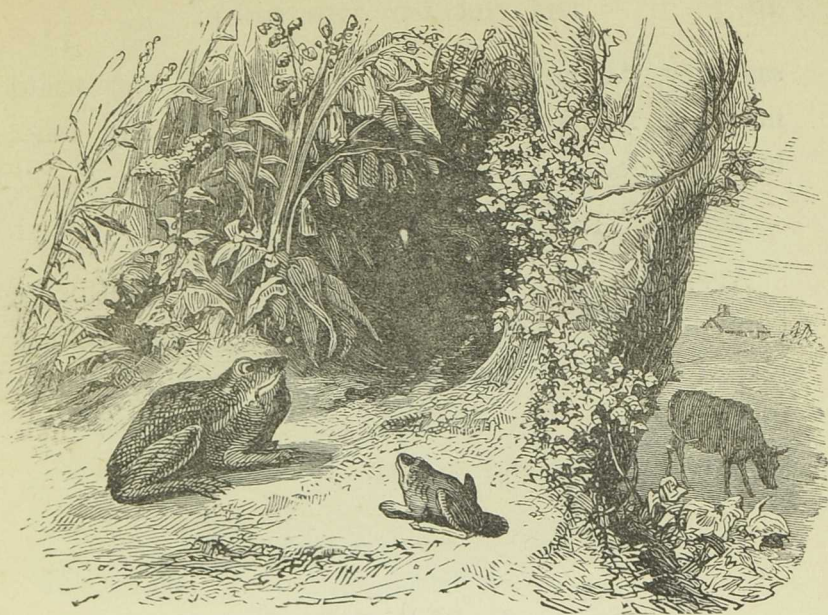
FABLE XXVIII.

THE VIPER AND THE FILE.

A VIPER entering a smith's shop, looked up and down for something to eat ; and seeing a File, fell to gnawing it as greedily as could be. The File told him very gruffly that he had best be quiet and let him alone ; for he would get very little by nibbling at one who, upon occasion, could bite iron and steel.

MORAL. Attempt not impossibilities.

APPLICATION. There is a class of persons to be found in every community who engage thoughtlessly in pursuits for which they are not fitted, and persevere therein to their own hurt. They are the vipers biting the file, and injuring no one but themselves.



FABLE XXIX.

THE OX AND THE FROG.

AN Ox, grazing in a meadow, chanced to set his foot among a parcel of young frogs, and trod one of them to death. The rest informed their mother, when she came home, what had happened; telling her that the beast which did it was the hugest creature that they ever saw in their lives. "What, was it so big?" says the old Frog, swelling and blowing up her speckled skin to a great degree.—"Oh, bigger by a vast deal," say they.—"And so big?" says she, straining herself yet more.—"Indeed, mother,"

say they, "if you were to burst yourself, you would never be so big." She strove yet again, and burst herself indeed.

MORAL. Rival not thy betters.

APPLICATION. This fable teaches the duty of being contented with the station in which Providence has placed us, and of avoiding that silly ambition which makes men of low estate attempt to vie with their superiors in rank and fortune.

FABLE XXX.

THE FOX AND THE TIGER.

A SKILFUL archer coming into the woods, directed his arrows so successfully, that he slew many wild beasts. This put all the denizens of the forest into a fearful consternation, and made them fly to the most retired thickets for refuge. At last a Tiger assumed a brave front and courage, and, bidding his companions not to be afraid, said that he alone would engage the enemy; telling them they might depend upon his valour and strength to revenge their wrongs. In the midst of these threats, while he was lashing himself with his tail, and tearing up the ground in anger, an arrow pierced his ribs, and hung by its barbed point in his side. He set up a loud and hideous roar,



occasioned by the anguish which he felt, and endeavoured to draw out the painful dart with his teeth ; when the Fox, approaching him, inquired with an air of surprise who it was that could have strength and courage enough to wound so mighty and valorous a beast. “ Ah ! ” says the Tiger, “ I was mistaken in my reckoning : it was that invincible man yonder.”

MORAL. Knowledge is power.

APPLICATION. Man, armed with his high prerogative of reason, is enabled, by his knowledge, science, and invention of weapons of destruction, to obtain an easy mastery over the most powerful and unruly of animals. Reason is far superior to brute force.

FABLE XXXI.

THE OLD WOMAN AND HER MAIDS.

A CERTAIN Old Lady had several Maids, whom she used to call up to their work every morning at the crowing of the cock. The Women, who found it grievous to have their sweet sleep disturbed so early, combined together, and killed the cock ; thinking that, when the alarm was gone, they might enjoy themselves in their warm beds a little longer. The Old Lady, grieved for the loss of her cock, and having, by some means or other, discovered the whole plot, was resolved to be even with them ; for from that time she obliged them to rise constanly at midnight.

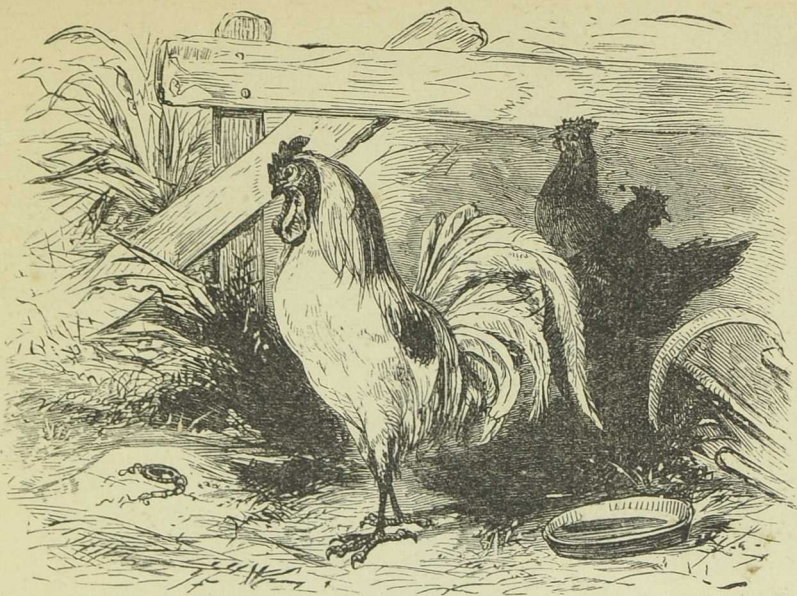
MORAL. Beware of falling from bad to worse.

APPLICATION. This fable teaches that it is better to bear with some inconveniences, than run the risk of making matters worse by vain attempts to mend them. Too much carefulness overreacheth itself.

FABLE XXXII.

THE COCK AND THE JEWEL.

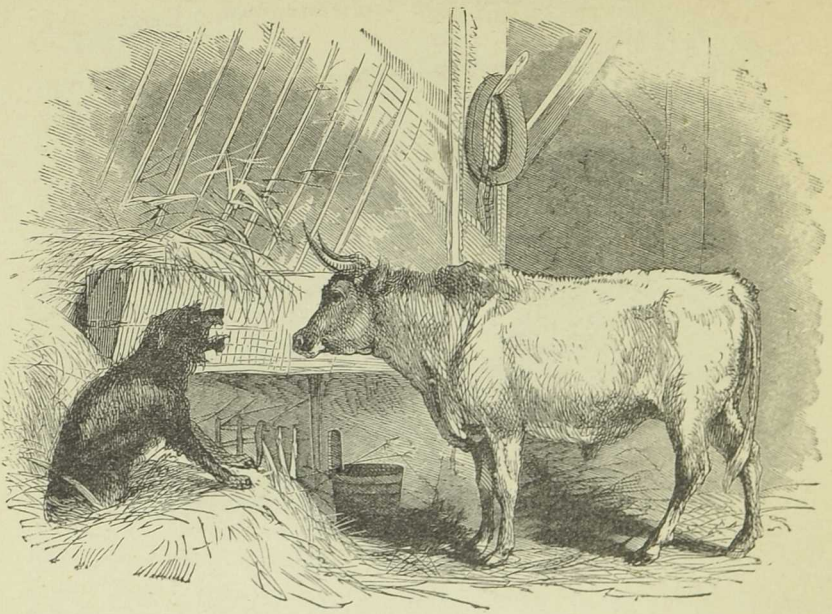
A HANDSOME young Cock, raking upon a dunghil. for food for his hens, scratched up with his spurred claw a very precious stone, which sparkled with an



exceedingly bright lustre. "Ah!" said the bird, "thou art a very fine thing, but I know not any business thou hast here. If thine owner had found thee, he would have rejoiced; but to me thou art of no use, nor do I value thee at all. I would rather have one grain of dear delicious barley than all the precious stones under the sun."

MORAL. All is not gold that glitters.

APPLICATION. The most probable intention of the author in this fable was to hold forth an example of industry and good sense. The lesson inculcated is the wisdom of estimating things by their intrinsic worth, and of refusing to be led away by doubtful fascinations from the known path of duty.



FABLE XXXIII.

THE DOG IN THE MANGER.

A Dog was lying upon a manger full of hay. An Ox, being hungry, came near, and offered to eat of the hay; but the envious, ill-natured cur, getting up and snarling at him, would not suffer him to touch it. Upon which the Ox, in the bitterness of his heart, said, "A curse light on thee for a malicious beast, who can neither eat hay thyself, nor will allow those to eat it who can!"

MORAL. Live and let live.

APPLICATION. How often do we see children play

the part of the Dog in the Manger, and refuse their playmates the book or the toy which they are not wanting themselves! The same unaccommodating spirit prevails among men. This common form of human selfishness is well exemplified in this fable.



FABLE XXXIV.

THE OAK AND THE REED.

AN Oak, which hung over the bank of a river, was blown down by a violent storm of wind; and as it was carried along by the stream, some of its boughs brushed against a Reed which grew near the shore. This struck the Oak with a thought of admiration;

and he could not forbear asking the Reed how he came to stand so secure and unhurt in a tempest which had been furious enough to tear an Oak up by the roots. "Why," says the Reed, "I secure myself by putting on a behaviour quite contrary to what you do : instead of being stubborn and stiff, and confiding in my strength, I yield and bend to the blast, and let it go over me ; knowing how vain and fruitless it would be to resist."

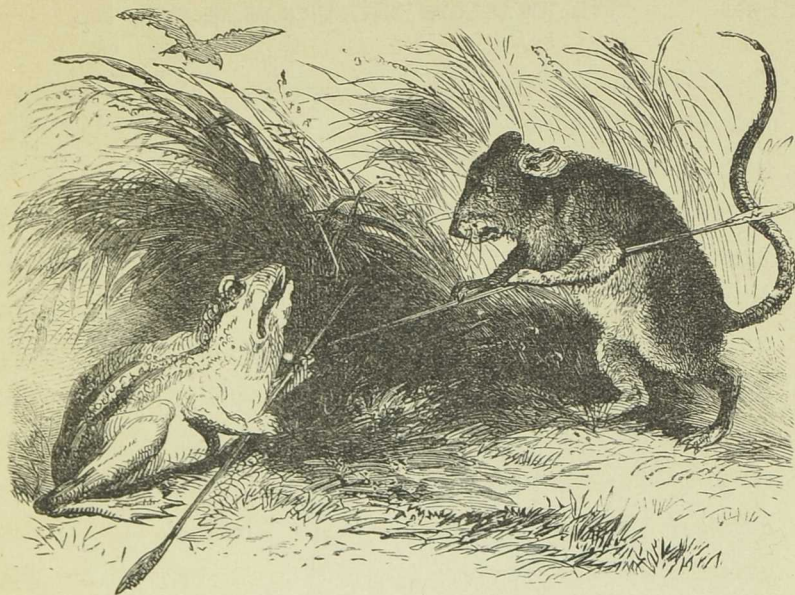
MORAL. Stoop to conquer.

APPLICATION. A greater gain often accrues from concession than resistance. Within certain bounds we may use all honest exertions to agree with an adversary. He who concedes at the right moment may, by stooping, conquer.

FABLE XXXV.

THE KITE, THE FROG, AND THE MOUSE.

THERE was once a great strife between the Frog and the Mouse, which should be master of the fen ; and wars ensued upon it. But the crafty Mouse, lurking under the grass in ambuscade, made sudden sallies, and often surprised the enemy at a disadvantage. The Frog, excelling in strength, and being more able to leap abroad and take the field, challenged the Mouse to single combat. The Mouse



accepts the challenge ; and each combatant entered the lists, armed with a point of a bulrush instead of a spear. A Kite, sailing in the air, beheld them afar off ; and, while they were eagerly bent upon each other, and pressing on to the duel, this fatal enemy descended upon them, and with her crooked talons carried off both the champions.

MORAL. Factions breed mischief in a state.

APPLICATION. The lesson conveyed by this fable is of universal application. In all, even in the best-governed states, lovers of change and leaders of faction exist, and it is a divine truth that a house divided against itself cannot stand.

FABLE XXXVI.

THE SWALLOW AND OTHER BIRDS.

A FARMER was sowing his field with flax. The Swallow observed it, and desired the other Birds to assist her in picking the seed up and destroying it, telling them that flax was that pernicious material of which the thread was composed which made the fowler's nets, and by that means contributed to the ruin of so many innocent Birds. But the poor Swallow not having the good fortune to be regarded, the flax sprang up, and appeared above the ground. She then put them in mind once more of their impending danger, and wished them to pluck it up in the bud, before it went any further. They still neglected her warning, and the flax grew up into the high stalk. She yet again desired them to attack it, for that it was not yet too late. But all that she could get was to be ridiculed and despised for a silly, pretending prophet. The Swallow, finding all her remonstrances availed nothing, was resolved to leave the society of such unthinking, careless creatures, before the hemp was woven into nets for their destruction. So, quitting the woods, and forsaking the conversation of the Birds, she has ever since made her abode among the dwellings of men.

MORAL. Prevention is better than cure.

APPLICATION. They who have no foresight of their own, or who despise the wholesome advice of friends, deserve to suffer the consequences of their folly, obstinacy, or want of oversight. He that will not be counselled cannot be helped. To fear all is to cure ail.



FABLE XXXVII.

THE WIND AND THE SUN.

A DISPUTE once arose betwixt the North Wind and the Sun about the superiority of their power; and they agreed to try their strength upon a traveller, which should be able to get his cloak off first. The

North Wind began, and blew a very cold blast, accompanied with a sharp, driving shower. But this, and whatever else he could do, instead of making the man quit his cloak, obliged him to gird it about his body as close as possible. Next came the Sun ; who, breaking out from a thick watery cloud, drove away the cold vapours from the sky, and darted his warm, sultry beams upon the head of the poor weather-beaten traveller. The man growing faint with the heat, and unable to endure it any longer, first throws off his heavy cloak, and then flies for protection to the shade of a neighbouring grove.

