

TELEMACHUS.

BOOK XXIV.

ARGUMENT.

TELEMACHUS, during the voyage, prevails with Mentor to explain many difficulties in the art of government, particularly that of distinguishing the characters of men, so as to employ the good, and avoid being deceived by the bad; during this conversation a calm obliges them to put into a little island where Ulysses had just gone ashore: Telemachus sees and speaks to him without knowing who he is; but after having seen him embark, feels a secret uneasiness, of which he cannot imagine the cause; Mentor explains it, and comforts him, assuring him that he shall soon meet with his father again: he puts his patience and piety to another trial, by detaining him to sacrifice to Minerva; the goddess, who had been concealed under the figure of Mentor, resumes her own form, and is known and acknowledged by Telemachus; she gives him her last instructions, and disappears. Telemachus arrives in Ithaca, and finds his father at the house of his faithful servant Eumenes.

THE sails now swell with the breeze, and the shore seems to retreat: the pilot perceived, at a distance, the promontory of Leucate, which conceals its summit in the hoary mists, that are blown round it by the freezing whirlwind; and the Acroceraunian mountains, which still lift their presumptuous brow to heaven, though blasted so often by the bolts of Jove.

« I believe, » said Telemachus to Mentor, during the voyage, « that I now perfectly understand the maxims of government that you have given me. They appeared, at first, like the confused images of a dream; but, by degrees, they became clear and distinct: so all objects appear obscure and cloudy, at the first dawn of the morning; but, at length, they rise gradually, like a new creation out of chaos, as the light, increasing by insensible degrees, dissipates the mist

TELÉMACO.

LIBRO XXIV.

SUMARIO.

DURANTE su navegacion, Telémaco hace que Mentor le explique muchas dificultades tocantes al modo de gobernar con acierto á los pueblos, entre otros el de conocer á los hombres, para no emplear sino los buenos, y no ser engañado por los malos. Hacia el fin de sus conversacion, una calma les obliga á pararse en una isla á donde Ulises acababa de llegar. Allí le vé Telémaco, y le habla sin conocerle: pero, despues de haberle visto embarcar, siente una turbacion secreta, cuya causa no puede concebir. Mentor se la explica, le consuela, le asegura que se juntará luego con su padre, y prueba su piedad y paciencia deteniendo su salida para hacer un sacrificio á Minerva. En fin la diosa Minerva disfrazada baxo la figura de Mentor, vuelve á tomar su forma y se da á conocer. Da á Telémaco sus ultimas instrucciones, y desaparece. Despues Telémaco llega á Raca, donde halla á Ulises su padre en casa del fiel Eumeco.

YA se llenan las velas, levántanse con esto las áncoras para que el baxel huya de la tierra, y el experimentado piloto mira ya desde léjos los montes de Leucata, que tienen las cumbres cubiertas con una espesa niebla; y los montes Acroceraunos, que se levantan aun contra el cielo con su soberbia frente, despues que tantas veces les han castigado, como á escandalosos, los rayos.

En el discurso de esta navegacion Telémaco decia á Mentor: Ahora me parece que entiendo las maneras de gobernar, que me habeis explicado. Al principio me parecian como si fueran un sueño; pero poco á poco se me allanan para la inteligencia, y claramente se me representan, como por la mañana á los rayos primeros de la aurora parecen oscuros todos los objetos, y despues parece que salen como de un caos, quando la luz, que crece insensiblemente, volviendo

that surrounds them, defines their true figure, and tinges them with their proper hue. I am persuaded that the great secret of government is to distinguish the different characters of men, to select them for different purposes, and allot each to the employment which is most suited to his talents: but I am still to learn how characters are thus to be distinguished. »

