

« You see, » said the hoary sage, « those who were the ornament of their age, and the glory and happiness of mankind; the few kings who have been worthy of dominion, and filled the character of deities upon earth. Those whom you see not far distant, but separated from them by that small cloud, are allotted to much inferior glory; they were heroes, indeed, but the reward of courage and prowess, is much less than that of wisdom, integrity, and benevolence.

« Among these heroes you see Theseus, whose countenance is not perfectly cheerful: some sense of his misfortune in placing too much confidence in a false and designing woman, still remains; and he still regrets his having unjustly demanded the death of his son Hippolytus, at the hands of Neptune: how happy had it been for Theseus, if he had been less liable to sudden anger! You see also Achilles, who having been mortally wounded in the heel by Paris, supports himself upon a spear: if he had been as eminent for wisdom, justice, and moderation, as for courage, the gods would have granted him a long reign; but they had compassion for the nations whom he would have governed, by a natural succession, after the death of Peleus his father; and would not leave them at the mercy of rashness and presumption; of a man more easily irritated than the sea by a tempest. The thread of his life was cut short by the fates; and he fell as a flower, scarce blown, falls under the ploughshare, and withers, before the day is past in which it sprung up. They made use of him only as they do of torrents and tempests, to punish mankind for their crimes: he was the instrument by which they overthrew the walls of Troy, to punish the perjury of Laomedon, and the criminal desires of Paris. When this was done they were appeased; and they were implored in vain, even by the tears of Thetis, to suffer a young hero to remain longer upon the earth, who was fit only to dea-

Ves, hijo mio, le respondió el sabio anciano, aquellos Reyes, que han sido honra de sus edades, gloria y felicidad del linage humano: ves el pequeño número de aquellos príncipes, que merecieron serlo, y que teniendo el lugar de los dioses, fielmente cumplieron con su oficio en el mundo. Aquellos otros, á quienes ves muy cerca, pero apartados con aquella pequeña nube, tienen gloria mucho menor. Es verdad que son héroes; pero la recompensa de su valor, y de sus militares empresas, no puede cotejarse con la de los Reyes, que fuéron en el mundo sabios, justos y benéficosos.

Mira á Teseo entre aquellos héroes un poco melancólico de semblante, porque sintió en lo vivo la desgracia de haber dado sobrada fé á una muger engañosa, y está aun alligido por haber pedido tan injustamente á Neptuno la muerte de su hijo Hypólito. Dichoso de él, sino hubiera sido tan facil, y tan pronto para enojarse. Mira tambien á Aquiles apoyado sobre su lanza; porque no puede tenerse bien á causa de la herida, que dada en el talon á manos del cobarde París, le ocasionó la muerte. Le hubieran permitido los dioses reynar en el mundo mas tiempo, si hubiera sido tan cuerdo, justo y moderado, como era intrépido; pero ellos se apiadaron de los Beyotos, y de los Dolopes, en cuyo gobierno Aquiles habia naturalmente de suceder á Peleo, no quisieron sujetar tantos pueblos al poder de un hombre precipitado en la ira, y mas facil de provocarse á enojo, que el mar mas borrascoso. La muerte puso fin á sus dias, y un héroe tal fué como la luz del relampago, que espira al mismo punto en que empezó á rayar sin mayor duracion, que la de un brevisimo espacio. No han querido los dioses servirse de él, sino como de los torrentes, y de las tempestades, para castigar á los hombres de sus delitos; y lo emplearon en abatir las murallas de Troya, para vengar el perjuero de Laomedonte, y el amor injusto de Paris. Despues de haber usado de esta manera del instrumento de su venganza, al fin se han aplacado, y no otorgaron al

troy cities, to subvert kingdoms, and to fill the world with confusion and trouble.