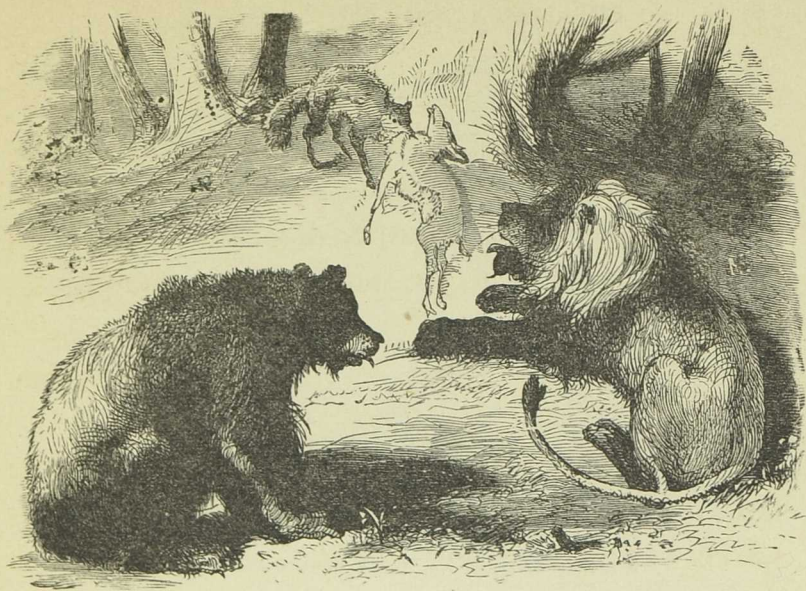
MORAL. A soft tongue breaketh the bone.

APPLICATION. How much more powerful a motive in human actions is love than fear ! How much more readily does the heart of the man or of the child respond to kindness than to harshness ! Persuasion prevails more than force. Mildness governs more than anger.

FABLE XXXVIII.

THE LION, THE BEAR, AND THE FOX.

A LION and a Bear fought furiously together over the carcass of a fawn which they found in the forest, that their title to him might be decided by force of



arms. The battle was severe and equal on both sides; and they held out, tearing and worrying one another, so long, that, faint and weary with their wounds, they were not able to strike another stroke. Thus, while they lay upon the ground, panting, and lolling out their tongues, a Fox chanced to pass by that way, who perceiving how the case stood, very impudently stepped in between them, seized the booty which they had been contending for, and carried it off. The two combatants, who lay and beheld the theft without having strength enough to stir and prevent it, made this reflection: "Behold the fruits of our strife and contention! that villain, the Fox, bears away the prize, and we ourselves have deprived each other of the power to recover it from him."

MORAL. Grasp all, lose all.

APPLICATION. A man may, and often does, in his too strenuous exertions to amass wealth, or to gain honours, sacrifice his health, and thus finds too late that he has lost all in the attainment of the object of his ambition.

FABLE XXXIX.

THE HAWK AND THE FARMER.

A HAWK, pursuing a pigeon over a corn-field with blind eagerness, was caught himself in a net which had been set for crows. A Farmer who was employed not far off, seeing the Hawk fluttering in the net, came and took him ; but, just as he was going to kill him, the Hawk besought him to let him go, assuring him that he was only following a pigeon, and neither intended nor had done any harm to him. To whom the Farmer replied, "And what harm had the poor pigeon done to you?" Upon which he wrung his head off immediately.

MORAL. Do to others as you would be done by.

APPLICATION. It is a righteous retribution when the conduct we mete to others is measured back to ourselves. Where villany goes before, vengeance follows after.



FABLE XL.

THE CROW AND THE PITCHER.

A CROW, ready to die with thirst, flew with joy to a Pitcher, which he beheld at some distance. When he came, he found water in it indeed, but so near the bottom, that, with all his stooping and straining, he was not able to reach it. Then he endeavoured to overturn the Pitcher, that so at least he might be able to get a little of it. But his strength was not sufficient for this. At last, seeing some pebbles lie near the place, he cast them one by one into the Pitcher; and thus, by degrees, raised the water up to the very brim, and satisfied his thirst.

MORAL. Counsel before action.

APPLICATION. Force without foresight is of no avail. He who unites reflection with energetic exertion, will succeed where others fail, and will extract from every new trial sources of credit and advantage.

FABLE XLI.

THE HARES AND FROGS IN A STORM.

ONCE in a great storm of wind that blew among the trees and bushes, and made a deep rustling with the leaves, the Hares (in a certain park where there was a vast number of them) were so terrified that they ran as if mad with fright all over the place, resolving to seek out some retreat of more security, or to end their unhappy days by doing violence to themselves. With this resolution they found an outlet where a pale had been broken down, and, bolting forth upon an adjoining common, had not gone far before their course was checked by a broad lake which stopped up the way they intended to take. This was so grievous a disappointment, that they were not able to bear it; and they determined rather to throw themselves headlong into the water, let what would come of it, than lead a life so full of dangers and crosses. But, upon their coming to the brink of



the lake, a number of Frogs, which were sitting there, frightened at their approach, leapt into the flood in great confusion, and dived to the very bottom for fear : which a cunning old Hare observing, called to the rest and said : “ Hold ! have a care what ye do ; here are other creatures, I perceive, which have their fears as well as we : don’t, then, let us fancy ourselves the most miserable of any creatures upon earth ; but rather let us, by their example, learn to bear patiently those inconveniences which our nature has thrown upon us.”

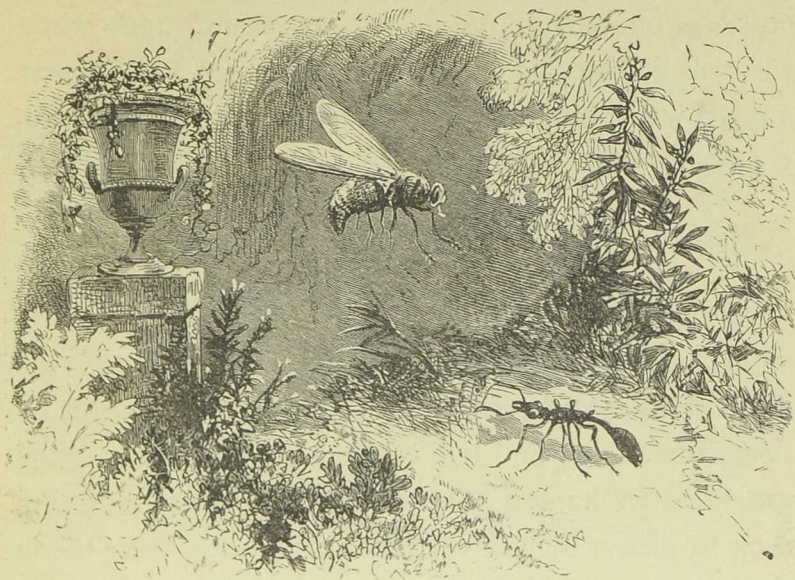
MORAL. Beware of desperate steps.

APPLICATION. Of all the weaknesses to which flesh is heir, despair is the most irrational and unmanly. It is the offspring of an unworthy fear, of an undue impatience, and of an entire distrust of divine Providence; and indicates a total absence of spirit and resolution in contending with difficulties. Against this spirit of despondency the fable protests.

FABLE XLII.

THE ANT AND THE FLY.

ONE day there happened some words between the Ant and the Fly as to whose course of life was the more to be admired, and the point was argued with great warmth and eagerness on both sides. Says the Fly, "It is well known what my pretensions are, and how justly they are grounded: there is never a sacrifice that is offered but I taste of the meat before the shrines of the gods themselves. I visit all the most magnificent temples, and am found frequently on the altars. I have a free admission at court; and can never want the king's ear, for I sometimes sit upon his shoulder. There is not a maid of honour nor a fair young woman that comes in my way, but, if I like her, I settle on her balmy lips. And then, I eat and drink the best of everything, without having to work



for my living. What is there that you enjoy to be compared with a life like this?" The Ant, who by this time had composed herself, replied with a considerable degree of severity, "Indeed, to be a guest at an entertainment of the gods is a very great honour, if one is invited ; but I should not care to be an unasked-guest anywhere. You talk of the king, and the court, and the fine ladies there, with great familiarity ; but, as I have been getting in my harvest in summer, I have seen a certain person under the town walls making a hearty meal upon refuse and carrion. You do not work for your living, you say ; true : therefore, when you have played away the summer, and winter

comes, you have nothing to live upon ; and, while you will be starving with cold and hunger, I shall have a good warm house over my head, and plenty of provisions for myself and my children."

MORAL. Bread earned by labour is sweet.

APPLICATION. Under the emblems of these insects, two opposite classes of men are described—the industrious and the idle : those who, like the Ant, redeem their time, and live under a solemn sense of the greatness of human responsibilities ; and those who seek to please themselves, and bask away their life in the summer sunshine of perpetual amusement. With the first lies the solid happiness of life.

FABLE XLIII.

THE COUNTRYMAN AND THE SNAKE.

A VILLAGER, in a frosty, snowy winter, found a Snake under a hedge, almost dead with cold. He had compassion on the poor creature, brought it home, and laid it upon the hearth, near the fire ; but it had not lain there long, before, being revived with the heat, it began to erect itself, and to fly at his wife and children, filling the whole cottage with dreadful hissings. The Countryman, hearing an outcry, and



perceiving what the matter was, caught up a mattock, and soon despatched him; upbraiding him at the same time in these words: "Is this, vile reptile, the reward you make to me for saving your life? Die as you deserve; though a single death is too good for you."

MORAL. How sharper than a serpent's tooth it is
To have a thankless child!

APPLICATION. All teachers and sages who, by their moral maxims and wise counsels, have sought to instruct mankind, have united to hold up the ungrateful to deserved censure and reprobation. The author of this fable visits the offender with a punishment commensurate with his crime.



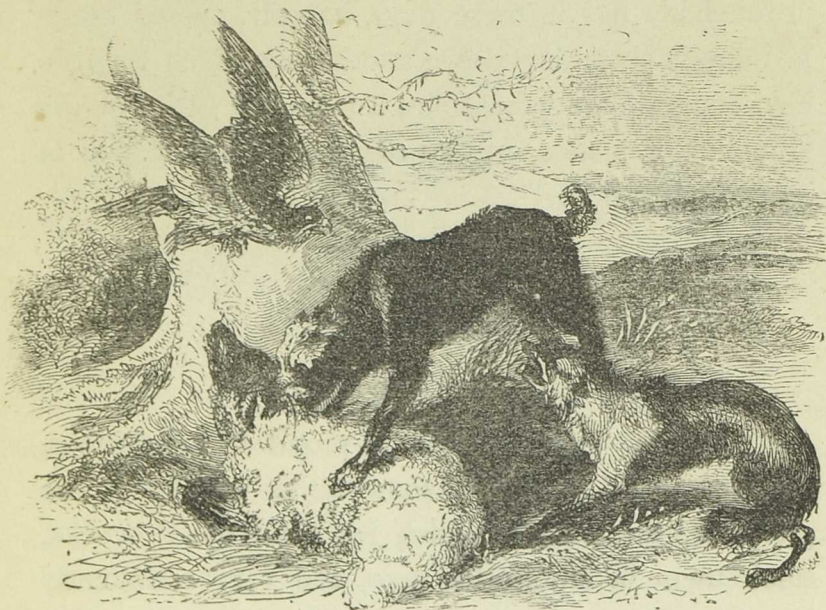
FABLE XLIV.

THE PORCUPINE AND THE SNAKES.

A PORCUPINE wanting to shelter himself, requested from some Snakes permission to enter their cave. They were prevailed upon, and let him in accordingly; but were so annoyed with his sharp, prickly quills, that they soon repented of their easy compliance, and entreated the Porcupine to withdraw, and leave them their hole to themselves. "No," says he; "they may quit the place who don't like it; for my part, I am well enough satisfied as I am."

MORAL. They who their friends too lightly choose,
Soon friends and all besides may lose.

APPLICATION. Be cautious in choosing thy companions. A false step is seldom retrieved. Better alone than in bad company. The manners of the man we desire for a friend should be narrowly and cautiously inspected.



FABLE XLV.

THE DOG AND THE SHEEP.

THE Dog sued the Sheep for debt, of which the Kite and the Wolf were to be judges. They, without debating long upon the matter, or making any scruple for want of evidence, gave sentence for the Dog;

who immediately tore the poor Sheep in pieces, and divided the spoil with the unjust judges.

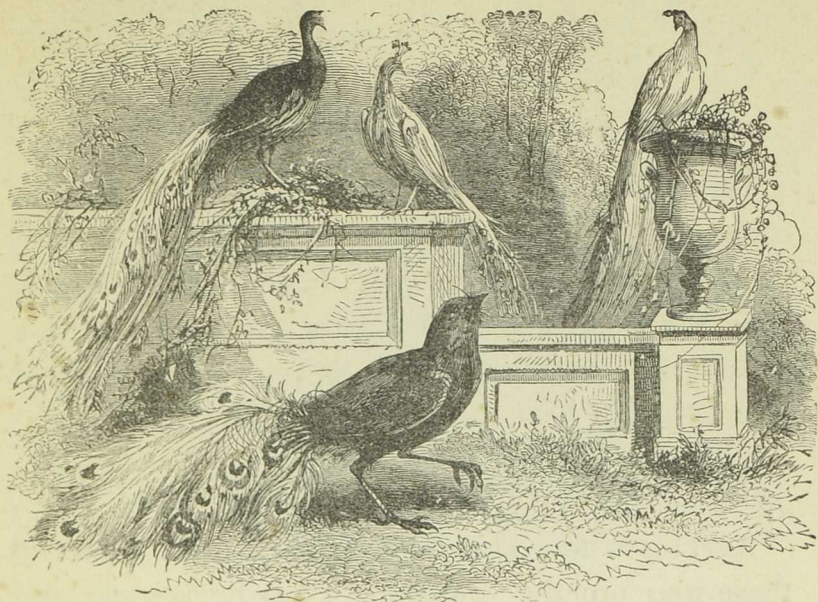
MORAL. Judges should be disinterested.

APPLICATION. The need of the counsel contained in this fable has in these days, happily, passed away. If there is one thing above another on which Englishmen congratulate themselves, it is on the purity of the fountains of justice, and on the impartiality shown in its administration.

FABLE XLVI.

THE JACKDAW AND PEACOCKS.

