

winds. Alas! how much are kings to be pitied! how worthy of compassion are those that serve them! If they are wicked, what misery do they diffuse among others, what punishment do they treasure up for themselves! If they are good, what difficulties have they to surmount, what snares to avoid, what evils to suffer! Once more, my dear Hegesippus, leave me poor that I may be happy.»

Philocles expressed these sentiments with great vehemence, and Hegesippus looked upon him with astonishment. He had known him in Crete, when he conducted the business of the state; and he was then pale, languishing, and emaciated: the natural ardour of his temper, and his scrupulous regard to rectitude, made a public station fatal to his health. He could not see vice go unpunished without indignation; nor suffer even unavoidable irregularities, without regret; at Crete, therefore, he suffered a perpetual decay; but, at Samos, he was vigorous and lusty; and a new youth, in spite even of years, bloomed upon his countenance. A life of temperance, tranquillity, and exercise, seemed to have restored the constitution which nature had given him.

« You are surprised to see me so altered, » said Philocles, with a smile; « but I owe this freshness, this perfection of health, to my retirement: my enemies, therefore, have given me more than fortune could bestow. Can you wish me to forsake substantial for imaginary good, and incur again the misfortunes, from which it is now my happiness to be free: You would not, surely, be more cruel than Protesilaus; you cannot envy me the good fortune that he has bestowed. »

Hegesippus then urged him from every motive, that he thought likely to touch his sensibility, but without effect: « Would the sight of your family and friends, then, » said he, « give you no pleasure; of those who languish for your return, and live but in the hope of once more pressing you to their bosom? And is it nothing in your estimation, who fear the gods and make conscience of your duty, to render

que les sirven son dignos de compasion! Si son malos, ¡ cuánto hacen padecer á los hombres, y qué tormentos les están allá prevenidos en del Infierno! Si son buenos, ¡ qué dificultades no tienen que vencer, qué asechanzas que desviar, qué males no deben padecer! Digooslo otra vez, Egesipo, dexadme en mi pobreza feliz.

Hablando así Filocles con gran vehemencia, le miraba Egesipo con grande asombro. Habiale visto en Creta por lo pasado, manejando los mayores negocios, flaco, desfallecido y acabado, porque lo consumia en el trabajo su complexion austera y ardiente. No podia él mirar al vicio sin castigo: queria en los negocios cierta diligencia que nunca se halla en ellos, y estas ocupaciones destruian su salud delicada. Pero en Samos le veia Egesipo grueso y robusto: á pesar de los años se habia renovado en su rostro la flor de la juventud; y la vida templada, tranquila y laboriosa le habia hecho como un nuevo temperamento.

Vos os quedais atónito al verme de esta suerte trocado, dixo entonces Filocles, sonriéndose. Mi soledad ha sido la que me ha dado esta frescura y salud tan entera. Mis enemigos me han dado lo que yo no hubiera podido hallar jamas en la mas elevada fortuna: ¿ quereis vos que pierda los verdaderos bienes, por seguir los falsos, y volverme á engolfar en mis antiguas miserias? No seais mas cruel que Protesilao, ó lo menos no me envidieis la felicidad que le debo.

Representóle entonces Egesipo, pero inútilmente, todas las razones que le parecieron mas fuertes para persuadirle. ¿ Sois vos pues, le decia, insensible al gusto de ver vuestros parientes y amigos, que suspiran por vuestra vuelta; y que estan llenos de alegría con sola la esperanza de haberos de abrazar luego? Y vos, que sois temeroso de los dioses, y zeloso de satisfacer á vuestra obligacion ¿ teneis por nada servir á

service to your prince; to assist him in the exercise of virtue, and the diffusion of happiness? Is it blameless to indulge an unsocial philosophy, to prefer your own interest to that of mankind, and chuse rather to procure ease to yourself, than to give happiness to them? Besides, if you persist in your resolution not to return, it will be imputed to resentment against the king; and if he intended evil against you, it was only because he was a stranger to your merit. It was not Philocles the faithful, the just, the good, that he would have cut off, but a man of whom he had conceived a very different idea. He now knows you; and it being now impossible he should mistake you for another, his first friendship will revive with new force. He expects you with impatience: his arms are open to receive you; he numbers the days, and even the hours, of your delay. Can you then be inexorable to your king? Can your heart resist the tender solicitudes of friendship?»