« You see another, remarkable for the ferocity of his countenance; that is Ajax, the son of Telamon, and the cousin of Achilles: you cannot be ignorant of his glory in battle. After the death of Achilles, he laid claim to his arms, which, he said, ought not to be given to another: but they were claimed also by your father, who insisted upon his right: the Greeks determined in favour of Ulysses, and Ajax slew himself in despair. The marks of rage and indignation are still visible in his countenance: approach him not, my son, for he will think you come to insult the misfortune that you ought to pity: he has discovered us already, and he rushes into the thick shade of the wood that is behind him, to avoid a sight that is hateful to his eyes. On the other side you see Hector, who would have been invincible, if the son of Thetis had lived in another age. That gliding shade is Agamemnon, whose countenance still expresses a sense of the perfidy of Clytemnestra. O my son! the misfortunes that have avenged the impiety of Tantalus in his family, still make me tremble: the mutual enmity of the two brothers, Atreus and Thyestes, filled the house of their father with horror and death. Alas! how is one crime, by a kind of dreadful necessity, the cause of more! Agamemnon returned in triumph from the siege of Troy: but no time was allowed him to enjoy, in peace, the glory he had acquired in war. Such is the fate of almost all conquerors! all that you see have been great in battle, but they have neither been amiable nor virtuous; and they enjoy only the second place in the fields of Elysium.

« Those, who have reigned with justice, and loved their people, are considered as the friends of the gods; while Achilles and Agamemnon, still full of their quarrels and their combats, are not perfect even here, but retain their natural defects, and suffer the infelicity they produce. These heroes regret, in vain, the life that they have lost; and grieve at their change

llanto de Tetis la gracia, de que ese jóven héroe quedara por mas tiempo sobre la tierra, en la qual no podia servir sino de rendir ciudades y reynos, y alterar el sosiego de los hombres.

¿ Pero no ves tambien aquel otro con tan feroz semblante? Es Ajax, hijo de Telamon, y primo de Aquiles. Bien sabes quan célebre ha hecho su nombre en las batallas. Despues de la muerte de Aquiles sus armas no se podian dar á otro, que á él. Pareció á su padre no deber cedérselas, y decidieron los Griegos á favor de Ulises. Ajax se mató de despecho; y la saña, y furor se ven todavia expresados al vivo en su semblante. Mira pues, hijo mio, no te le acerques, porque podia pensarse, que tú en sus males le querias aun insultar; y quiere la razon, que se tenga piedad de su desgracia. ¿ No adviertes, que nos mira con pena, y que se entra presurosamente en aquel bosquecillo sombrío, porque le es sensible, y odiosa nuestra vista? Mira á Ector á otra parte, que hubiera sido invencible, si no hubiera estado en el mundo el hijo de Tetis; mas hé allí á Agamemnon, que pasa, y lleva en sí mismo las señales de la perfidia de Clitemnestra. Horrorízome, hijo, pensando en las desgracias de la familia del impio Tantaló. La discordia de los dos hermanos, Atreo y Tieste llenó de sangre, y de horribles delitos á toda aquella casa. Ay de mí, un solo pecado cuántos otros arrasta. Volviéndo Agamemnon del asedio de Troya con los Griegos, á quienes mandaba, no tuvo tiempo de gozar pacíficamente de aquella gloria, que antes habia adquirido: tal es puntualmente el destino de todos los conquistadores. Todos los que ves, han sido formidables en la guerra; pero no han sido amables y virtuosos; y por eso no estan sino en la segunda mansion de los campos Ehsios.

Estos que estan conmigo, reynaron con justicia, y amaron á sus pueblos. Son amigos de los dioses, miéntras que Aquiles y Agamemnon no pensando en otro que en contiendas, y en guerras, conseruan aun aquí sus cuidados, y los defectos de su antigua naturaleza, y se afligen de no ser mas que sombras sin poder, y espíritus sin cuerpo. Estando estos reyes

from a substance to a shade. But the kings, who, with an equal hand, have dispensed justice and mercy, being purified by the divine light which perpetually renovates their being, feel their wishes anticipated, and their happiness complete. They look back upon the vain solicitude of mankind with compassion, and despise the great affairs that busy ambition, as the play of an infant: they drink of truth and virtue at the fountain head, and are satisfied they can suffer nothing, either from themselves or others: they have no wants, no wishes, no fears: with respect to them, all is finished, except their joy, which shall have no end.