A CERTAIN Jackdaw was so proud and ambitious, that, not contented to live with his own kind, he picked up the feathers which fell from the Peacocks, stuck them in among his own, and very confidently introduced himself into an assembly of those beautiful birds. As soon as they saw him, they stripped him of his borrowed plumes, and, falling upon him with their sharp bills, punished him as his presumption deserved. Upon this, full of grief and affliction, he returned to his old companions, and would have lived with them again; but they, knowing his late vain conduct, industriously avoided him, and refused to admit him into their company; and one of them, at



the same time, gave him this serious reproof: "If, friend, you could have been contented with your station, and had not disdained the rank in which Nature had placed you, you had neither been rejected by those upon whom you intruded yourself, nor exposed to the notorious slight which we are now about to put upon you."

MORAL.

Let none presume
To wear an undeserved dignity.

APPLICATION. Seek honestly to be what you appear, careful neither to sink below nor to soar above your true position in life, and thus you will learn the lesson this fable is intended to convey.

FABLE XLVII.

THE MOUNTAINS IN LABOUR.

IN a certain district the Mountains reëchoed with strange and unaccountable noises. The country people, much alarmed, came from all parts to see what the cause could be. After they had waited a considerable time in anxious expectation, out crept a Mouse.

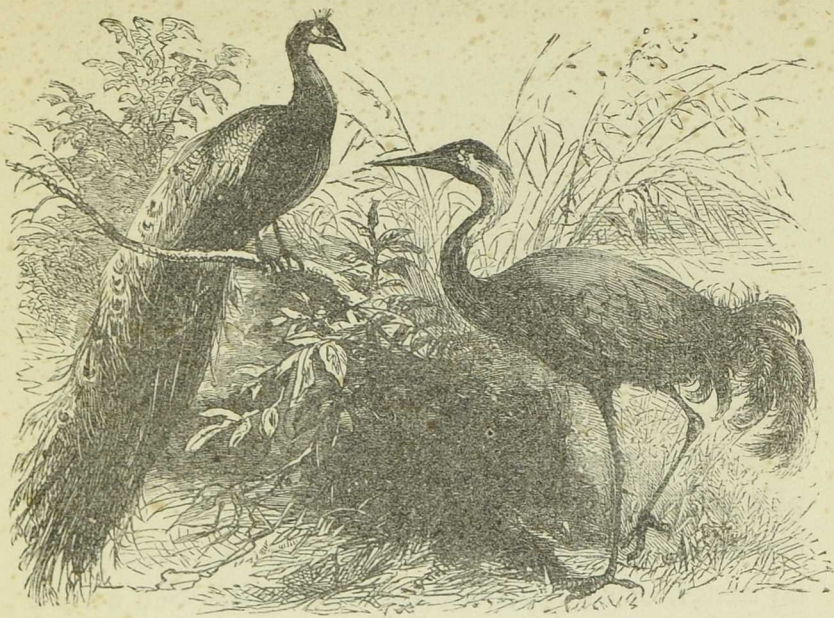
MORAL. Do not make much ado about nothing.

APPLICATION. This fable exposes the conduct of those who promise something exceedingly great, and accompany it with a performance ridiculously little. Such persons are continually met with. So frequent is its application, that the mere suspicion of a man being likely to promise more than he can perform causes him to be likened to the mountain that produced a mouse.

FABLE XLVIII.

THE PEACOCK AND THE CRANE.

THE Peacock and the Crane by chance met together in the same place. The Peacock, erecting his tail, displayed his gaudy plumes, and looked with con-



tempt upon the Crane, as some mean, ordinary person. The Crane, resolving to mortify his insolence, took occasion to say, that Peacocks were very fine birds indeed, if fine feathers could make them so ; but that he thought it a much nobler thing to be able to rise above the clouds, than to strut about upon the ground and be gazed at by children.

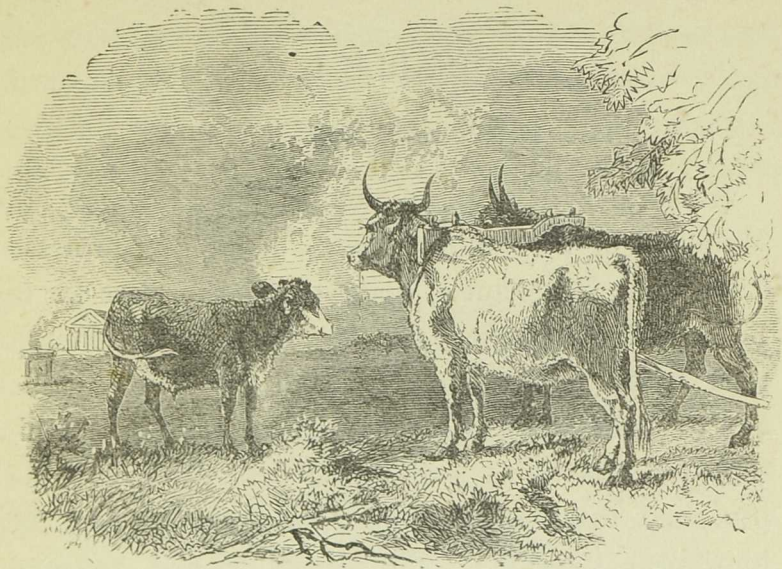
MORAL. Appearances are deceitful.

APPLICATION. Many an honest heart beats under a plain coat : fine feathers do not always make fine birds. Fair is not fair, but that which pleaseth. The meek and quiet spirit is of greater price than personal beauty, or the wearing of gold, or putting on of apparel.

FABLE XLIX.

THE WANTON CALF.

A CALF, full of play and wantonness, seeing the Ox at plough, could not forbear insulting him. "What a sorry, poor drudge you are," says he, "to bear that heavy yoke upon your neck, and go all day drawing a plough at your tail, to turn up the ground for your master ; but you are a wretched, dull slave, and know no better, or surely you would not do it. See what a happy life I lead : I go just where I please ; sometimes I lie down under the cool shade, sometimes frisk about in the open sunshine ; and, when I please, slake my thirst in the clear, sweet brook ; but you, if you were to perish, have not so much as a little dirty water to refresh you." The Ox, not at all moved with what he said, went quietly and calmly on with his work ; and, in the evening, was unyoked and turned loose. Soon after which, he saw the Calf taken out of the field, and delivered into the hands of a priest, who immediately led him to the altar, and prepared to sacrifice him. His head was hung round with fillets of flowers, and the fatal knife was just about to be applied to his throat, when the Ox drew near and whispered him to this purpose : "Behold the end of



your insolence and arrogance ; it was for this only you were suffered to live at all. And pray now, friend, whose condition is best, yours or mine ? ”

MORAL. Youth and folly are frequent companions.

APPLICATION. The fable affords a warning against the spirit of heedlessness, and is designed to point out, that ill-timed jokes and unworthy jests upon their betters will recoil on the heads of those who make them.



FABLE L.

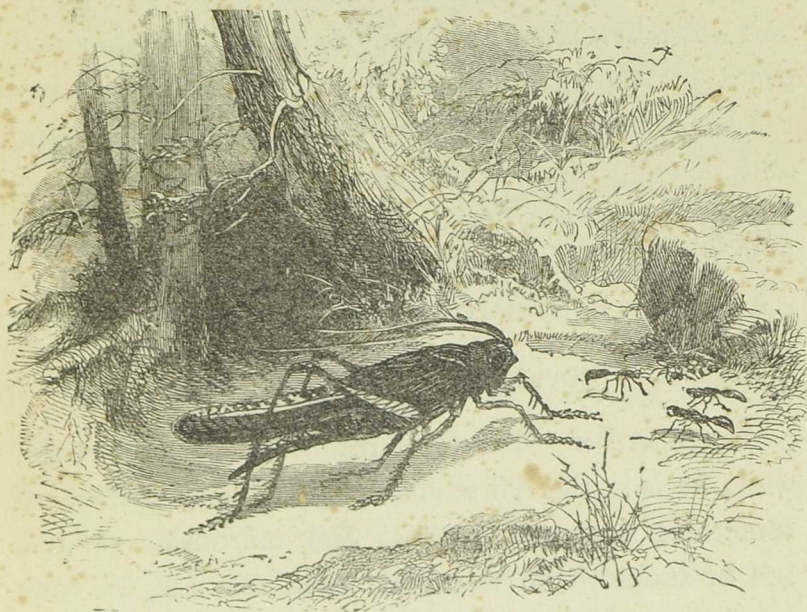
THE BELLY AND THE MEMBERS.

IN former days there was a quarrel among the Members of the human body. Each part professed itself to be indignant at being obliged to work for the Belly, which remained idle and enjoyed the fruits of their labour. They one and all resolved to rebel, and to grant him supplies no longer, but to let him shift for himself as well as he could. The Hands protested that they would not lift up a finger to keep him from starving. The Mouth wished he might never speak again if he took in the least bit of nourishment for him as long as he lived. The Teeth said, May we be rotten if ever we chew a morsel for him for the future ! This solemn league and covenant was kept as long as anything of that kind can be kept, which was until each of the rebel Members pined away to the skin and bone, and could hold out no longer. Then they found there was no doing without the Belly, and that, idle and insignificant as he seemed, he contributed as much to the maintenance and welfare of all the other parts, as they did to his.

MORAL. None for themselves are born.

APPLICATION. This story is of universal use. As

the members of the human body have each their own function to discharge, so that no member of it can dispense with the service of the other, in like manner the connection of every class of society is required to the support and well-being of the whole.



FABLE LI.

THE ANT AND THE GRASSHOPPER.

IN the winter season, a commonwealth of Ants was busily employed in the management and preservation of their corn, which they exposed to the air in heaps round about the avenues of their little country

habitation. A Grasshopper, who had chanced to outlive the summer, and was ready to starve with cold and hunger, approached them with great humility, and begged that they would relieve his necessity with one grain of wheat or rye. One of the Ants asked him how he had disposed of his time in summer, that he had not taken pains and laid in a stock, as they had done. "Alas, gentlemen!" says he, "I passed away the time merrily and pleasantly, in drinking, singing, and dancing, and never once thought of winter."—If that be the case," replied the Ant, laughing, "all I have to say is, that they who drink, sing, and dance in the summer, must starve in the winter."

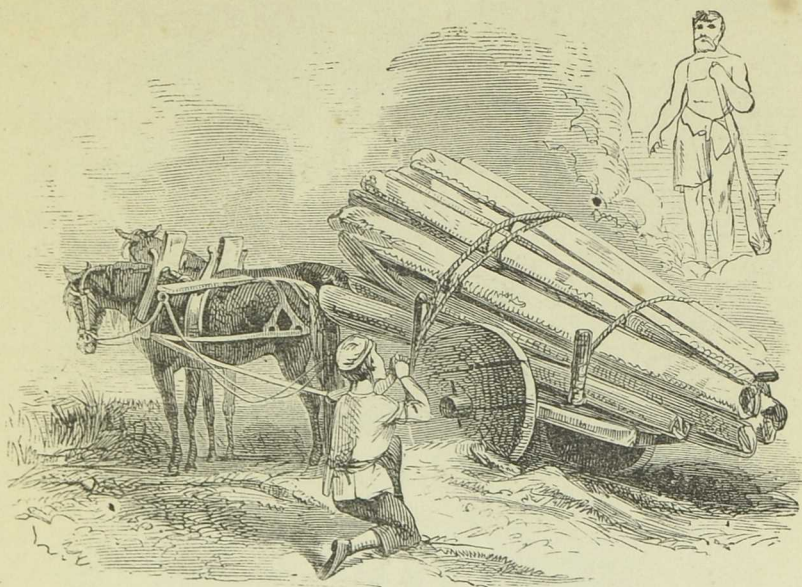
MORAL. Provide for the future.

APPLICATION. This fable teaches the prudent man, while he is in the full strength of his days, to store up something against the wants and infirmities of age, lest he should have to regret, when too late, his time misspent and his opportunities unimproved.

FABLE LII.

HERCULES AND THE CARTER.

As a Carter was driving his loaded waggon along a deep miry lane, the wheels stuck so fast in the clay, that the horses could not draw them out. Upon this



he fell on his knees and prayed to Hercules to come and help him. Hercules, looking down from a cloud, bid him not lie there like an idle rascal as he was, but get up, whip his horses stoutly, and clap his own shoulder to the wheel ; adding, that this was the only way for him to obtain his assistance.

MORAL. Heaven helps those only who help themselves.

APPLICATION. No one is willing to help a person who does not help himself. If we would expect our prayers to be heard, we must labour to prosper, and pray as well as work.



FABLE LIII.

THE HUSBANDMAN AND THE STORK.

THE Husbandman set a net in his fields to take the cranes and geese which came to feed upon the new-sown barley. He succeeded in taking several, both cranes and geese, and, among them a Stork, who pleaded hard for his life, and, among other apologies which he made, alleged that he was neither goose nor crane, but a poor harmless Stork, who performed his duty to his parents to all intents and purposes, feeding them when they were old, and, as occasion required, carrying them from place to place upon his back. "All this may be true," replied the Husbandman; "but, as I have taken you in bad company,

and in the same crime, you must expect to suffer the same punishment."

MORAL. Evil companions are dangerous.

APPLICATION. Among the temptations incident to youth, none is more common than evil companionship. Be careful, then, in making friends.



FABLE LIV.

THE PEACOCK'S COMPLAINT.

THE Peacock presented a memorial to Juno, complaining that he was hardly used in not having so good a voice as the nightingale, whose sweet notes were agreeable to every ear that heard them; while

he himself was laughed at for his ugly, screaming noise, if he did but open his mouth. The goddess, concerned at the uneasiness of her favourite bird, answered him very kindly to this purpose: "If the nightingale is blessed with a fine voice, you have the advantage in beauty and personal appearance."—"Ah," says he, "but what avails my silent, unmeaning beauty, when I am so far excelled in voice?" The goddess dismissed him, bidding him consider that the properties of every bird were differently appointed: to him beauty had been assigned; to the eagle, strength; to the nightingale, a voice of melody; to the parrot, the faculty of imitation; and to the dove, innocence. Each of these was contented with his own peculiar quality; and unless he had a mind to be miserable, he must learn to be so too

MORAL. Contentment is the source of every joy.

APPLICATION. The complaint of the Peacock is intended to rebuke the failing of discontent, which arises from our vain desires rather than from our real wants, and which has supplied to the poets and moralists of all ages a continual theme for censure and animadversion.



FABLE LV.

THE CAT AND THE COCK.

THE Cat, having determined in his mind to make a meal of the Cock, seized him one morning by surprise, and asked him what he could say for himself, why slaughter should not pass upon him. The Cock replied, that he was serviceable to mankind by crowing in the morning, and calling them up to their daily labour. "Ah, villain," says the Cat, "that is the very objection that I have against you ; you make such a shrill, impertinent noise, that people cannot sleep for you. Such interruptions to quiet people's

slumbers are not to be borne. Your own confessions declare that you are no longer fit to live."