Philocles, whom the first recollection of Hegesippus had melted into tenderness, now resumed a look of distance and severity: he remained immoveable as a rock, against which the tempest rages in vain, and the roaring surge dashes only to be broken; neither intreaty, nor argument found any passage to his heart. But the piety of Philocles would not suffer him to indulge his inclination, however supported by his judgment, without consulting the gods: and he discovered, by the flight of birds, by the entrails of victims, and by other presages, that it was their pleasure he should go with Hegesippus.

He, therefore, resisted no more, but complied with the request of Hegesippus, and prepared for his departure. He did not, however, quit the solitude, in which he had lived so many years, without regret. «Must I then,» said he, «forsake this pleasing cell, where peaceful and obedient slumbers came every night to refresh me, after the labours of the day! where my easy life was a silken thread, which the sisters, notwithstanding my poverty, entwined with gold!» The tears then started to his eyes, and prostrating himself on the earth, he adored the Naiad of

vuestro Rey, ayudarle en todo lo bueno que quiere hacer, y hacer felices á tantos pueblos? Es por ventura lícito entregarse á una Filosofía salvaje, anteponerse á sí mismo á todo el resto del género humano, y amar mas su quietud que la felicidad de sus compatriotas? De allende se creará, que no quereis volver á ver el Rey por vengaros. Si él quiso hacer os mal, la razon es, porque no os conocia. No quiso hacer morir al verdadero y justo Filocles: Idomenéo quiso castigar á un hombre harto diferente de vos. Mas ahora, que os conoce, y que ya no os toma por otro, siente reavivarse en su corazon toda la antigua amistad. El os espera con los brazos abiertos, para estrecharos tiernamente consigo, y esta contando los dias, y las horas de su impaciencia, por volveros á ver. ¿Tendreis corazon tan duro, que podais ser inexorable á vuestro Rey, y á todos vuestros mas afectuosos amigos?

Filocles, que al principio se habia enternecido reconociendo á Egesipo, recobró el ayre obscuro de ántes, oyendo tal razonamiento, semejante á una roca, contra quien combaten los vientos, y donde van á estrellar las hondas el herbor furioso de sus enojos. Estaba inmóvil á ruegos y razones, que no hallaban algun portillo por donde penetrar en su corazon. Pero en aquel instante en que ya empezaba Egesipo á desconfiar de poderlo vencer, habiéndose Filocles aconsejado con los dioses, entendio por el vuelo de las aves, por las entrañas de las víctimas, y por otros muchos agüeros que debia seguir á Egesipo, que le llamaba.

Entónces no hizo mas resistencia, y prevínose á la partida; pero no sin sentir dolor de haber de dexar el desierto, en que habia vivido tanto tiempo. ¡Ay! decia, conviene que te dexes, amable gruta, donde todas las noches venia el apacible sueño á recrearme de las fatigas del dia! Aquí en mi pobreza las Parcas me hilaban de oro y seda los dias. Postróse derramando muchas lágrimas, para adorar la Nayade, que tanto tiempo le habia aligerado la sed con la agua cristalina de su fuente, y á las Ninfas, que tenian su habitacion en aquellos montes vecinos. Oyó Eco sus lamentos,

the translucent spring that had quenched his thirst, and the nymphs of the mountains that surrounded his retreat. Echo heard his expressions of tenderness and regret; and with a gentle and plaintive voice, repeated them to all the sylvan deities of the place.

Philocles then accompanied Hegesippus to the city, in order to embark. He thought that Protesilaus, overwhelmed with confusion, and burning with resentment, would be glad to avoid him; but he was mistaken: men without virtue are without shame, and always ready to stoop to any meanness. Philocles modestly concealed himself, for fear the unhappy wretch should see him: for he supposed, that, to see the prosperity of an enemy, which was founded on his ruin, would aggravate his misery: but Protesilaus sought him out with great eagerness, and endeavoured to excite his compassion, and engage him to solicit the king for permission to return to Salentum. Philocles, however, was too sincere to give him the least hope that he would comply; and he knew, better than any other, the mischiefs that his return would produce: but he soothed him with expressions of pity, offered him such consolation as his situation would admit, and exhorted him to propitiate the gods by purity of manners, and resignation to his sufferings. As he had heard that the king had taken from him all the wealth that he had unjustly acquired, he promised him two things, which he afterwards faithfully performed; to take his wife and children, who remained at Salentum, exposed to all the miseries of poverty, and all the dangers of popular resentment, under his protection; and to send him some supplies of money, to alleviate the distress he must suffer in a state of banishment so remote from his country.