«The venerable figure you see yonder, is Inachus, who founded the kingdom of Argos. The character of old age is tempered with ineffable sweetness and majesty: he moves with a light and gliding pace, that resembles the flight of a bird, and may be traced by the flowers that spring up under his feet; he holds a lyre of ivory in his hand, and an eternal rapture impels him to celebrate the wonders of the gods with eternal praise: his breath is a gale of fragrance, like the breath of the morning in spring; and the harmony of his voice and his lyre, might add to the felicity, not of Elysium only, but Olympus. This is the reward of his paternal affection to the people, whom he surrounded with the walls of a new city, and secured in the blessings of society by legislation.

«Among those myrtles, at a little distance, you see also Cecrops the Egyptian, the first sovereign of Athens, a city dedicated to the goddess of wisdom, whose name it bears. Cecrops, by bringing excellent laws from Egypt, the great source from which learning and good morals have flowed through all Greece, softened the natural ferocity of the people that he found in the scattered villages of Attica, and united them by the bands of society. He was just, humane, and compassionate: he left his people in affluence, and his family in a modest mediocrity: for he was not willing that his children should succeed to his power, because there were others whom he judged more worthy of the trust.

justos purificados de aquella luz divina, que los alimenta, no tienen mas que desear por cumplimiento de su felicidad. Muérense á compasión de las inquietudes de los mortales; y les parecen como juegos de niños los negocios grandes, que á los hombres soberbios ocasionan tantos cuidados sobre la tierra. Sus corazones estan hartos de la verdad, y virtud, que van á tomar en su fuente: no tienen que sufrir mas cosa alguna, ni de los otros, ni de sí propios: no tienen mas deseos: no tienen mas necesidad ni temor alguno: todo está acabado para ellos, fuera de la alegría, que no puede acabárseles.

Considera, hijo mio, aquel antiguo Rey Inaco, que fundó en lo pasado el Reyno de Argos. Miralo con aquella tan apacible ancianidad, y tan magestuosa: nacen las flores sobre sus huellas, y camina tan desembarazado y ligero, que parece una ave que vuela. Tiene en la mano una lira de oro, y canta las obras admirables de los dioses, arrebatado con el exceso de un eterno júbilo. Exhala de su pecho, y de su boca una exquisitísima fragancia, y oyeran admirados los hombres, y los dioses la harmonia de su lira, y su voz. De esta suerte es galardonado por haber animado á los pueblos, que juntó dentro del recinto de sus nuevas murallas, á quienes dió ciertas leyes con que se pudieran regir.

De aquella otra parte puedes ver á Cécrope Egypcio, que reynó el primero en Atenas, ciudad consagrada á la sabia diosa, de quien tiene tambien el nombre. Sacó Cécrope algunas leyes provechosas de Egipto, que es la fuente de donde dimanaron á Grecia las ciencias y las buenas costumbres. Amanzó la feroz naturaleza de los moradores de la Atica, y los reduxo á que vivieran juntos en compañía: fué justo, humano, compasivo; dexó los pueblos en abundancia, y su familia en estado mediano, no queriendo que le sucedieran sus hijos para reynar; porque juzgaba que habia otros con mas mérito para la corona.

« But I must now shew you Ericthon : you see him in that little valley. Ericthon was the first who introduced the use of silver as money , in order to facilitate commerce among the islands of Greece ; but he foresaw the inconveniences which would naturally result from his expedient : « Apply yourselves , » says he to the people , among whom he circulated his new coin , « to accumulate natural riches ; for they only deserve the name. Cultivate the earth , that you may have wealth in corn and wine , and oil and fruit : multiply your flocks to the utmost , that you may be nourished by their milk , and clothed with their wool ; and it will then be impossible that you should be poor. The increase even of your children , will be the increase of your wealth , if you inure them early to diligence and labour ; for the earth is inexhaustible ; and will be more fruitful in proportion as it is cultivated by more hands : it will reward labour with boundless liberality ; but , to idleness , it will be parsimonious and severe. Seek principally , therefore , for that which is truly wealth , as it supplies that which is truly want. Make no account of money , but as it is useful either to support necessary wars abroad , or for the purchase of such commodities as are wanted at home ; and , indeed , it is to be wished , that no commerce should be carried on in articles that can only support and gratify luxury , vanity , and sloth.