MORAL. To a mind bent on evil, any excuse will serve.

APPLICATION. An old adage says, When we have determined to beat a dog, the first hedge we come to will furnish a stake for the purpose. To that saying this fable corresponds, and shows that when a man is determined to do evil, any opportunity will provide him with a sufficient excuse.

FABLE LVI.

THE LEOPARD AND THE FOX.

THE Leopard one day began to boast of the great variety and beauty of his spots, and to declare that he saw truly no reason why even the lion should take place of him, since he could not show so beautiful a skin. As for the rest of the wild beasts of the forest, he treated them all, without distinction, in the most haughty, disdainful manner. But the Fox being among them, went up to him with a great deal of spirit and resolution, and told him that he was mistaken in the value he was pleased to set upon himself; since people of judgment were not used to form their opinion of merit from an outside appearance, but by

considering the good qualities and endowments with which the mind was stored.

MORAL. Handsome is that handsome does.

APPLICATION. This fable seeks to establish the superiority of virtue and of mental accomplishments to the charms of personal beauty.



FABLE LVII.

THE SHEPHERD'S BOY.

A CERTAIN Shepherd's Boy kept his sheep upon a common, and in sport and wantonness would often cry out, "The wolf! the wolf!" By this means he several times drew the husbandmen in an adjoining

field from their work; who, finding themselves deluded, resolved for the future to take no notice of his alarm. Soon after, the wolf came indeed. The Boy cried out in earnest; but no heed being given to his cries, the sheep were devoured by the wolf.

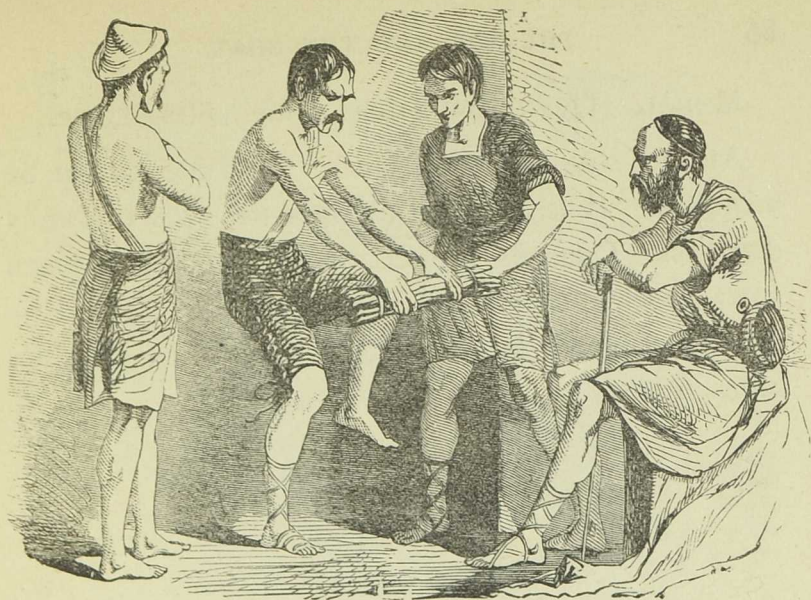
MORAL. Jestings lies bring serious sorrows.

APPLICATION. Truth is as essential to a gentleman as the polish on his sword to an officer on parade. The moral enforced in this fable would point out the evils of a departure from the truth by showing that a liar, even though he occasionally speaks the truth, will not be believed.

FABLE LVIII.

THE OLD MAN AND HIS SONS.

AN Old Man had several Sons, who were constantly quarrelling with each other. When the Father had exerted his authority, and used all possible means to reconcile them, to no purpose, he at last had recourse to this expedient. He ordered his Sons to be called before him, and a bundle of sticks to be brought; and then commanded them, one by one, to try if, with all their might and strength, they could any of them break it. They all tried, but to no purpose; for the sticks being closely and compactly bound up together,



it was impossible for the force of man to break them. After this, the Father ordered the bundle to be untied, and gave a single stick to each of his Sons, at the same time bidding him try to break it ; which when each did with all imaginable ease, the Father addressed himself to them to this effect : “ O my Sons, behold the power of unity ! For if you, in like manner, would but keep yourselves strictly united in the bonds of friendship, it would not be in the power of any mortal to hurt you ; but when once the ties of brotherly affection are broken, and you are divided by quarrels, you will fall a prey to your enemies, and deprive yourselves of the success which mutual help would give you.”

MORAL. Quarrelsome dogs come halting home.

APPLICATION. The design of this fable cannot be mistaken. It is intended to show the evils of family disunion. Quarrels are at all times odious: much more so when they take place among those bound by the ties of blood, duty, and self interest to be the allies of each other!

FABLE LIX.

THE FOX AND THE GOAT.

A Fox, having tumbled into a well, had been contriving for a long while, to no purpose, how he should get out again; when at last a Goat came to the place, and, wanting to drink, asked Reynard whether the water was good. "Good!" says he; "ay, so sweet, that I am afraid I have surfeited myself, I have drunk so abundantly." The Goat upon this, without any more ado, leaped in; and the Fox, taking the advantage of his horns, as nimbly leaped out, leaving the poor Goat at the bottom of the well to shift for himself.

MORAL. Use your friend as a friend deserves.

APPLICATION. It generally happens that when the rogue and honest man come in contact, the rogue



wins, and enriches himself at the expense of his more scrupulous and conscientious neighbour. Craft, indeed, at all times borders on knavery, which the honourable man neither wants nor uses.

FABLE LX.

THE STAG AND THE FAWN.

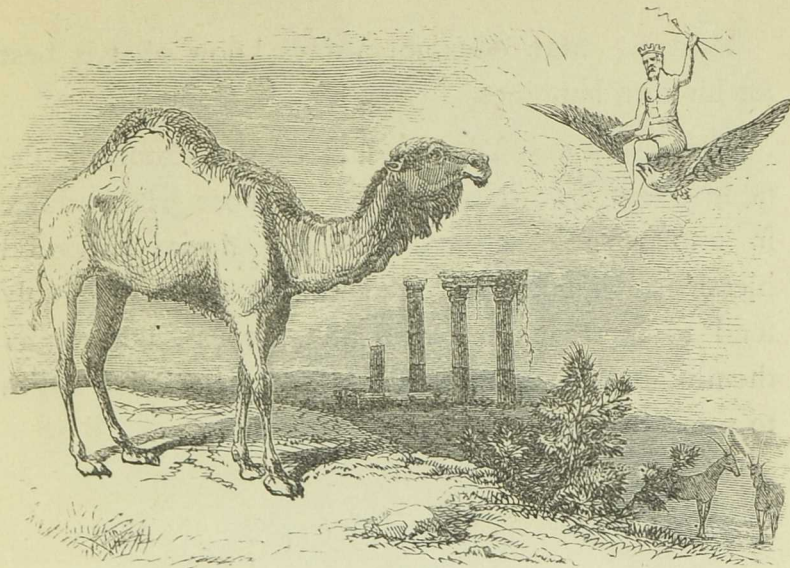
A STAG, grown old and mischievous, was, according to custom, stamping with his foot, butting with his head, and bellowing so terribly, that the whole herd quaked for fear of him; when one of the little Fawns, coming up, addressed him to this purpose: "Pray, what is the reason that you, who are so stout and



formidable at all other times, if you do but hear the cry of the hounds, are ready to fly out of your skin for fear?"—"What you observe is true," replied the Stag, "though I know not how to account for it; I am indeed vigorous, and able enough, I think, to withstand every enemy, and often resolve with myself that nothing shall ever dismay my courage for the future; but, alas! I no sooner hear the cry of the hounds, but all my spirits fail me, and I cannot help making off as fast as ever my legs can carry me."

MORAL. Nature is stronger than art.

APPLICATION. Habits long persevered in prevail with the force of a second nature.



FABLE LXI.

JUPITER AND THE CAMEL.

THE Camel presented a petition to Jupiter, complaining of the hardships of his case, in not having, like bulls and other creatures, horns, or any weapons of defence to protect himself from the attacks of his enemies; and prayed that relief might be given him in such manner as might be thought most expedient. Jupiter rejected the petition, and told him that, so far from granting his unreasonable request, henceforward he would take care his ears should be shortened, as a punishment for his presumptuous importunity.

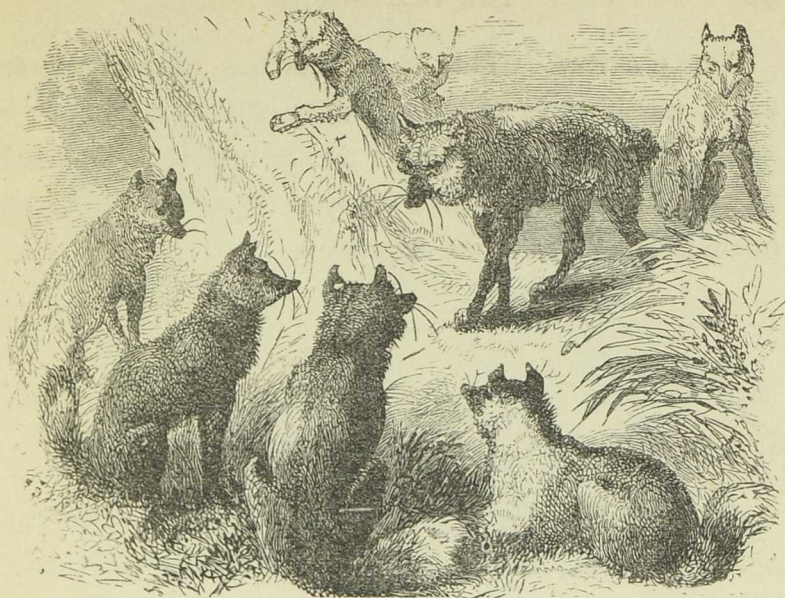
MORAL. Man does not always know what is best for his own happiness.

APPLICATION. The conduct of the Camel in the fable offers a word of caution to those who indulge in unreasonable wishes, and who desire supposed blessings, which, if granted them, would not only tend to increase their own unhappiness, but render them unfit to discharge efficiently their relative duties to society.

FABLE LXII.

THE FOX WITHOUT A TAIL.

A Fox being caught in a steel trap by his tail, was glad to escape with the loss of it. On coming abroad into the world, he began to be so sensible of the disgrace such a defect would bring upon him, that he almost wished he had died rather than left it behind him. However, to make the best of a bad matter, he called an assembly of foxes, and proposed that they should all dock their tails, as a fashion which would be very agreeable and becoming. He made a long harangue upon the unprofitableness of tails in general, and endeavoured chiefly to show the awkwardness and inconvenience of a fox's brush in particular; adding, that it would be both more graceful and more expeditious to be altogether without



them; and that, for his part, what he had only imagined and conjectured before, he now found by experience; for that he never enjoyed himself so well, or found himself so easy, as he had done since he cut off his tail. He said no more, but looked about him with a brisk air, to see what proselytes he had gained; when a sly old Fox in the company, who saw through the reasons of his advice, answered him with a smile, "I believe you may have found it convenient to escape from the trap with the loss of your tail; and when we are in the same circumstances, perhaps we may do so too."

MORAL. Do not be led into mischief by the example of your friends.

APPLICATION. This fable teaches the young to avoid rather than to imitate those who, by their own previous bad conduct, prove themselves to be unfitted to give advice, and to comply with their friends no further than conscience approves.

FABLE LXIII.

THE OLD HOUND.

AN Old Hound, who had been a very excellent one in his time, and given his master great sport and satisfaction in many a chase, at last, by the effect of years, became feeble and unserviceable. However, being in the field one day, when the stag was almost run down, he happened to be the first that came in with him, and seized him by one of his haunches ; but, his decayed and broken teeth not being able to keep their hold, the deer escaped, and threw him quite out. Upon which his master, being in a great passion, and going to strike him, the honest old creature is said to have barked out his apology : “ Ah ! do not strike your poor old servant ; it is not my heart and inclination, but my strength and speed, that fail me. If what I now am displeases you, pray do not forget what I have been.”

MORAL. Forget not services.

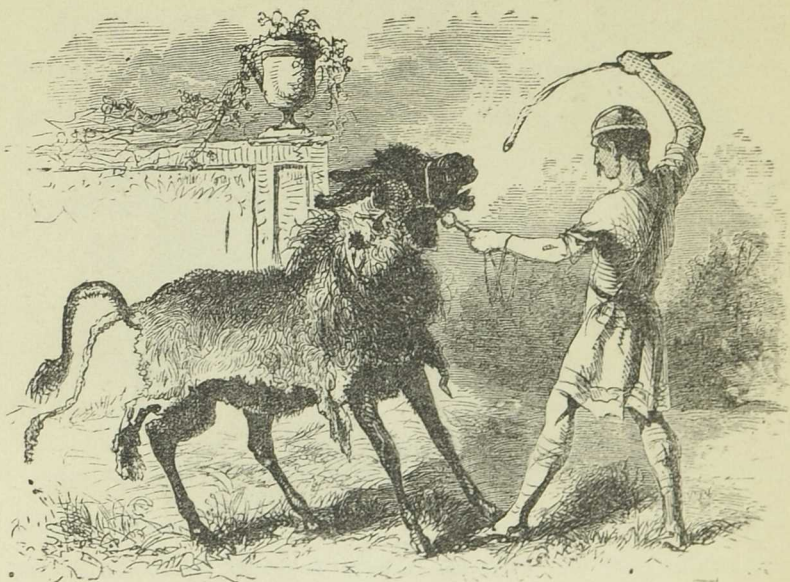


APPLICATION. The owner of the Old Hound in this fable will not have many imitators. The instances will be very rare in which a master will allow a faithful servant to want after he has spent the years of his strength and the better part of his life in his service.

FABLE LXIV.

THE ASS IN THE LION'S SKIN.