« Mankind, » replied Mentor, « to be known, must be studied, and to be studied, they must frequently be seen and talked to. Kings ought to converse with their subjects, hear their sentiments, and consult them; they should also trust them with some small employment, and take an account how they discharge it, in order to judge whether they are capable of more important service. By what means, my dear Telemachus, did you acquire your knowledge in horses? was it not, by seeing them frequently, and conversing with persons of experience concerning their excellencies and defects? In the same manner, converse with the wise and good, who are grown old in the study of human nature, concerning the defects and excellencies of men: you will thus, insensibly, acquire a nice discernment of character, and know what may be expected from every man that falls under your observation. How have you been taught to distinguish the poet from the mere writer of verses, but by frequent reading, and conversation with persons who have a good taste for poetry? And how have you acquired judgment in music, but by the same application to the subject? How is it possible that men should be well governed, if they are not known; and how can the knowledge of men be acquired, but by living among them? But seeing them in public, where they talk of indifferent subjects, and say nothing even of them that has not been premeditated, is by no means living among them: they must be seen in private; their latent sentiments must be traced to the secret recesses of the heart; they must be viewed in every light; all their depths and shallows must be tried, and their principles of action ascertained. But to form a

á cada uno su natural color, los distingue entre sí. Persuádome del todo, que el punto esencial del gobierno consiste en discernir bien las diferentes habilidades, y las varias inclinaciones de las personas, para elegir las, y emplearlas conforme á sus talentos; mas faltame saber, de qué suerte se pueden conocer.

Importa, respondió Mentor, exáminar los hombres atentamente, para adquirir conocimiento de ellos: es menester verlos, y tener comercio con ellos. Los que gobiernan deben hablar con los súbditos, hacerles que hablen, y pedirles su parecer: experimentarlos en la administracion de algunos empleos pequeños, de los quales les tomen cuenta, para ver si son á propósito para ser empleados en los mayores. ¿Cómo habeis aprendido en Itaca, querido Telémaco mio, á entender de caballos? A fuerza de verlos, y observar sus defectos, y perfecciones, con la asistencia de hombres experimentados. De la misma manera debeis puntualmente hablar muchas veces de las buenas, y malas calidades de las personas, con otros hombres sabios, y virtuosos, que han hecho largo estudio de sus costumbres, y aprenderéis insensiblemente de qué modo se hicieron, y lo que de ellos se puede esperar. ¿Quién os ha enseñado á discernir los buenos y malos poetas? La frecuente lección, y las reflexiones hechas con personas que entendian de poesía. ¿Qué cosa os ha hecho adquirir una discrecion cuerda para juzgar de la música? Ha sido una aplicacion semejante á observar los cantores. ¿Ahora pues, cómo puede esperar un Príncipe gobernar bien á sus vasallos, quando ántes no los conoce? ¿Y de qué manera los podrá conocer, si nunca vive con ellos? No es vivir en su compañía el verlos á todos en público, donde habla cada uno solamente de cosas indiferentes, y discurre con arte. Se han de ver en particular sacar de lo íntimo del corazón todos los designios secretos, que en él oculta, exáminarlos parte por parte, y sondear sus maximas. Mas para juzgar bien de los hombres, es menester coménzar por saber de qué hechura deberian ser, y tener perfecto conoci-

right judgment of mankind, it is principally necessary to know what they ought to be : a clear and definite idea of real merit is absolutely necessary to distinguish those who have it, from those who have it not.

Men are continually talking of virtue and merit : but there are few, who know, precisely, what is meant by either : they are splendid terms, indeed ; but with respect to the greatest part of those who take a pride in perpetually repeating them, of uncertain signification. Justice reason, and virtue, must be resolved into some certain principles, before it can be determined who are just, reasonable, and virtuous : the maxims of a wise and good administration must be known, before those who adopt them can be distinguished from those who substitute false refinement and political cunning in their stead. To take the dimensions of different bodies, we must have a standard measure ; to judge of qualities and characters, we must have some fixed and invariable principles, to which they may be referred. We must know, precisely, what is the great purpose of human life ; and to what end the government of mankind should be directed : the sole end of all government is to render mankind virtuous and happy ; and with this great end, the notion that a prince is invested with the regal power and authority for his own sake, is wholly incompatible. This notion can only gratify the pride of a tyrant : a good king lives but for his people ; and sacrifices his own ease and pleasure to their advantage. He whose eye is not invariably fixed upon this great end, the public good, if in any instance he attains it, will attain it by chance ; he will float in the stream of time, like a ship in the ocean, without a pilot, the stars unmarked, and the shores unknown : in such a situation, is it possible to avoid shipwreck ?