« My children , » said the wise Ericthon , « who thought frequent admonition necessary , I greatly fear that I have made you a fatal present ; I foresee that this money will excite avarice and ambition , the lust of the eye and the pride of life ; that it will produce innumerable arts , which can only corrupt virtue and gratify idleness ; that it will destroy your relish for that happy simplicity , which is , at once , the blessing and the security of life ; and make you look with contempt , upon agriculture , the support of our existence , and the source of every valuable possession. But I call the gods to witness , that I made you ac-

Conviene tambien , que te vellestre en aquel valle-
zuelo a Erictonio , que halló el uso de la plata redu-
cida á moneda. Hizolo con idea de facilitar el comer-
cio entre las islas de Grecia : pero previó el inconven-
iente que se originaria de esta invencion. Aplicaos ,
decia , a todos los pueblos , á multiplicar en vuestras
casas las riquezas naturales , que son las verdaderas :
cultivad la tierra , para tener abundancia grande de
granos , vino , aceyte y frutos : tened muchos , y aun
innumerables ganados , que os den el alimento de la
leche , y os cubran con sus lanas ; y os pondréis con
eso en estado de no temer jamas á la pobreza. Quanto
tengais mayor número de hijos , con que les hagais
laboriosos , tanto seréis mas ricos ; porque la tierra es
incansable en aumentar su fecundidad , á proporcion
de la muchedumbre de los habitadores , que tienen el
cuidado de cultivarla. Paga liberalmente a todos su
trabajo ; y al contrario , se hace ingrata , y avara á los
que la cultivan con negligencia. Aplicaos pues principal-
mente á adquirir las riquezas verdaderas , que satis-
facen las verdaderas necesidades de los hombres :
de la plata labrada en la moneda , no es menester
hacer algun aprecio sino en quanto es necesaria , ó
para guerras inexcusables , que deben mantenerse
contra otras gentes , ó para compra de las mercaderias ,
que hubiereis menester , y no las hay en vuestro pais.
Por lo demas , se habria de desear , que feneciera to-
talmente el comercio de aquellas cosas , que no sirven
sino de mantener la soberbia , la afeminacion y el
regalo.

Temo mucho , hijos mios , decia con frecuencia el
cuervo Erictonio , haberos hecho una funesta dádiva ,
dándoos la invencion de la moneda. Preveo que mo-
verá la avaricia , el fausto , la soberbia en vuestro co-
razon : que mantendra una cantidad infinita de artes
dañosas , que no miran a otro , que á afeminar , y
gastar las costumbres : que os hará aborrecer aquel
venturoso candor , de que procede toda la quietud , y
seguridad de la vida ; y que finalmente os hara des-
preciar la labranza , que es fundamento de la vida hu-
mana , fuente de donde manan los verdaderos bienes.
Pero los dioses me son testigos de la pureza de mi in-

quainted with money, a thing useful in itself, in the integrity of my heart!» Eriethon, however, having lived to see the mischiefs that he dreaded come to pass, retired, overwhelmed with grief, to a desert mountain; where he lived, to an extreme old age, in poverty and solitude, disgusted with government, and deploring the folly of mankind.