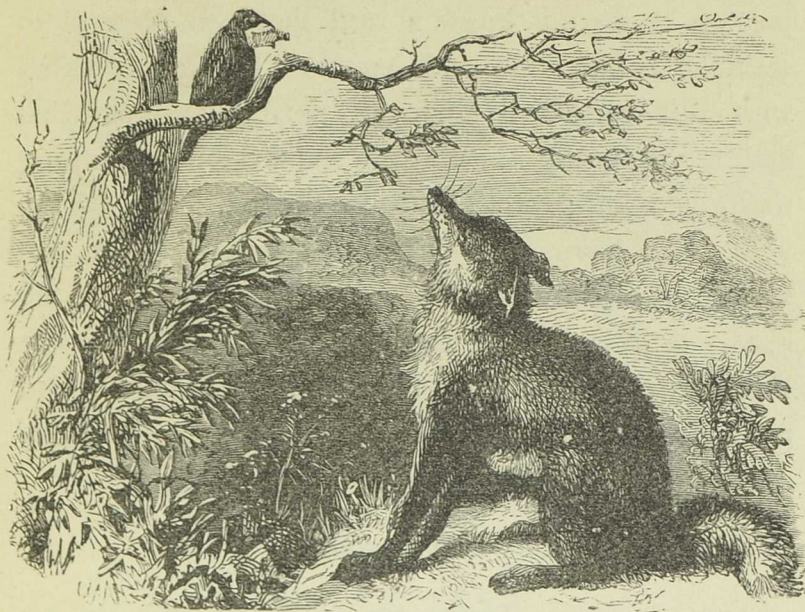
AN Ass finding the skin of a Lion, put it on ; and going in this disguise into the woods and pastures threw all the flocks and herds into a terrible consternation. At last, meeting his owner, he would have



frightened him also ; but the good man seeing his long ears stick out, at once knew him, and with a good cudgel made him sensible that, notwithstanding his being dressed in a Lion's Skin, he was really no more than an Ass.

MORAL. Men should be what they seem to be.

APPLICATION. This fable is designed to describe those who are guilty of vain pretensions, give themselves hectoring airs, and assume to be wiser than they really are. The really honest man will in all conditions of life show himself in his true colours. and in his own character.



FABLE LXV.

THE FOX AND THE CROW.

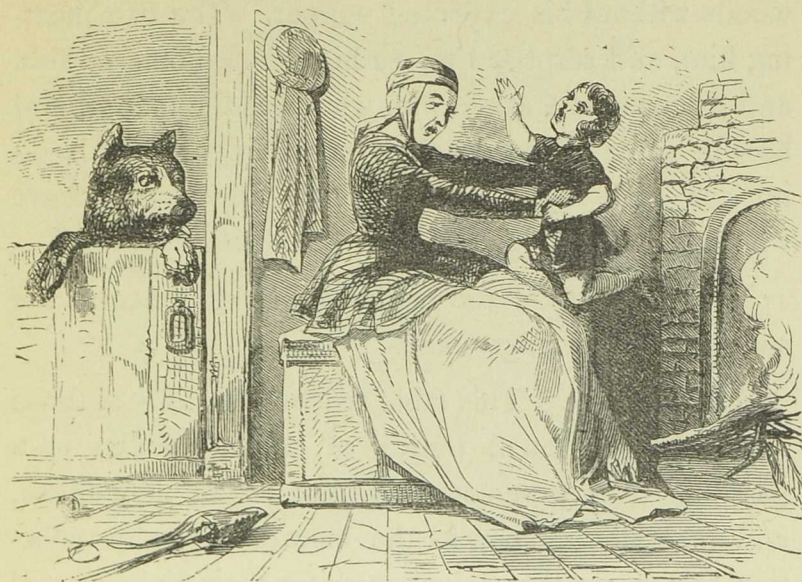
A CROW having taken a piece of cheese out of a cottage window, flew up into a high tree with it, in order to eat it; which a Fox observing, came and sat underneath, and began to compliment the Crow upon her beauty. "I protest," says he, "I never observed it before, but your feathers are of a more delicate white than any thing I ever saw in my life. Ah! what a fine shape and graceful turn of body is there! And I make no question but you have a

tolerable voice! If it is but as fine as your complexion, I do not know a bird that can pretend to stand in competition with you." The Crow, tickled with this very civil language, nestled and wriggled about, and hardly knew where she was; but, thinking the Fox a little dubious as to the particular of her voice, and having a mind to set him right in that matter, began to sing, and, in the same instant, let the cheese drop out of her mouth. This being what the Fox wanted, he snapped it up in a moment, and trotted away, laughing to himself at the easy credulity of the Crow.

MORAL. Flattery finds favour.

APPLICATION. There are very few who do not experience pleasure in hearing their own actions well spoken of, even by persons whose opinion they may secretly care little for. Compliments cost nothing, but many pay dear for them.





FABLE LXVI.

THE NURSE AND THE WOLF.

A NURSE, who was endeavouring to quiet a wayward, self-willed child, among other attempts, threatened to throw him out of doors to the Wolf, if he did not leave off crying. A Wolf, who chanced to be prowling near the door just at that time, heard the words, and, believing the woman to be in earnest, waited a long while about the house in expectation of seeing her words made good. But at last the child, wearied with its own importunities, fell asleep, and the poor Wolf was forced to return again to the

woods without his expected supper. The Fox meeting him, and surprised to see him going home so thin and disconsolate, asked him what was the matter, and how he came to speed no better that night. "Ah, do not ask me," says he; "I was so silly as to believe what the Nurse said, and have been disappointed."

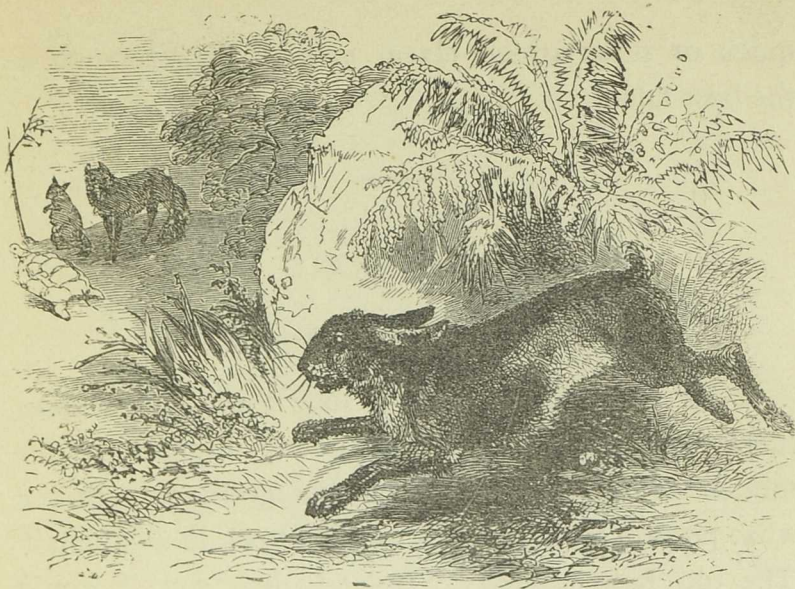
MORAL. Be not too ready to give credence to the assertions of an angry man.

APPLICATION. This fable teaches the folly of those who take too much notice of words spoken in a passion. Angry persons say more than they mean, and generally, as soon as the moment of calm reflection comes, are themselves sorry for their violence and indiscretion.

FABLE LXVII.

THE HARE AND THE TORTOISE.

A HARE laughed at a Tortoise upon account of his slowness, and vainly boasted her own great speed in running. "Let us make a match," replied the Tortoise; "I will run with you five miles for a wager, and the fox yonder shall be the umpire of the race." The Hare agreed; and away they both started together. But the Hare, by reason of her exceeding swiftness, outran the Tortoise to such a degree, that



she made a jest of the matter ; and thinking herself sure of the race, squatted in a tuft of fern that grew by the way, and took a nap, thinking that, if the Tortoise went by, she could at any time overtake him with all the ease imaginable. In the meanwhile the Tortoise came jogging on with slow but continued motion ; and the Hare, out of a too great security and confidence of victory, oversleeping herself, the Tortoise arrived at the end of the race first.

MORAL. The more haste, the worse speed.

APPLICATION. Success is more frequently the portion of the steady and laborious than of the strikingly

quick or superlatively clever man. Perseverance is the best talent.

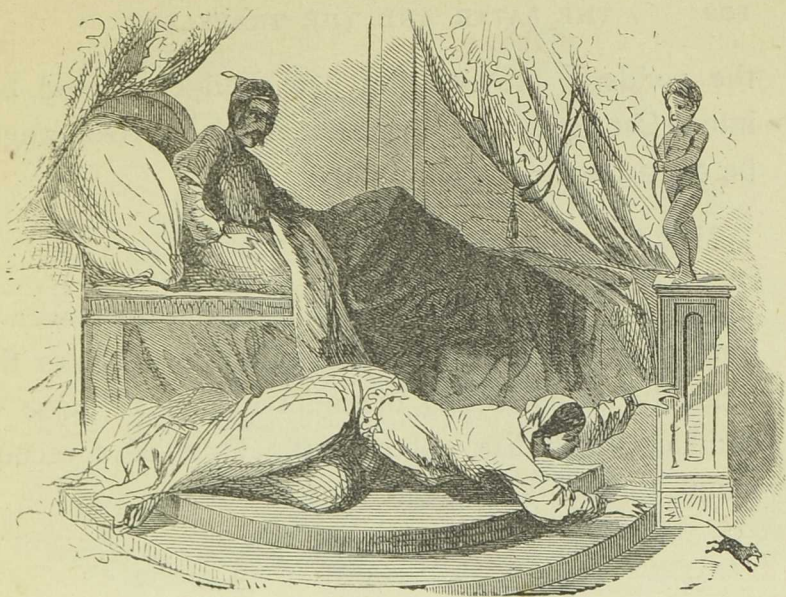
FABLE LXVIII.

THE SICK KITE.

A KITE had been sick a long time, and finding there were no hopes of recovery, begged of his mother to address herself to the gods, and to see what prayers and promises would effect in his behalf. The old Kite replied: "Indeed, dear son, I would willingly undertake anything to save your life; but I despair of doing you any service in the way you propose; for with what face can I ask anything of the gods in favour of one whose whole life has been a continual scene of rapine and injustice, and who has not scrupled, upon occasion, to rob the very altars themselves?"

MORAL. Be in health what you will wish you had been when you are sick.

APPLICATION. It should be our constant endeavour at all times so to act as we shall wish to have done when we are about to die, for the past actions of the life will prove, in most cases, the tormentors or the comforters of the sick man's pillow.



FABLE LXIX.

THE YOUNG MAN AND HIS CAT.

A CAT, having fallen in love with a Young Man, besought Venus to change her into a girl, in the hope of gaining his affections. The goddess metamorphosed her into a maiden, and the Young Man married her as his wife. As they were sitting in their chamber, Venus, wishing to know whether in changing her form she had also changed her nature, set down a mouse before her. The bride, forgetful of her husband, started from her couch, and pursued the mouse as if she would have eaten it on the spot ; whereupon

the goddess, provoked at her conduct, turned her into a Cat again, that her manners and person might be consistent with each other.

MORAL. Nature surpasses nurture.

APPLICATION. This fable sets forth the power of long-continued habit over the mind, and shows the difficulty of correcting or counteracting a course of conduct which has obtained the force of a second nature through a long career of self-indulgence.

FABLE LXX.

THE SATYR AND THE TRAVELLER.

A SATYR, as he was ranging the forest in an exceeding cold, snowy season, met with a Traveller half starved with the extremity of the weather. He took compassion on him, and kindly invited him home to a warm, comfortable cave he had in the hollow of a rock. As soon as they had entered and sat down, the chilly Traveller, notwithstanding there was a good fire in the place, could not forbear blowing his fingers' ends. Upon the Satyr's asking why he did so, he answered, that he did it to warm his hands. On this his host spread the table before him with dried fruits of several sorts: and having mulled some wine



over the fire, presented it hot to his shivering guest. On this the Traveller thought fit to blow likewise ; and upon the Satyr's demanding a reason why he blew again, he replied, to cool his dish. This second answer provoked the Satyr's indignation so, that he thrust the Traveller out of doors, saying he would have nothing to do with one who blew hot and cold with the same mouth.

MORAL. A double-minded man makes no friends.

APPLICATION. This fable teaches that a man should strive to be honest in word and deed towards his friends, and true to himself in the diligent application to all that he may undertake.



FABLE LXXI.

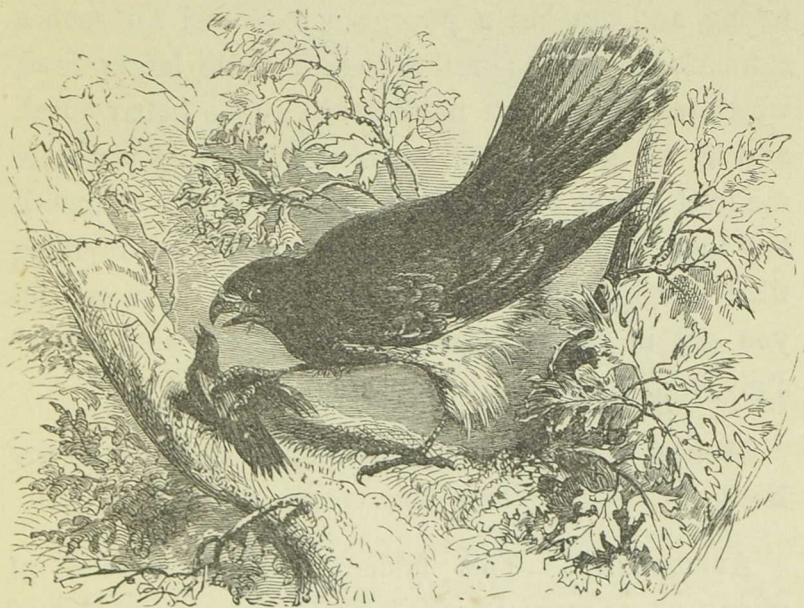
THE DOG AND THE SHADOW.

A Dog, crossing a little rivulet with a piece of meat in his mouth, saw his own Shadow represented in the clear mirror of the limpid stream ; and, believing it to be another Dog, who was carrying a larger piece of meat, he could not forbear catching at it ; but was so far from getting anything by his greedy design, that he dropped the piece he had in his mouth, which immediately sank to the bottom, and was irrecoverably lost.

MORAL. Catch not at the shadow, and lose the substance.

APPLICATION. This fable contains a caution

against covetousness, or that excessive greed which oftentime overreaches itself, and misses what it aims at. It points out also the final loss and disappointment of those men who are spending their labour on that which cannot satisfy, and neglect to avail themselves of the many sources of real happiness which Providence places within their reach.



FABLE LXXII.

THE HAWK AND THE NIGHTINGALE.

A NIGHTINGALE, sitting all alone among the shady branches of an oak, sang with so melodious and shrill

a pipe, that she made the woods echo again, and alarmed a hungry Hawk, who was at some distance off watching for his prey; he had no sooner discovered the little musician, but, making a swoop at the place, he seized her with his crooked talons, and bid her prepare for death. "Ah!" says she, "for mercy's sake, don't do so barbarous a thing, and so unbecoming yourself; consider, I never did you any wrong, and am but a poor, small morsel for such a stomach as yours; rather attack some larger fowl, which may bring you more credit and a better meal, and let me go."—"Ay!" says the Hawk, "persuade me to it if you can: I have been upon the watch all day long, and have not met with one bit of anything till I caught you; and now you would have me let you go, in hopes of something better, would you? Pray, who would be the fool then?"