The wind being fair, Hegesippus hastened the departure of his friend. Protesilaus saw them embark: his eyes were directed invariably towards the sea; and pursued the vessel, as she made her way through the parting waves, and the wind every moment increased her distance: when his eye could distinguish it no

y los repitió con triste acento á todos los bosques de aquel contorno.

Pasó despues Filocles con Egesipo, á la ciudad, para embarcarse: pensó que el infeliz Protesilao, lleno de rubor y de saña, no le queria ver; mas se engañaba, porque los hombres facinorosos no tienen verguenza alguna, y estan siempre dispuestos para qualquiera villanía. Para no ser visto de aquel infelice, se escondia Filocles modestamente, porque tenia miedo de aumentar su desgracia con la vista de un enemigo, cuya prosperidad estaba ya á punto de levantarse de sus mismas ruinas. Pero Protesilao buscaba cuidadosamente á Filocles, porque le queria mover á compasion, y obligarle á que pidiera al Rey, que le permitiera volver á Salento. Filocles era demasiado sincero, para poder prometerle el trabajar, para hacer que Idomenéo le volviera á llamar, porque sabia mas bien que otro ninguno quán dañosa fuera su vuelta. Pero le habló apaciblemente, mostróle compasion, le procuró consolar, y le exhortó á aplacar á los dioses con la pureza de las costumbres, y con la paciencia de sus propios males. Habiendo tenido noticia de que el Rey le habia quitado todos los intereses injustamente adquiridos, le ofreció dos cosas, que despues fielmente puso en execucion: la una fué, de tener cuidado de su muger, y hijos, que habian quedado en Salento en una horrorosa pobreza, expuestos á la pública indignacion: la otra de remitirle á aquella isla distante algun socorro de dinero, para aligerar su miseria.

El viento favorable brinchaba ya las velas del baxel de Egesipo, convidando á levar las ancoras para Salento, y dió él prisa á partirse con su amigo Filocles. Violes embarcar Protesilao, y quedó con los ojos fixos é inmóviles sobre la playa, hasta que con ellos empezó á seguir el baxel, que surcando las aguas, se

more, its image was still impressed upon his mind : at last ; seized with the phrensy of despair, he rolled himself in the sands, tore his hair, and reproached the gods for the severity of their justice ; he called at last upon death, but even death rejected his petition to die, and disdained to deliver him from the misery, from which he wanted courage to deliver himself.

In the mean time, the vessel, favoured by Neptune and the winds, soon arrived at Salentum. When the king was told that it was entering the port, he ran out with Mentor to meet Philocles, whom he tenderly embraced, and expressed the utmost regret at having so injuriously authorized an attempt upon his life. This acknowledgment was so far from degrading him in the opinion of his people, that every one considered it as the effort of an exalted mind, which, as it were, triumphed over its own failings, by confessing them with a view to reparation. The public joy at the return of Philocles, the friend of man, and at the wisdom and goodness expressed by the king, was so great, that it overflowed in tears.

Philocles received the caresses of his prince with the most respectful modesty, and was impatient to escape from the acclamations of the people. He followed Idomeneus to the palace ; and though Mentor and he had never seen each other before, there was immediately the same confidence between them as if they had been familiar from their birth ; as if the gods, who have withheld from the wicked the power of distinguishing the good, had imparted to the good a faculty of immediately distinguishing each other ; those who have a love for virtue, cannot be together without being united by that virtue which they love.

Philocles, after a short time, requested the king to dismiss him to some retirement near Salentum, where he might live in the same obscurity that he had enjoyed at Samos. The king granted his request ; but went almost every day with Mentor to visit him

alexaba continuamente á impulso del ayre suave. Aun quando ya no lo podia ver, volvía á representarsele su imágen otra vez en su fantasía. Finalmente, turbado, rabioso, y entregado á su propio despecho, se arrancó los cabellos, se revolcó en la arena, acusó de crueles á los dioses, llamó en vano la muerte á socorrerle ; la qual sorda á sus ruegos, no quería librarle de tantos males, ni él tenia valor para forzarla, dándosela á sí propio.