«Not long afterwards, Greece beheld a new wonder in Triptolemus, to whom Ceres had taught the art of cultivating the earth, and of covering it every year with a golden harvest. Mankind were, indeed, already acquainted with corn, and the manner of multiplying it by seed; but they knew only the first rudiments of tillage; and Triptolemus, being sent by Ceres, came with the plough in his hand, to offer the bounty of that goddess to all who had spirit to surmount the natural love of rest, and apply themselves diligently to labour. The Greeks soon learnt of Triptolemus to part the earth into furrows, and render it fertile by breaking up its surface. The yellow corn soon strewed the fields under the sickle of the reapers; and the wandering barbarians, that were dispersed in the forests of Epirus and Etolia; seeking acorns for their subsistence, when they had learnt to sow corn and make bread, threw off their ferocity, and submitted to the laws of civil society.

Triptolemus made the Greeks sensible of the pleasure that is to be found in that independent wealth which a man derives from his own labour: and in the possession of all the necessaries and conveniences of life, the genuine produce of his own field. This abundance, so simple and so blameless, arising from agriculture, recalled to their minds the counsel of Eriethon. They held money in contempt; and all other factitious wealth, which has no value but in the vain imaginations of men: which tempts them to pleasures that are neither sincere nor safe; and diverts them from that labour, which alone supplies all that is of real value, with innocence and liberty. They were now convinced, that a paternal field, with a

tencion, dandoos esta invencion provechosa en sí misma. Finalmente, quando vió Erictonio, que el diuero viciaba los hombres, como antes lo habia previsto, retiróse de pena á una montaña inculta, donde sin quererse ingerir en el gobierno de las ciudades, vivió pobre, y distante de los hombres hasta su postrera vejez.

Pasado poco tiempo, despues que se retiró Erictonio, se vió parecer en la Grecia el famoso Tritolemo, á quien habia Ceres enseñado el arte de cultivar las tierras, y hacer que cada año se vistiesen de doradas cosechas. No ya porque ántes los hombres no conocieran los granos, y el modo de aumentarlos en las sembranzas; pero aunque conocian la agricultura, no sabian la perfeccion. Tritolemo, enviado de Ceres, vino con el arado en la mano á ofrecer los dones de aquella diosa á todos los pueblos, que tuviesen bastante esfuerzo para vencer su natural pereza, y entregarse al continuo trabajo. Luego enseñó á los Griegos á surcar la tierra, y á fecundarla, destrozándola el seno: al instante los segadores calorosos, é infatigables, descargaron sus cortantes hoces en las rubias espigas, que tenian poblada la campaña. Los mismos pueblos salvages y feroces, que esparcidos corrian acá, y allá por las selvas de Epiro y de la Etolia, para alimentarse de las bellotas, despues que aprendieron á hacer crecer las mieses, y á cocer el pan, amaron sus costumbres, y se sujetaron á ciertas leyes.

Tritolemo dió á entender á los Griegos, qué gusto causa el no ser obligado de las riquezas, sino es á su propia fatiga, y hallar en las posesiones todo lo que es menester en la vida, para hacerla feliz y encomendada. Aquella tan sencilla, é inocente abundancia, que va unida á la Agricultura, les traxo á la memoria todos los consejos, que de Erictonio habian recibido. Despreciaron ya los dineros, y todas las riquezas artificiales, que no son riquezas sino en quanto las hace tales la opinion de los hombres, que las aplican á buscar los placeres nocivos, y los apartan del trabajo, que les haria lograr plenísima libertad, y les daria todos los verdaderos bienes, juntamente con la pureza de las costumbres. Conociéron pues, que un

kindly soil and diligent cultivation, was the best inheritance for those that were wisely content with the simple plenty that contented their fathers; who, wanting nothing that was useful, desired nothing that was vain. Happy would it have been for the Greeks, if they had steadily adhered to these maxims, so fit to render them free, powerful, and happy; and to inspire and maintain an uniform and active virtue, which would have made them worthy of such blessings! but, alas! they began to admire false riches; by degrees, they neglected the true; and they degenerated from this admirable simplicity!