MORAL. A bird in the hand is worth two in the bush.

APPLICATION. This fable exposes the folly of giving up a certain good for an uncertain gain, and urges the duty of making the most of every present advantage.





FABLE LXXIII.

THE ANGLER AND THE LITTLE FISH.

A MAN was angling in a river, and after a hard day's toil caught one small Perch ; which, as he was taking off the hook and putting into his basket, opened its mouth, and began to implore his pity, begging that he would throw it into the river again. Upon the man's demanding what reason he had to expect such a favour,—“ Why,” says the Fish, “ because, at present, I am but young and little, and consequently not so well worth your while as I shall be if you take me some time hence, when I am grown larger.”—“ That may be,” replies the man ; “ but I am

not one of those fools who quit a certainty in expectation of an uncertainty."

MORAL. No time like the present.

APPLICATION. This fable is a counterpart of the preceding, and teaches the same lesson. Time present is all we have at our disposal. It is our duty to make the most of it, and to turn every opportunity to the best advantage.

FABLE LXXIV.

THE ASS AND THE LITTLE DOG.

THE Ass, observing how great a favourite the Little Dog was with his master,—how much caressed and fondled, and fed with good bits at every meal; and for no other reason, that he could perceive, but skipping and frisking about, wagging his tail, and leaping up into his master's lap,—was resolved to imitate the Spaniel, and see whether such a behaviour would not procure him similar favours. Accordingly, the master was no sooner come home from walking about his fields and gardens, and seated in his easy-chair, than the Ass, who observed him, came gambolling and braying towards him in a very awkward manner. The master could not help laughing aloud at the odd



sight. But his jest was soon turned into earnest, when he felt the rough salute of the Ass's fore-feet, who, raising himself upon his hinder legs, pawed against his breast with a most loving air, and would fain have jumped into his lap. The good man, terrified at this outrageous behaviour, and unable to endure the weight of so heavy a beast, cried out; upon which his servants, running in, belaboured the Ass with their sticks, and soon convinced him that every one who desires it is not qualified to be a favourite.

MORAL. A place for every man, and every man in his place.

APPLICATION. The conduct of the Ass in this

fable reproves the folly of those men who undertake offices for which they are not fitted, or who speak oracularly on matters which they do not understand.

FABLE LXXV.

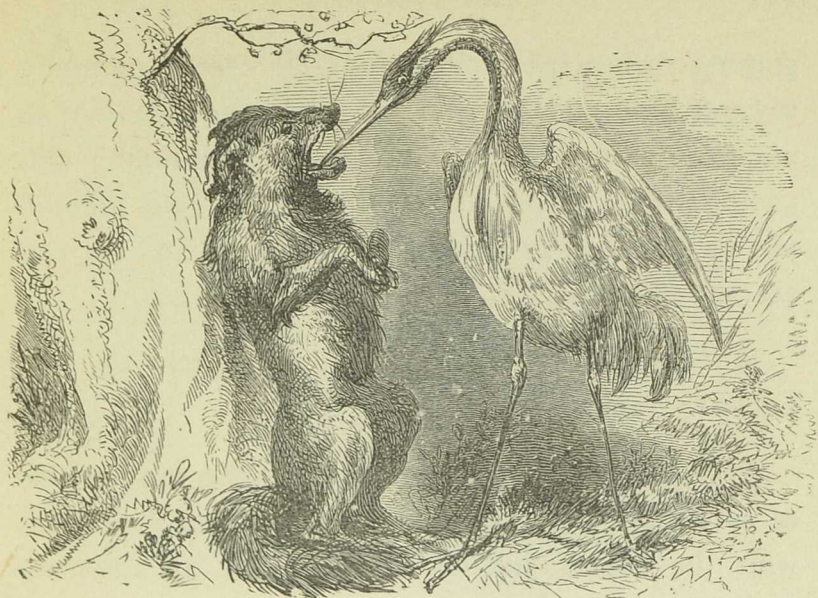
THE TRUMPETER TAKEN PRISONER.

A TRUMPETER being taken prisoner in a battle, begged hard for quarter, declaring his innocence, and protesting that he neither had killed nor could kill any man ; bearing no arms, but only his trumpet, which he was obliged to sound at the word of command. "For that reason," replied his enemies, "we are determined not to spare you ; for though you yourself never fight, yet with that base instrument of yours you blow up animosity between other people, and so become the occasion of much bloodshed."

MORAL. An accomplice is as guilty as the principal.

APPLICATION. He that makes another the instrument of his evil intentions, is himself guilty of the wrong committed.





FABLE LXXVI.

THE WOLF AND THE CRANE.

A WOLF, after devouring his prey, found a bone stick in his throat, which gave him so much pain, that he went howling up and down, and importuning every creature he met to remove it ; nay, he promised a reasonable reward to any one that should relieve him. At last the Crane, tempted with the hope of the reward, and having first made him confirm his promise with an oath, undertook the business, and ventured his long neck into the rapacious fellow's throat. Having plucked out the bone, he asked for the promised

gratuity ; when the Wolf, turning his eyes disdainfully towards him, said, " I did not think you had been so unconscionable. I had your head in my mouth and could have bit it off whenever I pleased, but suffered you to take it away without any damage ; and yet you are not contented."

MORAL. No one should risk overmuch his own safety to help another.

APPLICATION. This fable teaches the imprudence of exposing ourselves to harm for unworthy persons, with the expectation of meeting with an adequate return from the persons for whom we expose ourselves to risk.

FABLE LXXVII.

THE TWO POTS.

AN Earthen Pot and one of Brass, standing together upon the river's brink, were both carried away by the height of the tide. The Earthen Pot showed some uneasiness, as fearing he should be broken ; but his companion of Brass bid him be under no apprehensions, for that he would take care of him. " Oh," replies the other, " keep as far off as you can, I entreat you ; it is you I am most afraid of : for,



whether the stream dashes you against me, or me against you, I am sure to be the sufferer ; and therefore, I beg of you, do not let us come near one another."

MORAL. Do not make all whom you meet friends.

APPLICATION. The interpreters of these fables deduce from this narrative a caution against incongruous and unequal friendships made between men widely separated from each other by wealth and station. It cannot be doubted that a friend is best sought among equals.

FABLE LXXVIII.

THE FALCONER AND PARTRIDGE.

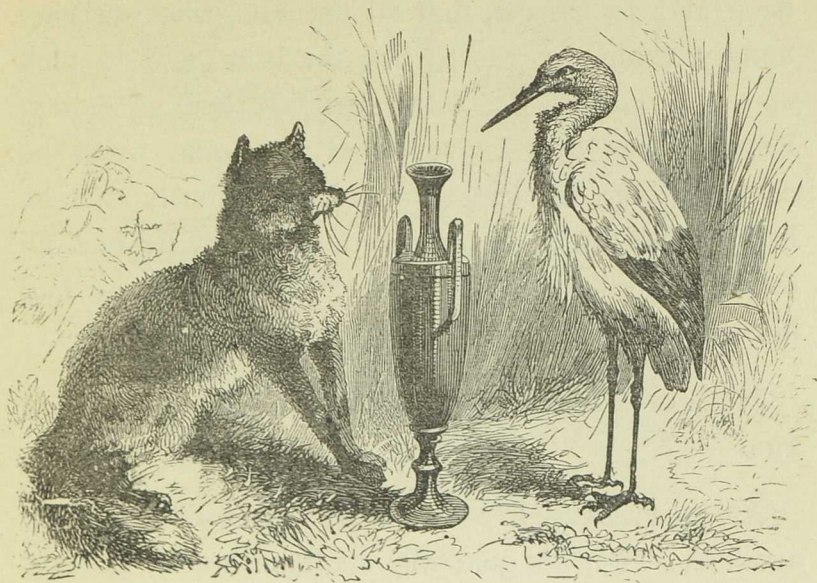
A FALCONER having taken a Partridge in his nets, the bird begged hard for a reprieve, and promised the man, if he would let him go, to decoy other Partridges into his net. "No," replied the Falconer, "I was before determined not to spare you ; but now you have condemned yourself by your own words : for he who is such a scoundrel as to offer to betray his friends to save himself, deserves, if possible, worse than death."

MORAL. Better a death of honour than a life of shame.

APPLICATION. This fable condemns the cowardice which would purchase life at the price of honour ; and encourages the noble and unselfish conduct of the man—

Who knows the wrongs of want to bear,
E'en in its lowest, last extreme ;
Yet can, with conscious virtue, fear
Far worse than death a deed of shame.





FABLE LXXIX.

THE FOX AND THE STORK.

THE Fox invited the Stork to dinner, and, being disposed to divert himself at the expense of his guest, provided nothing for the entertainment but a soup, in a wide, shallow dish, which he could lap up with the greatest ease ; but for which the Stork, who could but just dip in the point of his bill, was not a bit the better all the while. The Stork in a few days returned the compliment, and invited the Fox to dinner, but suffered nothing to be brought to table but some minced meat in a glass jar, the neck of which was so

deep and so narrow, that all the Fox, who was very hungry, could do, was to lick the brim, and to pick up the crumbs as the Stork dropped them in eating. Reynard was heartily vexed at first, but, when he came to take his leave, owned ingenuously that he had been used as he deserved, and that he had no reason to take any treatment ill of which he had himself set the example.

MORAL. Practical jokes are often returned in kind.

APPLICATION. Practical jokes are always to be avoided. They are generally distinguished by poverty of invention, want of taste, vulgarity of manners, and deficiency of judgment, and too often lead to retaliation, which creates mischief and bad feeling.

FABLE LXXX.

THE PARTRIDGE AND THE COCKS.

A CERTAIN man having taken a Partridge, plucked some of the feathers out of its wings, and turned it into a poultry-yard, where he kept Game Cocks. The Cocks for a while made the poor bird lead a sad life, continually pecking and driving it away from



its food. This treatment was taken more unkindly because offered to a stranger. But at last, observing how frequently they quarrelled and fought with each other, he comforted himself with this reflection,—that it was no wonder they were cruel to him, since there was so much bickering and animosity among themselves.

MORAL. Those who are unkind to their relations, cannot be depended on as friends.

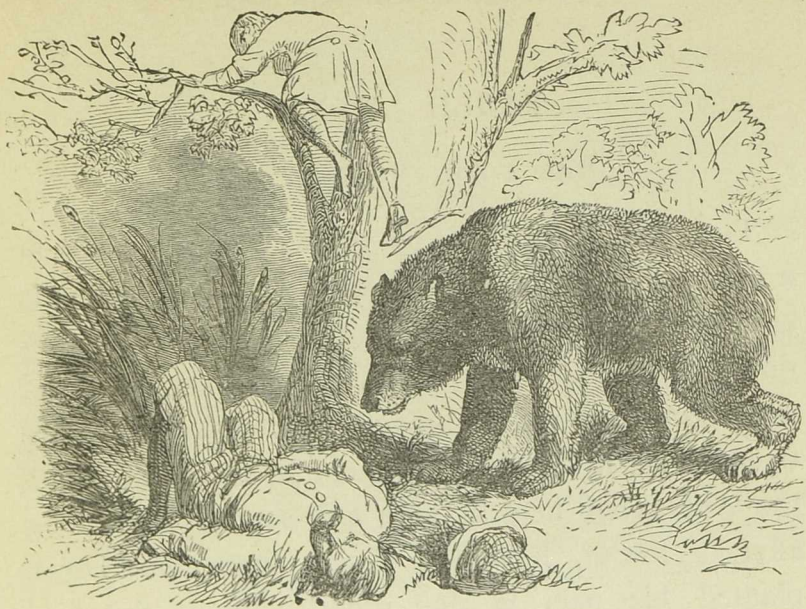
APPLICATION. This fable points out the evils of family quarrels, and attributes the cruelties of these Game Cocks towards a stranger to their frequent onsets and fightings with each other. When mem-

bers of a household think lightly of those ties by which God and nature have united them, what guarantee have their friends of better treatment at their hands?

FABLE LXXXI.

THE TRAVELLERS AND THE BEAR.

Two Men, travelling through a forest together, mutually promised to stand by each other in any danger they should meet upon the way. They had not gone far before a Bear came rushing towards them out of a thicket; upon which one, being a light, nimble fellow, got up into a tree. The other, perceiving that he had no chance singled-handed against the Bear, fell flat with his face upon the ground, as if dead, and held his breath. The Bear came up and smelt him; and supposing him to be a dead carcass, went back again into the wood without doing him the least harm. When all was over, the Traveller who had climbed the tree came down to his companion, and, with a pleasant smile, asked him what the Bear said to him; "For," says he, "I took notice that he placed his mouth very close to your ear."—"Why," replies the other, "he charged me to tell you that



you were a great coward, and that I should take care for the future how I trusted those who made fine promises and yet would not stand by their friends when in danger and difficulty."

MORAL. Trust not fine promises.

APPLICATION. The man of many words is to be suspected. The fable, in a word, gives a caution against fine promises, and against believing all we hear.



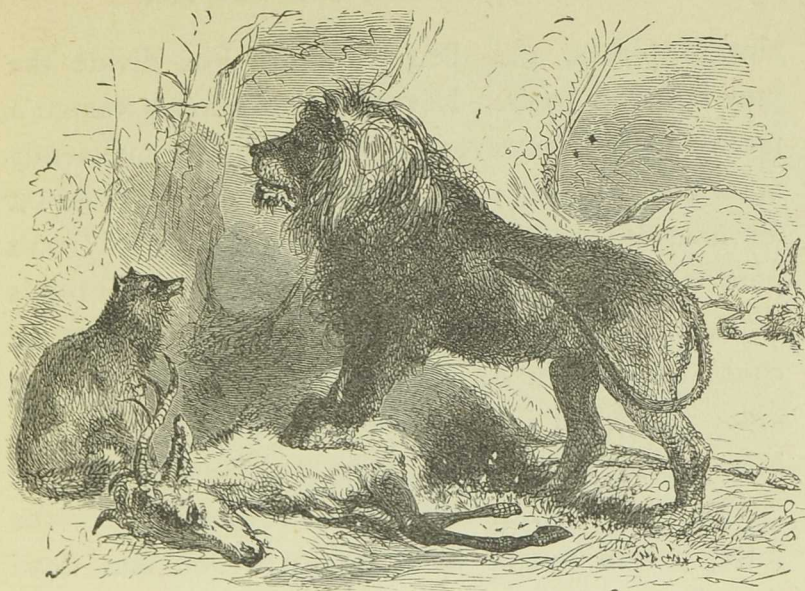
FABLE LXXXII.