Legó el baxel bien a priesa á Salento con el favor del mar y de los vientos. Avisaron al Rey, que ya entraba en el puerto, y acudió luego junto con Mentor á encontrar á Filocles : abrazóle amorosamente, y mostróle amarguisimo disgusto de haberlo injustamente perseguido. Esta confesion, en lugar de parecer flaqueza del Rey, la miraron los Salentinos como esfuerzo de una grande alma, que se eleva sobre los yerros que ha cometido, confesandolos con aliento para emendarlos. Toda la gente lloraba de alegria, viendo á aquel hombre de honra, que habia tenido al pueblo tanto amor, y oyendo hablar á Idomenéo con una prudencia y bondad tan grande.

Recibia Filocles las demostraciones afectuosas del Rey con modo respetoso y moderado, y estaba impaciente por quitarse de las aclamaciones del pueblo ; mas siguió á Idomenéo, y le acompañó hasta Palacio. Bien presto Mentor y Filocles tuvieron la misma confianza, que si hubieran siempre vivido juntos, aunque no se habian visto jamas ; y es la razon, porque los dioses, que no han querido dar á los malos tan perspicaces ojos, que pudieran conocer á los buenos, han concedido á los buenos el modo de penetrarse unos á otros. Los que han gustado de la virtud, no pueden estar juntos, sin que esten unidos, porque luego se aman.

Filocles pidió al Rey la licencia de retirarse cerca de Salento en una soledad, para poder continuar en vivir pobremente, como habia vivido hasta entonces en Samo. Iba el Rey con Mentor casi todos los dias á visitarlo en su soledad. Allí se examinaban los modos

in his retreat, where they consulted how the laws might best be established, and the government fixed upon a permanent foundation for the advantage of the people.

The two principal objects of their consideration, were the education of children, and the manner of life to be prescribed during peace.

As to the children, Mentor said, that they belonged less to their parents than to the state: «They are the children of the community,» said he, «and they are, at once, its hope, and its strength. It is too late to correct them, when habits of vice have been acquired; and it is doing little to exclude them from employments, when they are become unworthy of trust. It is always better to prevent evil than to punish it. The prince, who is the father of his people, is more particularly the father of the youth, who may be considered as the flower of the nation; and it is in the flower, that care should be taken of the fruit: a king, therefore, should not disdain to watch over the rising generation, nor to appoint others to watch with him. Let him enforce, with inflexible constancy, the laws of Minos, which ordain: that children shall be so educated as to endure pain without impatience, and expect death without terror: that the contempt of luxury and wealth shall be honour; and injustice, ingratitude, and voluptuous idleness, infamy; that children, from their tenderest youth, shall be taught to commemorate the achievements of heroes, the favourites of heaven, who have sacrificed private interest to their country, and signalized their courage in battle; by joining in songs to their honour, at once to animate them by examples of heroic virtue, and harmonize their souls by music: that they should learn to be tender to their friends, faithful to their allies, and equitable to all men, their enemies not excepted: above all things, that they should be taught to dread the reproach of conscience, as an evil much greater than torture and death. If these maxims are impressed early upon the heart, with all the power of eloquence, and the charms of music, there will be few, indeed, in whom they will not kindle the love of virtue and of fame.

de establecer las leyes, y de dar al gobierno una forma sólida para mantener la pública felicidad.

La principal materia que allí se examinó, fué la educacion de los hijos; y el modo de vivir en tiempo de paz.