O my son! the sceptre of thy father shall, one day, descend to thee: in that day, remember to lead thy people back to agriculture, to honour the art, to encourage those that practise it, and to suffer no man either to live in idleness, or employ himself only to propagate luxury and sloth. These men, who governed with such benevolence and wisdom upon earth, are here the favourites of heaven! They were, in comparison with Achilles and other heroes, who excelled only in war, what the gentle and genial gales of spring are to the desolating storms of winter; and they now as far surpass them in glory, as the sun, that gives the day, surpasses, in splendour, the moon that can only lessen the darkness of the night.»

While Arcesius was thus speaking, he perceived that Telemachus had fixed his eyes upon a little grove of laurels, and a rivulet of pure water, that was bordered with roses, violets, lilies, and a thousand other odoriferous flowers, the vivid colours of which resembled those of Iris, when she descends upon earth, with some message from the gods to man. He saw, in this delightful spot, an inhabitant of Elysium, whom he knew to be Sesostris. There was, now, a majesty in the appearance of this great prince, infinitely superior to that which distinguished him upon the throne of Ægypt: his eyes sparkled with a divine radiance, that Telemachus could not stedfastly behold: and he appeared to have drank, even to excess, of immortality and joy; such was the rapture, beyond all that mortals have the power to feel, which the

campo fértil, y bien cultivado, es el verdadero tesoro de una familia, que quiere vivir sóbriamente, como vivieron sus padres. Dichosos los Griegos, si no se hubieran olvidado de estas máximas, que eran tan propias para hacerlos poderosos, felices, amadores de la libertad, y de la virtud, y si hubieran sido constantes en conservarlas. ¡Mas ay! que apartandose ellos de aquella maravillosa llaneza, empiezan a admirar las falzas riquezas y abandonan poco á poco las verdaderas.

Vendrá un día, hijo mio, en que tu reynarás tambien despues de tu padre. Acuérdate entónces de encaminar otra vez los hombres á la labranza, de honrar esta arte, de consolar á los que se emplean en ella, y de no sufrir que tus súbditos vivan ociosos, ni ocupados en artes, que mantienen la afeminacion y el regalo. Aquí Eritonio, y Tritolemo son amados de los dioses, porque fueron tan sabios en el mundo. Repara, hijo mio, que sobrepuja tanto su gloria á la de Aquiles, y de los demas héroes que no han sido excelentes, sino solamente en la guerra, quanto es mas deleytosa la alegre primavera que el helado invierno, y quanto es mas brillante que el de la luna, el resplandor del sol.

Mientras que Arcesio discurría á este modo, reparó en que Telémaco miraba fixamente siempre á una parte, en la qual habia un bosquecillo de laureles y un arroyo todo guarnecido de violetas, y de rosas, y de azucenas, y muchas otras olorosas flores, cuyos bellos colores parecian á los de la diosa Iris, quando despachada de los dioses á insinuar sus preceptos á algun hombre, baxa desde el cielo á la tierra. En aquel tan hermoso sitio reconoció Telémaco á Sesostris. Estaba este gran Rey mil veces mas magestuoso, que lo habia estado jamas sobre su trono de Egipto; y echaba de sus ojos copiosos rayos de una apacible luz: de suerte, que Telémaco quedó deslumbrado con ellos. Qualquiera al verle se hubiera figurado que estaba embriagado de nectar: tanto por galardón de su virtud lo habia el espíritu divino llenado de un

divine spirit, as the reward of his virtue, had poured into his breast!

« O my father! » said Telemachus to Arcesius, « I know him; it is Sesostris, the wise and good, whom I beheld, not long since, upon his throne in Egypt! »