THE DOVE AND THE ANT.

THE Ant, compelled by thirst, went to drink in a clear, purling rivulet; but the current, with its circling eddy, snatched her away, and carried her down the stream. A Dove, pitying her distressed condition, cropped a branch from a neighbouring tree, and let it fall into the water; by means of which the Ant saved herself, and got ashore. Not long after, a fowler, having a design upon the Dove, planted his nets in due order, without the bird observing what he was about; which the Ant perceiving, just as he was going to put his design into execution, she bit him by the heel, and made him give so sudden a start that the Dove took the alarm, and flew away.

MORAL. Kindness begets kindness.

APPLICATION. The fable teaches that the spirit of gratitude is a fruitful and operative influence, inducing the repayment of blessing by blessing, and causing one good turn to produce another.



FABLE I.XXXIII.

THE LION, THE ASS, AND THE FOX.

THE Lion, the Ass, and the Fox went a-hunting together in the forest, and it was agreed that whatever was taken should be divided amongst them. They soon killed a large fat stag, which the Lion ordered the Ass to divide. The Ass, according to the best of his capacity, did so, and made three pretty equal shares. But such even doings not suiting at all with the craving temper of the greedy Lion, he without further delay flew upon the poor Ass, and tore

him in pieces, and then bade the Fox divide the prey into two parts. Reynard, who seldom wanted a prompter, had, however, his cue given him sufficiently upon this occasion ; and so, nibbling off one little bit for himself, he laid forth all the rest for the Lion's portion. The royal brute was so delighted at this dutiful and handsome proof of his respect, that he could not forbear expressing the satisfaction it gave him ; and asked him, withal, where he could possibly have learnt so proper and so courtly a behaviour. "Why," replies Reynard, "to tell your majesty the truth, I was taught it by the Ass that lies dead there."

MORAL. Fore-warned is fore-armed.

APPLICATION. The wise man will learn caution and experience from observing the conduct of others. The misfortunes of his neighbours will be warnings to himself.





FABLE LXXXIV.

THE BEAR AND THE BEE-HIVES.

A BEAR, climbing over the fence into a place where Bees were kept, began to plunder the Hives, and rob them of their honey. But the Bees, to revenge the injury, attacked him in a whole swarm together; and though they were not able to pierce his rugged hide, yet, with their little stings, they so annoyed his eyes and nostrils, that, unable to endure the smarting pain, with impatience he tore the skin over his ears with his own claws, and suffered ample punishment for the injury he did the Bees in breaking open their waxen cells.

MORAL. Little enemies and little wounds are not to be despised.

APPLICATION. Small troubles often cause much suffering. Petty grievances and minor annoyances sometimes produce more unhappiness than the severer trials of life.

FABLE LXXXV.

THE MAN AND HIS GOOSE.

A CERTAIN Man had a Goose, which laid him a golden egg every day. Not contented with this good fortune, which rather increased than abated his avarice, he was resolved to kill the Goose, so that he might come at the inexhaustible treasure which he fancied she had within her. He did so, and, to his great sorrow and disappointment, found nothing.

MORAL. Much will always want more.

APPLICATION. This fable is designed to caution men against that inordinate thirst for riches, and that insatiable love of money, which degenerates into covetousness. The covetous man, like the Man who slew his Goose that laid the golden eggs, wants more, and, in his eagerness to attain it, loses all.



FABLE LXXXVI.

THE EAGLE AND THE CROW.

AN Eagle flew down from his eyrie at the summit of a lofty mountain, and fastened his talons into the back of a lamb; and then instantly flying off, bore away into the clouds his bleating prize. A Crow who sat upon a neighbouring elm and beheld the exploit, resolved to imitate it: and so flying down upon the back of a ram, and entangling his claws in the wool, he fell a-chattering and attempting to fly, by which means he attracted the observation of the shepherd;

who, finding his feet hampered in the fleece of the ram, easily took him, and gave him to his boys for their sport and diversion.

MORAL. Every man is the son of his own works.

APPLICATION. We should learn from this story to be careful of our actions, under the conviction that these actions have their permanent moral consequences, and tend to promote or to impede success in life.

FABLE LXXXVII.

THE HORSE AND THE STAG.

THE Stag, with his sharp horns, got the better of the Horse, and drove him clear out of the pasture where they used to feed together. So the latter craved the assistance of man ; and, in order to receive the benefit of it, suffered him to put a bridle into his mouth, and a saddle on his back. By this way of proceeding he entirely defeated his enemy, but was mightily disappointed when, upon returning thanks and desiring to be dismissed, he received this answer : “No, I never knew before how useful a drudge you were ; now I have found out what you are good for, you may depend upon it I will keep you to it.”



MORAL. Revenge, though sweet often ends in bitterness.

APPLICATION. Oftentimes the revengeful man is so determined to secure vengeance on his enemy, that he fails to realize that the means devised for the hurt of another may result in injury to himself. The fable teaches also to statesmen and to people, that an escape from present troubles may be too dearly purchased, if our allies and deliverers, when the occasion of need is past, prove to be our worst enemies, and yet more severe oppressors.

FABLE LXXXVIII.

THE DOG AND THE WOLF.

A LEAN, hungry, half-starved Wolf, prowling along for food on a clear moonlit night, fell in with a good-looking and well-fed Mastiff; and after the compliments of meeting were duly passed between them, the Wolf commenced the conversation: "You look extremely well, my friend; I vow that I do not think I ever saw a better looking or more comely person: but how comes it about, I beseech you, that you should live so much better than I? I may say, without vanity, that I venture fifty times more than you do, and yet I am almost ready to perish with hunger." The Dog answered very bluntly, "Why, you may live as well, if you will do the same for it that I do."—"Indeed! What is that?" says he.—"Why," says the Dog, "only to guard the house a-nights, and keep it from thieves."—"With all my heart," replies the Wolf; "for at present I have but a sorry time of it; and I think that to change my hard lodging in the woods, where I endure rain, frost, and snow, for a warm roof over my head, for regular meals, and good food, will be no bad bargain."—"True," says the Dog; "therefore you have nothing



more to do but to follow me." Now as they were jogging on together, the Wolf spied a crease in the Dog's neck, and, having a strange curiosity, could not forbear asking him what it meant. "Pooh! nothing," says the Dog.—"Nay, but pray!" says the Wolf.—"Why," says the Dog, "if you must know, I am tied up in the daytime, because I am a little fierce, for fear I should bite people, and am only let loose a-nights. But this is done with a design to make me sleep a-days, more than anything else, and that I may watch the better in the night-time; for as soon as ever the twilight appears, out I am turned, and may go where I please. Then my master brings

me plates of bones from the table with his own hands ; and whatever scraps are left by any of the family, all fall to my share, for you must know I am a favourite with everybody. So you see how you are to live. Come, come along ; what is the matter with you ? ” — “ No,” replied the Wolf, “ I beg your pardon ; keep your happiness all to yourself. Liberty is the word with me ; and I would not be a king upon the terms you mention.”

MORAL. A man may pay too dear for his whistle.

APPLICATION. This fable, amidst all the mutations of human society, admits of a perpetual application. It stimulates to self-exertion, and to a determination to be independent. The man dependent upon others, like the dog marked with the frettings of the collar, is always called upon to submit to some indignity, and is made to feel the yoke.





FABLE LXXXIX.

THE YOUNG MAN AND THE SWALLOW.

A YOUNG Prodigal, who had wasted his whole patrimony, was taking a melancholy walk near a brook. It was in the month of January, on one of those warm, sunshiny days which sometimes smile upon us even in that wintry season of the year; and to make it the more like summer, a Swallow, which had made its appearance too soon, flew skimmingly along upon the surface of the stream. The thoughtless Youth observing this, without any further consideration, concluded that summer was now come, and

that he should have little or no occasion for his upper clothes ; so he went and sold them, and spent the money among his idle companions. When this sum was gone, he took another solitary walk in the same place as before. But the weather having changed, and become again severe and frosty, everything bore an aspect very different from what it did before ; the brook was now quite frozen over, and the poor Swallow lay dead upon its bank. The sight restored the Young Man to himself ; and, coming to a sense of his misery, he reproached himself as the author of all his misfortunes. “ Ah, wretch,” says he, “ thou hast undone thyself in being so credulous as to think that one Swallow could make a summer.”

MORAL. In fair weather be prepared for foul.

APPLICATION. As a man sows, he must reap. The misspent youth is the precursor of remorse and self-indignation in later years. A prudent young man will endeavour to turn his time—the best talent that he has—to advantage.





FABLE XC.

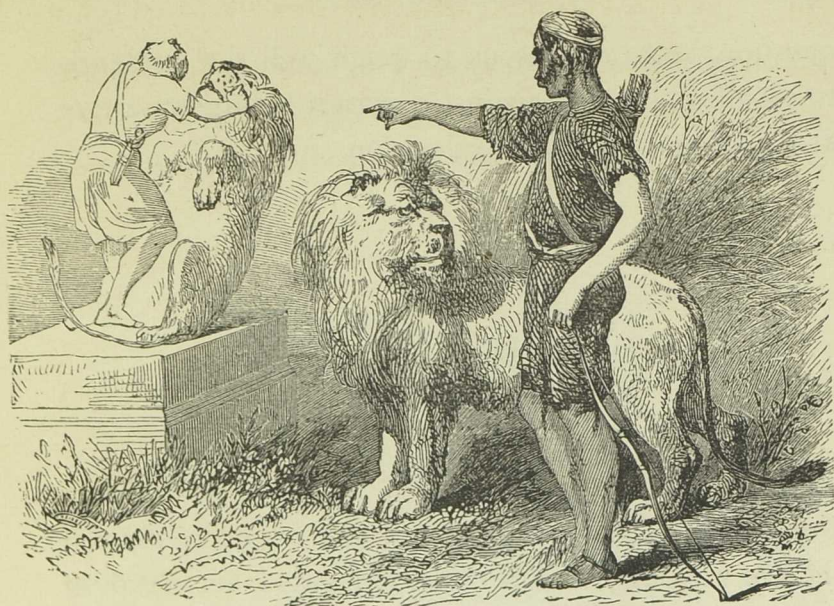
THE PEACOCK AND THE MAGPIE.

THE Birds met together to elect a king. The Peacock avowed himself a candidate for the throne, and displayed his gaudy plumes with the view of obtaining the votes of the multitude by the richness of his feathers. The majority declared for him, and clapped their wings in token of applause. But just as they were going to proclaim him, the Magpie stepped forth into the midst of the assembly, and addressed himself thus to the new king: "May it please your majesty elect to permit one of your

unworthy subjects to represent to you his suspicions and apprehensions in the face of this audience? We have chosen you for our king, we are about to put our lives and fortunes into your hands, and our whole hope and dependence will be upon you ; if, therefore, the eagle, the vulture, or the kite should at any time make a descent upon us, as it is highly probable they will, may your majesty be so gracious as to dispel our fears and clear our doubts about that matter by letting us know how you intend to defend us against them?" This pithy, unanswerable question drew the whole audience into so just a reflection, that they soon resolved to annul their choice, and not to receive the Peacock as their king.

MORAL. Follow not the multitude to do evil.

APPLICATION. The assembly of Birds would have chosen the showy and specious, but vain and useless, Peacock for their king. The multitude, after the same example, are at all times disposed to judge by the flattering words and attractive appearance rather than to weigh the real merits, or to consider the fitness and qualifications, of the candidates for their favour.



FABLE XCI.

THE FORESTER AND THE LION.

A FORESTER meeting with a Lion, a dispute arose as to which was the stronger. The Forester, in support of his argument, pointed to a statue in the forest, representing Hercules bestriding the vanquished Lion. "If this," says the Lion, "is all you have to say, let us be the carvers, and we will make the Lion vanquish the Man."

MORAL. No one is a fair witness in his own cause.

APPLICATION. This fable sets forth the natural partiality shown by every man for his own side of any

question, and cautions us to weigh well the evidence to be alleged for or against a matter before we arrive at a final and irrevocable decision.

FABLE XCII.

THE LION IN LOVE.

THE Lion, when he finished his dispute with the Forester, saw his fair daughter, and immediately fell in love with her, and at once demanded her hand of the Forester, that he might make her his queen. The Forester was much perplexed at the proposal. He was alike unwilling to part with his daughter or to offend the Lion. He hit upon this expedient: he told the Lion that he would consent upon these conditions,—that he must agree to have his teeth drawn out and his claws cut off, lest he should hurt her, or lest she should be frightened of him. The Lion assented; but was no sooner deprived of his teeth and claws, than the Forester attacked him with a huge club, and killed him.

MORAL. Untimely love produces misery.

APPLICATION. This fable is well calculated to teach us that so important an event as marriage, on

which the happiness of a life depends, ought not to be taken in hand unadvisedly, but in a spirit of caution founded on sufficient knowledge and mutual respect.



FABLE XCIII.

THE OLD LION.

A LION, worn out with age, lay fetching his last gasp, and agonizing in the convulsive struggles of death; upon which occasion, several of the beasts who had formerly been sufferers by him, came and

revenged themselves upon him. The Boar, with his mighty tusks, drove at him in a stroke that glanced like lightning, and the Bull gored him with his violent horns; which, when the Ass saw they might do without any danger, he too came up, and threw his heels into the Lion's face;—upon which the poor old expiring tyrant uttered these words with his last dying groan: “Alas! how grievous it is to suffer insults, even from the brave and the valiant! but to be spurned by so base a creature as this is worse than dying ten thousand deaths.”

MORAL. Respect thyself, and thou wilt win the respect of others.