Por lo que toca á los hijos, mas pertenecen á la república, decia Mentor, que no á sus propios padres: son hijos del pueblo, y esperanza suya, y son tambien su esfuerzo. No es el tiempo de corregirles, quando se hayan ya viciado: es poco el excluirlos de los officios, quando se han hecho indignos de ellos; y mucho mejor es prevenir el mal, que verse reducido á castigarlo. Añadia, que el Rey, que es el padre de todo el pueblo, es tambien mas particularmente padre de los mancebos, que són la flor de la Nacion, supuesto que los frutos toman ser de las flores. No desdeñe el Rey pues velar él mismo, y hacer que velen otros sobre la educacion que se da á los niños. Manténgase constante en hacer observar las leyes del Rey Minos, que ordenan que se crien los niños con el desprecio del dolor y la muerte: que se les ponga la honra en huir de las delicias y riquezas: que la injusticia, la mentira y la afeminacion se les representen como vicios infames: que se les enseñe desde su mas tierna infancia á cantar los loores de los héroes, que han sido amados de los dioses, que han hecho por su patria acciones generosas, y que han en las batallas hecho públicamente conocer su esfuerzo: que se les haga tomar aficion á la música, para que sus costumbres se hagan mucho mas apacibles y puras: que aprendan a ser cariñosos ácia los amigos, y fieles á sus aliados: justos con los nobles, y aun con sus mas crueles enemigos: y que teman ménos la muerte y los castigos, que el mas pequeño remordimiento de la propia conciencia. Si con el tiempo los niños se imbuyen de estas maximas, y se les introducen suavemente en los corazones, habra pocos que no se enciendan en amor de la gloria y de la virtud.

«It is,» added Mentor, «of the utmost importance to establish public schools for inuring youth to the most robust exercises, and preserving them from effeminacy and idleness, which render the most liberal endowments of nature useless.» He advised the institution of public games and shews, with as much variety as could be contrived, to rouse the attention, and interest the passions of the people; but, above all, to render the body supple, vigorous, and active: and he thought it proper to excite emulation, by giving prizes to those that should excel. He wished also, as the most powerful preservative against general depravity of manners, that the people might marry early; and that parents, without any views of interest, would leave the young men to the free choice of such wives, as their inclination naturally led them to prefer.

But while these measures were concerted, to preserve a blameless simplicity among the rising generation, to render them laborious and tractable, and, at the same time, to give them a sense of honour; Philocles, whose military genius made him fond of war, observed to Mentor, that it would signify little to institute public exercises, if the youth were suffered to languish in perpetual peace, without bringing their courage to the test, or requiring experience in the field: «The nation,» says he, «will be insensibly infeeble: courage will relax into effeminate softness: and a general depravity, the necessary effect of uninterrupted abundance and tranquillity, will render them an easy prey to any warlike nation that shall attack them; and to avoid the miseries of war, they will incur the most deplorable slavery.»

«The calamities of war,» said Mentor, «are more to be dreaded than you imagine. War never fails to exhaust the state, and endanger its destruction, with whatever success it is carried on. Though it may be commenced with advantage, it can never be finished without danger of the most fatal reverse of fortune: with whatever superiority of strength an engagement is begun, the least mistake, the slightest accident, may turn the scale, and give victory to the enemy.

Decía mas Mentor: que era cosa utilísima fundar escuelas públicas, para habituar á los jóvenes en los mas fatigosos ejercicios del cuerpo, para que huyeran de la afeminacion y el ocio, que vician aun las indolencias mas floridas. Quería que tuvieran una gran variedad de juegos, y espectáculos los quales animasen á todo el pueblo; pero que especialmente exercitarán los cuerpos, para hacerlos ágiles, flexibles y vigorosos, y disponia premios para mover la noble emulacion. Pero lo que mas deseaba que todo lo demas, para conservar las buenas costumbres, era que los mancebos se casaran á su tiempo, y que sus padres, sin atender en cosa al interes, dexaran que ellos propios escogieran muger, bella de cuerpo y alma, á quien se pudieran aficionar.

Pero mientras de esta manera se disponia el modo de conservar los jóvenes puros é inocentes, laboriosos, dóciles, y apasionados de gloria, Filocles, que era inclinado á la guerra, le decia á Mentor: En vano ocuparéis á los jóvenes en todos esos ejercicios, si los dexais desfallecer en una paz continua, en que no tendrán experiencia alguna de la milicia, ni necesidad de hacer prueba de su valor. Debilitaréis con eso la nacion insensiblemente: se afeminarán los corazones: las delicias gastarán las costumbres, ni á otros pueblos guerreros sera dificultoso vencerlos, y por haber querido évitár los males que arrastra consigo la guerra, vendrán ellos á dar en una servidumbre horrosa.