« It is he, » replied Arcesius: « and in him you have an example of the boundless liberality with which good kings are rewarded by the gods; yet all the felicity, which now overflows his bosom, and sparkles in his eye, is nothing, in comparison of what he would have enjoyed, if, in the excess of prosperity, he had been still moderate and just. An ardent desire to abase the pride and insolence of the Tyrians, impelled him to take their city. This acquisition kindled a desire of more, and he was seduced by the vain glory of a conqueror: he subdued, or rather he ravaged, all Asia. At his return into Ægypt, he found the throne usurped by his brother, who had rendered the best laws of the country ineffectual, by an iniquitous administration. His conquest of other kingdoms, therefore served only to throw his own into confusion: yet he was so intoxicated with the vanity of conquest, that he harnessed the princes, whom he had subdued, to his chariot. This was less excusable, than all the rest: but he became, at length, sensible of his fault, and ashamed of his inhumanity. Such was the fruit of his victories; and the great Sesostris has left an example of the injury done by a conqueror to his country and himself, when he usurps the dominions of others: this degraded the character of a prince, in other respects so just and beneficent; and this has diminished the glory which the gods intended for his reward.

« But seest thou not another shade, my son, distinguished by a wound, and a lambent light that plays round it like a glory? That is Diocides, a king of Caria, who voluntarily gave up his life in battle, because an oracle had foretold, that, in a war between the Carians and Lycians, the nation, whose king should be slain, would be victorious.

« Observe yet another: that is a wise legislator, who, having instituted such laws as could not fail to

solaz superior á quanto puede alcanzar el entendimiento humano.

Padre, dixo á Arcesio Telemaco, allí veo á Sesostris, prudente Rey de Egipto que vi poco tiempo hace en el mundo.

Helo ahí, le respondió Arcesio, y bien ves por su exemplo, quán liberales sean los dioses en recompensar á los Reyes buenos. Más te importa saber que toda esta felicidad es nada en parangon de aquella, que se destinara aquí á un tal Principe, si no le hubiera hecho olvidar las reglas de la moderacion y justicia, una prosperidad demasiado grande. El deseo de humillar la insolencia y orgullo de los Tirios, lo empenó á sujetar aquella ciudad. Esta conquista lo preciso tambien á hacer algunas otras. Dexóse arrastrar de la soberbia: vicio que es familiar en los conquistadores, y sojuzgó, ó por mejor decir, saqueó toda la Asia. A su vuelta de Egipto halló que habiendo su hermano ocupado el dominio, habia con injusto gobierno alterado las leyes mejores del Reyno. Así no sirvieron sus grandes conquistas sino para alborotar su Reyno. Pero lo que le hizo más inexcusable, fué el haberse embriagado con su propia gloria: el ató á un carro los reyes mas soberbios que jamás prevencido. Conoció despues su yerro, y avergonzose de haber sido tan inhumano. Este fué el fruto de sus victorias. Estos son los daños que ocasionan á sus Estados los conquistadores, queriéndose usurpar los de sus vecinos; esto es lo que menoscaba la felicidad de un Rey, por lo demas muy sabio, justo y benéfico; y esto es lo que disminuye la gloria que los dioses le habian prevenido.

Mira, hijo mio, á aquel otro que derrama por una herida rayos de luz tan bella. Es Diocides, que fué Rey de Caria, que por la salud de su pueblo sacrificó su vida en una batalla, porque habia dicho el Oraculo que en una guerra entre los suyos, y los pueblos de Licia, la nacion cuyo Rey muriese tendria la victoria.

Considera aquel otro que es un sabio legislador, que habiendo dado á sus pueblos algunas leyes, para

render his people virtuous and happy, and bound them by a solemn oath not to violate them in his absence, immediately disappeared, became a voluntary exile from his country, and died poor and unnoticed on a foreign shore, that his people might, by that oath, be obliged to keep his laws inviolate for ever.

«He, whom thou seest not far off from these, is Eumesimus, a king of Pylos, and an ancestor of Nestor. During a pestilence, that desolated the earth, and crowded the banks of Acheron with shades newly dismissed from above, he requested of the gods that he might be permitted to redeem the lives of his people with his own: the gods granted his request; and have, here, rewarded it with felicity and honour, in comparison of which, all that royalty upon earth can bestow, is vain and unsubstantial, like a shadow or a dream.