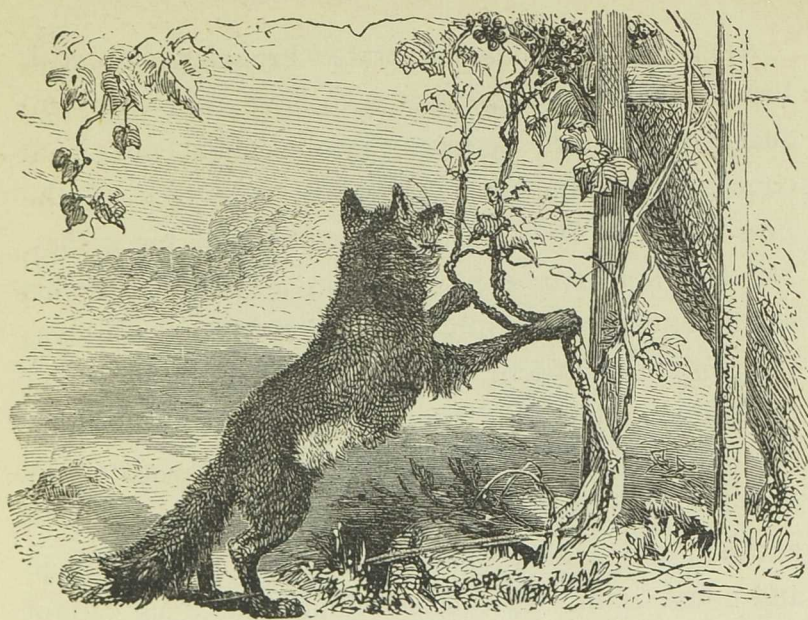
APPLICATION. This fable enforces a lesson of general utility. It shows, that if any man would have in later life those compensations

Which should accompany old age,
As honour, love, obedience, troops of friends,

he must earn them by a virtuous youth, a useful manhood, and a well-spent life.

Unless above himself he can
Erect himself, how poor a thing is man!





FABLE XCIV.

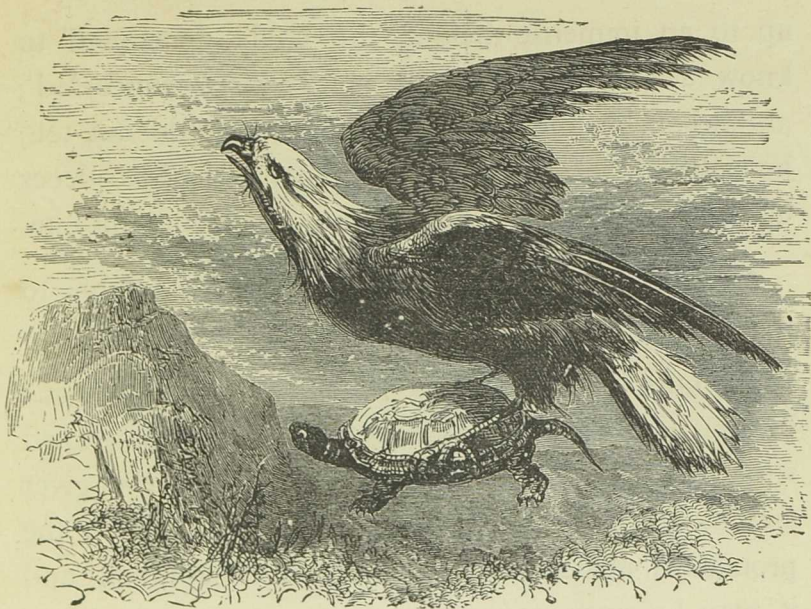
THE FOX AND THE GRAPES.

A Fox, very hungry, chanced to come into a vineyard, where there hung branches of charming ripe grapes; but nailed up to a trellis so high, that he leaped till he quite tired himself without being able to reach one of them. At last, "Let who will take them!" says he; "they are but green and sour; so I will even let them alone."

MORAL. We should not covet things beyond our reach.

APPLICATION. The celebrated French diplomatist, Prince Talleyrand, is related to have said that language was given to man that he might use it to conceal his thoughts. Certainly the voice of the Fox in this story is no true interpreter of his wishes. He does not express his real convictions. After his example, men frequently seek to lessen to themselves the sting of a present disappointment, by diminishing the value of the object for the attainment of which they labour in vain. Let one example suffice. A man seeks to gain the acquaintance and friendship of another, and, failing to do so, proceeds to disparage and abuse him. This fable should make us careful in believing everything we hear, and distrustful in listening to reports injurious to others. Abuse may be found, like the speech of the Fox in the fable, to betray the rankling of disappointed hopes, and to savour rather of revenge than of truth. It is impossible to attain to all that we desire. Disappointments are better met by patient endurance and by renewed efforts than by unworthy attempts to depreciate the prize to which we would attain.





FABLE XCV.

THE TORTOISE AND EAGLE.

A TORTOISE, anxious to change his lot on earth by which he was confined to keep the ground, and desirous to explore the wonders of the air and sky, gave notice that if any bird would take him up in the air, and show him the world, he would reward him with a discovery of many precious stones which he knew to be hidden in a certain cavern of the earth. The Eagle undertook to gratify his wish on the promise of the reward. When he had been lifted

up to an immense height, the Eagle demanded to know where the promised jewels were concealed ; and when he found that the Tortoise could not tell, he suddenly let him fall, and he was dashed to pieces upon a rock, when the Eagle made a rich feast on him.

MORAL. Never make promises you are unable to perform.

APPLICATION. The promise made by any one beyond the power of his performance is accompanied with a twofold injury. It wounds alike the giver and the receiver of the promise. He to whom the promise is made is led to entertain false hopes, and it may be even to enter into arrangements and to make plans, on the assurance given him ; and he must experience pain and disappointment on the failure of his expectations. He who makes the promise, and is not able to fulfil its conditions, injures his own reputation as a man of integrity and honour, and rightly merits any painful consequences in which he may be involved by his breach of faith. The fable teaches that a rightly principled man will consider well before he gives his word, and, having done so, he will allow no exertion to fail him in securing its entire and effectual fulfilment.



FABLE XCVI.

THE STAG DRINKING AT THE POOL.

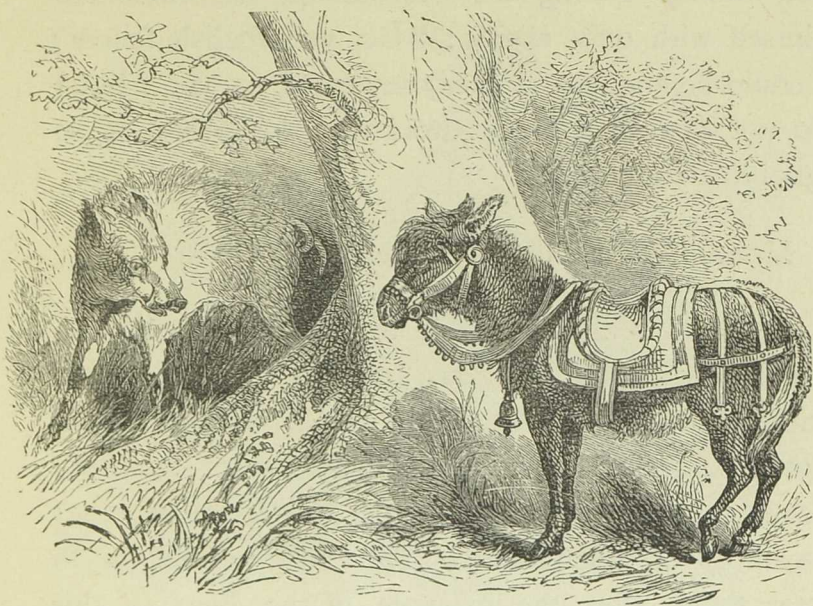
A STAG, drinking at a pool which reflected his shadow in its clear water, began to regard his shape with much admiration. "Ah," says he, "what a glorious pair of horns are there! How gracefully do these antlers adorn my forehead! Would that my feet were only fair as my antlered brow!" While he was thus meditating, he was startled by the sound of the huntsmen and hounds. Away he flies, and, using his nimble feet, soon distanced his enemies. But

shortly after, entering a dense copse, his horns became entangled in the branches, the hounds overtook him, and pulled him down. "Unhappy creature that I am!" he exclaimed; "I find those horns, on which I prided myself, to be the cause of my undoing; and those limbs that I despised might have secured my safety."

MORAL. Beauty may have fair leaves, yet bitter fruit.

APPLICATION. The possession of beauty is a dangerous gift; unassociated with that prudence which is its best safeguard, and severed from that virtue which is necessary to its honourable reputation, it becomes a snare and a source of misery. Such is the moral to be deduced from this fable. The Stag lost his life as a sacrifice to those antlers which excited admiration from himself and others; while the limbs which he despised might have insured his safety.





FABLE XCVII.

THE BOAR AND THE ASS.

AN Ass decked out with a fine saddle and a bridle adorned with ribbons, as he was going to a neighbouring fair, happened to meet a stately Boar, and having a mind to make fun of him, addressed him thus: "Brother, I am your humble servant." The Boar, somewhat nettled at this address from an Ass, bristled up to him, and telling him that he was surprised to hear him speak with so much familiarity, and to utter an untruth, threatened to rip him up in a moment ;

but, wisely stifling his resentment, he contented himself with only saying: "Go, you foolish fellow; I could be amply and easily revenged on you; but I do not care to soil my tusks with the blood of so ignoble a creature."

MORAL. Scoffs have not rewards, but disdain.

APPLICATION. This fable teaches that those who are disposed to be facetious and jocular should keep within the limits of becoming mirth, and be careful not to raise a laugh at the expense of another's comfort. These foolish jesters are in most cases unworthy of resentment. The best reproof is to treat them, after the example of the Boar in this fable, with silent and dignified contempt.

Wise men, ever cautious, weigh
That which they may have to say.



FABLE XCVIII.

THE WOOD AND THE CLOWN.

A WOODMAN came one day into a forest, and looked about him as if in search of something. The Trees, with a curiosity natural to some other creatures, asked him what he wanted. He replied, "Only a piece of Wood, to make a handle to my hatchet." Since that was all, it was voted unanimously that he should have a piece of good, sound, tough Ash. He had no sooner received it, and fitted it to his axe, than he began to lay about him, and to hack and hew

without distinction, felling the noblest trees in all the forest. Then the Oak is said thus to have spoken to the Beech : " Brother, we must take it for our pains."

MORAL. Let not your own conduct furnish a handle against yourself.

APPLICATION. This fable teaches men not to furnish by their own conduct an excuse to those who desire to hinder their advancement and prosperity.

FABLE XCIX.

THE STAG IN THE OX-STALL.

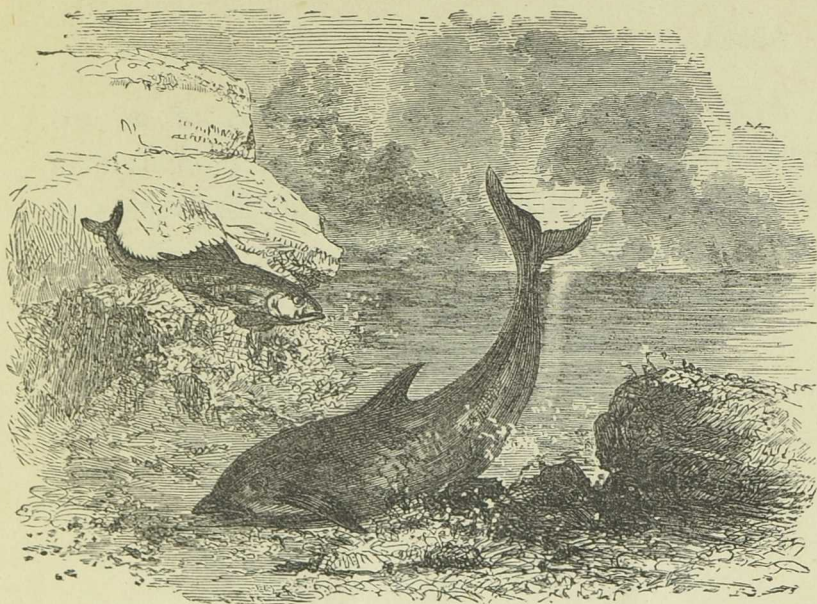
A STAG, roused out of his covert in the forest, and driven hard by the hounds, made towards a farmhouse, and, seeing the door of an Ox-stall open, entered therein, and hid himself under a heap of straw. One of the Oxen, turning his head about, asked him what he meant by venturing himself in a place where he was sure to meet with his doom. " Ah ! " says the Stag, " if you will not betray me, I shall do well enough ; I intend to make off again the first opportunity." Well, he stayed there till, towards night, in came the herdsman with a bundle of fodder, and never saw him. In short, all the servants of the farm came and went, and not a soul of them found

him out. Nay, the bailiff himself came and looked in, but walked away no wiser than the rest. Upon this the Stag began to return thanks to the good-natured Oxen, protesting that they were the most obliging people he had ever met with. After he had paid his compliments, one of them answered him bravely, "Indeed, we desire nothing more than to have it in our power to contribute to your escape ; but there is a certain person you little think of, who has a hundred eyes ; if he should happen to come, I would not give a straw for your life." In the mean while, the master himself came home from a neighbour's, and, because he had observed the cattle to fall off in their condition of late, he went up to the rack, and said aloud, "Why did they not give them more fodder?" Then casting his eyes downward, "Hey-day!" says he ; "why so sparing of the litter? more is wanted here. And these cobwebs—but I have spoken so often, that unless I do it myself,"—thus, as he went on prying into everything, he chanced to look where the Stag's horns lay sticking out of the straw ; upon which he raised a hue and cry, called all his people about him, killed the poor Stag, and made a prize of him.

MORAL. The eye of the master does more than all his servants.

APPLICATION. This fable lies within the comprehension of the simplest readers. Its moral is intended to show the difference between the superintendence of the master and the oversight of the servants. The one will see a thousand faults which will altogether escape the observation of the others. The following anecdote will exemplify the meaning of the author of this fable. A farmer once told a wise man that he was daily becoming poorer. Whereupon the wise man gave him a casket, with the strict injunction of taking it daily into his kitchen, garden, storehouse, vineyard, cellar, stable, and fields: and then, on the condition of his not opening the casket till the end of the year, promised him wealth correspondent to his wishes. The farmer obeyed implicitly the commands imposed on him. In the kitchen, he found the cook wasting the meat; in the cellar, the vats leaking; in the garden, the vegetables unhoed; in the stable, the horses starved of their food. All these disorders were remedied by the daily inspection of the owner; and by the year's end the farmer's fortunes were retrieved. The soil on the shoe of the owner is the best manure for his land.





FABLE C

THE FLYING-FISH AND THE DOLPHIN.

A FLYING-FISH being pursued by a Dolphin, in his eagerness to escape took too long a flight, and fell upon a rock, where his death was inevitable. The Dolphin, in his keenness of pursuit, ran himself on the shore at the foot of the same rock, and was left gasping by the waves in the same condition. "Well," said the Flying-fish, "I must die, it is true ; but I die with pleasure when I behold him who is the cause of my death involved in the same fate."

MORAL. Revenge is sweet.

APPLICATION. The higher sanctions of an extended revelation have taught a purer morality than this—the return of good for evil, the forgiveness of enemies, the expulsion from the heart of all sentiments of revenge against those who hurt us.

THE END.

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