Los males de la guerra, respondió Mentor, consumen á un estado; y aun quando se llegan á obtener las mayores victorias, le ponen sempre á riesgo de perecer. Comiencese la guerra con qualquiera ventaja, jamas es cierto que se acabará, sin que quede sujeto á las mutaciones mas trágicas de la fortuna. Con qualesquiera superioridad de fuerzas que se entre en una batalla, qualquier minimo error, un terror pánico, un no nada se os lleva la victoria que

Nor can a nation, that should be always victorious, prosper; it would destroy itself by destroying others: the country would be depopulated, the soil untill'd, and trade interrupted; and what is still worse, the best laws would lose their force, and a corruption of manners insensibly take place. Literature will be neglected among the youth; the troops, conscious, of their own importance, will indulge themselves in the most pernicious licentiousness with impunity, and the disorder will necessarily spread through all the branches of government. A prince who, in the acquisition of glory, would sacrifice the life of half his subjects, and the happiness of the rest, is unworthy of the glory he would acquire; and deserves to lose what he rightfully possesses, for endeavouring unjustly to usurp the possessions of another.

«It is, however, easy to exercise the courage of the people in a time of peace. We have already instituted public exercises, and assigned prizes to excite emulation; we have directed that the achievements of the brave shall be celebrated in songs to their honour, which will kindle, in the breasts even of children, a desire of glory, and animate them to the exercise of heroic virtue; we have also taken care that they shall be inured to sobriety and labour: but this is not all. When any of your allies shall be engaged in war, the flower of your youth, particularly those who appear to have a military genius, and will profit most by experience, should be set as auxiliaries into the service: you will thus stand high in the estimation of the states with which you are connected: your friendship will be sought, and your displeasure dreaded; and, without being engaged in war in your own country, and at your own expence, you will always have a numerous youth of habitual courage and experimental skill. Though you are at peace yourselves, you should treat, with great honour, those who have distinguished abilities for war: for the best way of keeping war at a distance is to encourage military knowledge; to honour those who excel in the profession of arms, and to have some of your people always

teniais ya entre las manos, y la pasa á las de vuestros contrarios. Aun quando tuviera un Principe la victoria como prisionera en su campo, se destruye á sí mismo, destruyendo á los enemigos: despuebla su pais, dexa incultas casi todas sus tierras, altera el comercio, pero lo peor es, que debilita sus mejores leyes, y dexa viciar las costumbres de los vasallos propios. Los jóvenes no se aplican mas á las letras: la necesidad urgente hace que se tolere una perniciosa licencia en las milicias: la justicia, el mejor gobierno, y todas las cosas reciben algun daño del general desorden. Un Rey, que derrama la sangre de tantos hombres, y ocasiona tantas desgracias, por conseguir una poca gloria, ó extender los confines del Reyno, es indigno de la gloria á que aspira, y merece perder lo que posee, por haber querido usurpar lo que no le tocaba segun razon.

Mas he aqui el modo de exercitar en tiempo de paz el esfuerzo de una nacion. Habeis ya visto los exercicios del cuerpo, que hemos establecido: los premios, que exercitarán la emulacion: las máximas de gloria y virtud, de las quales desde la cuna se llenarán los ánimos de los niños, y mas cantando y oyendo cantar las acciones sublimes de los héroes: venid con estos medios al de su vida sobria y laboriosa; mas aun esto no es todo. Luego que alguna gente, aliada de vuestra nacion se empeñare en alguna guerra, conviene enviar á ella la flor de vuestros jóvenes, y especialmente aquellos en quienes descubriereis amor á la milicia, y serán mas capaces de aprovecharse de sus experiencias. De esta suerte conservaréis una alta reputacion con vuestros aliados, será deseada vuestra alianza, y se temerá perderla, y sin tener la guerra en vuestra casa, y sin costa vuestra, tendréis siempre muchos mancebos intrépidos y adiestrados en la arte militar. Aunque tengais en vuestro Reyno paz, no dexeis de hacer grandes honras á los que se aplicaren á la guerra, porque el verdadero modo de apartar este monstruo, y conservar una larga paz, es el tener cuidado de que se conserve la profesion de las armas, y honrar aquellos hombres que en ese ministerio son excelentes, y tener siempre de aquellos que se hayan

in foreign service, who will know the strength and discipline of the neighbouring states, and the manner of their military operations, to be, at once, superior to the ambition that would court war, and to the effeminacy that would fear it. Thus being always prepared for war when you are driven into it by necessity; you will find, that the necessity of making war will seldom happen.