«That old man, whom you see crowned with flowers, is Belus. He reigned in Egypt, and espoused Anchinoe, the daughter of the god Nilus, who fertilizes the earth with a flood that he pours over it from a secret source. He had two sons; Danaus, whose history you know: and Egyptus, from whom that mighty kingdom derives its name. Belus thought himself more enriched by the plenty which he diffused among his people, and the love that he acquired in return, than by all the levies he could have raised; if he had taxed them to their utmost ability.

These, my son, whom you believe to be dead; these only are the living: those are the dead who languish upon earth, the victims of disease and sorrow! the terms are inverted, and should be restored to their proper place. May the gods vouchsafe thee such virtue as this life shall reward; a life which nothing shall embitter or destroy! But haste, now, from this world, to which thou art yet unborn: it is time the search for thy father should be renewed. Alas, what scenes of blood shalt thou behold, before he is found! What glory awaits thee in the fields of Hesperia!

hacerlos con ellas buenos y felices, hizo que le juráran que no quebrantarian alguna, mientras él estubiese ausente. Despues de esto se partió de su patria; condenóse á destierro por sí mismo, y murió pobre en pais extraño, para obligarles con el juramento á mantener unas leyes tan provechosas, y á observarlas perpetuamente.

Aquel otro que ves es el Rey Onceno de Pilo, y uno de los ascendientes del prudente Nestor. En una peste que assolaba la tierra, y llenaba el Infierno de nuevas almas, rogó á los dioses que permitieran que aplacára el su enojo, dando satisfaccion con su muerte por tantos millares de hombres inocentes. Los dioses atendieron sus ruegos, y aquí le colocaron en los Elisios, en una condicion á la verdad real, de la qual las del mundo solo son vanas sombras.

Aquel viejo á quien ves con guirnalda de flores, es el famoso Belo que dominó á Egipto. Se desposó con Aquinoe, hija del dios Nilo, que oculta su desconocida fuente, y enriquece las tierras que riega con inundarlas. Tuvo en ella dos hijos: uno fue Danao, cuya historia bien sabes; y otro fué Egipto, que dió nombre á aquel reyno. Túvose por mas rico Belo, por la abundancia que mantenía en sus pueblos, y por el amor que le tenían los súbditos, que por todas las imposiciones, de que como Soberano les podria agravar.

Viven, hijo mio, todos estos, que teniais por muertos; y no hay verdadera muerte, sino aquella infelice vida que los hombres pasan sobre la tierra: solamente se han trocado los nombres. Plegue á los dioses concederte una bondad tal que te haga merecer una vida tan venturosa, cuya felicidad no puede tener fin, ni interrupcion. Pero se acortarán todas las detenciones, y es ya tiempo de irte á buscar á tu padre. Sin embargo ántes de encontrarle, ¡ Hay cuánta sangre verás que se derrama! ¡ Pero qué gloria te se reserva en los campos de Hesperia! Acuérdate de los documentos del

Remember the counsels of Mentor : let these be the guide of thy life : and thy name shall be great to the utmost limits of the earth , and the remotest period of time ! »

Such was the admonition of Arcesius ; and he immediately conducted Telemachus to the ivory gate that leads from the gloomy dominions of Pluto. Telemachus parted from him , with tears in his eyes ; but it was not possible to embrace him ; and leaving behind him the shades of everlasting night , he made haste back to the camp of the allies ; having joined the two young Cretans in his way , who had accompanied him to the mouth of the cavern , and despaired of his return.

END OF THE NINETEENTH BOOK.

sabio Mentor : con tal que tú los sigas , tu nombre será célebre en todos los pueblos y siglos :

Dixo. Y luego guió á Telémaco ácia el portal de marfil , por donde puede salirse del infierno. Telémato con las lágrimas en los ojos , le dexó , sin poderlo abrazar ; y saliendo de aquella obscura habitacion , se restituyó cuidadoso al campo de los aliados , despues de haber hallado en el camino los dos mancebos Cretenses que hasta cerca de la caberna le acompañaron ; y no esperaban mas verlo.

FIN DEL LIBRO DECIMO-NONO.