«When your allies are about to make war upon each other, you should always interfere as mediator. You will thus acquire a genuine and lasting glory, which sanguinary conquest can never give; you will gain the love and esteem of foreign nations, and become necessary to them all: you will rule other states by the confidence they place in you, as you govern your own by the authority of your station; you will be the common repository of their secrets, the arbiter of their differences, and the object of their love: your fame will then fly to the remotest regions of the earth, and your name, like incense from the altars of the gods, shall be wafted from clime to clime, as far as virtue can be known and loved. If, in possession of this influence, and this honour, a neighbouring nation should, contrary to all the rules of justice, commence hostilities against you, it will find you disciplined and ready; and, which is yet more effectual strength, beloved and succoured when you are in danger: your neighbours will be alarmed for themselves, and consider your preservation as essential to public safety. This will be your security, in comparison of which walls and ramparts are no defence; this is true glory; the bright reality, which few kings have distinguished and pursued; which few kings have not left unknown behind them, to follow an illusive phantom, still distant from the prize, in proportion to their speed!»

When Mentor had done speaking, Philocles fixed his eyes upon him with an astonishment that prevented reply; then, looking upon the king, he was delighted to perceive that he drank the wisdom which flowed from the lips of the stranger, as the traveller, thirsting in the desert, drinks of an unexpected spring.

en él exercitado en los países distantes, que conozcan las fuerzas, la disciplina, y la forma con que los pueblos vecinos hacen la guerra, y el ser incapaz igualmente de hacerla por ambicion, y temerla por debilidad. Estando siempre pronto para hacerla, quando la necesidad lo requiera, se llega á no tenerla casi jamas.

Respecto de los confederados, quando ellos se disponen á hacerse entre sí guerra unos á otros, á vos toca el hacerlos medianero. Con eso os adquiris una gloria mas sólida y mas segura que aquella que consiguen los conquistadores: ganad la estima y el amor de los estrangeros, todos tendrán necesidad de vos, reynaréis sobre vuestros vasallos con autoridad, seréis el depositario de los secretos, el árbitro de los tratados, el dueño de los corazones: volará vuestra reputacion por todos los países; y vuestro nombre será como un delicioso perfume, que se percibirá de todas partes. Quando vos os hallareis en semejante estado, y os invada un pueblo vecino contra las reglas de la justicia, os hallará adiestrado en la guerra y prevenido para ella; pero lo que mas debe estimarse, os encontrará amado y socorrido. Todos vuestros vecinos se armarán por vos, y se persuadirán, que de vuestra conservacion depende la utilidad pública. He aquí un reparo mas seguro que las murallas de las ciudades y plazas mejor fortificadas. Esta es la gloria verdadera de un príncipe; pero, ó quan pocos son los Reyes que la saben buscar, y que no huyan de ella! Corren tras una engañosa sombra, y se dexan á las espaldas el verdadero honor, porque no saben conocerlo.

Despues que habló Mentor de esta suerte, Filocles, asombrado le miraba y tenia extremado gusto de la ansia con que recogia Idomenéo en lo íntimo de su corazon todas las palabras, que como un rio caudaloso de sabiduria salian de la boca del extrangero.

Thus Minerva, under the figure of Mentor, established the best laws, and the wisest principles of government, at Salentum; not so much that the kingdom of Idomeneus might flourish, as to shew Telemachus, at his return, by a striking example, what may be effected by a wise government, with respect to the happiness of the people, and the honour of the prince.

END OF THE FOURTEENTH BOOK.

Así Minerva, debaxo del aspecto de Mentor, establecia en Salento las mejores leyes, y las máximas mas felices de reynar, no tanto para hacer florecer el Reyno de Idomenéo, quanto para mostrar á Telémaco, quando volviera, un exemplar patente de lo que puede hacer un prudente gobierno para la felicidad de los pueblos, y para dar á un Rey gloria inmortal.

FIN DEL LIBRO DECIMO QUARTO.