« It frequently happens, that princes, not knowing in what virtue consists, know not what they ought to seek in mankind : they mistake virtue for austerity ; it offends them, by appearing to want complacency, and to affect independence : and touched at once with fear and disgust, they turn from it to flattery. From this moment, sincerity and virtue are to be found no

amiento del mérito, para distinguir los que le tienen de los que se hallan sin él.

Hablan sin cesar de virtud y mérito, y sin saber lo que es precisamente mérito y virtud. No son sino unos hermosos nombres, unos terminos vagos para la mayor parte de los hombres, que se vanaglorian de hablar de ellos á todas horas. Es menester tener algunos principios ciertos de justicia, de prudencia y virtud, para conocer quien es razonable, y virtuoso, y estar informado de las maximas de un recto y sabio gobierno, para discernir los hombres que las tienen, de los que con falsas sutilezas se apartan de ellas. En una palabra, así como para medir muchos cuerpos se requiere una fina medida, y determinada ; así igualmente para hacer juicio de las personas, se han de tener algunas reglas estables, á las quales se pueda reducir todo. Conviene saber precisamente á qué fin se ha enderezado la vida humana, y cuál es el que un Príncipe se debe proponer en el gobierno de sus vasallos. Este fin único y esencial, es no querer la autoridad, y graudeza para sí mismo ; lo qual no sirve sino de contentar una soberbia tiránica, y sacrificarse á los infinitos trabajos, que consigo lleva el gobernar los pueblos ; para hacerlos buenos, y felices. Quien procede de otra manera, camina á tientas, y acaso errará en toda su vida : semejante á una nave en alta mar, que no teniendo piloto, ni quien observe atentamente los astros, ó quien conozca las vecinas playas, no puede dexar de padecer naufragio.

Frecuentemente los Principes, no sabiendo en qué consiste la virtud verdadera, no saben qué es lo que han de buscar en los hombres. La verdadera virtud tiene para ellos no se qué aspereza, austeridad, é independencia, que los espanta, y por eso vuelven á la adulacion. En adelante ya no pueden hallar pureza, ni rectitud, desde luego corren tras de una vana fantasma de falsa

more; the prince is seduced by a phantom of false glory, which renders him unworthy of the true: he persuades himself, that there is no such thing as virtue upon the earth: for though the good can distinguish the wicked, the wicked cannot distinguish the good; and, what they cannot distinguish, they suppose not to exist: they know enough to render them suspicious; but not knowing more, they suspect all alike; they retire from the public eye, and immure themselves in the palace; they impute the most casual trifles to craft and design; they are a terror to mankind, and mankind is a terror to them, they love darkness, and disguise their characters, which, however, are perfectly known; the malignant curiosity of their subjects penetrates every veil, and investigates every secret: but he that is thus known by all, knows nobody; the selfinterested wretches that surround him, rejoice to perceive that he is inaccessible; and a prince that is inaccessible to men, is inaccessible to truth: those who avail themselves of his blindness, are busy to calumniate or to banish all who would open his eyes; he lives in a kind of savage and unsocial magnificence, always the dupe of that imposition which he at once dreads and deserves. He that converses only with a small number, almost necessarily adopts their passions and their prejudices, and from passions and prejudices the best are not free: he must also receive his knowledge by report; and, therefore, lie at the mercy of tale-bearers, a despicable and detestable race, who are nourished by the poison that destroys others; who make what is little great, and what is blameless criminal; who, rather than not impute evil, invent it; and who, to answer their own purposes, play upon the causeless suspicion and unworthy curiosity of a weak and jealous prince.

« Let the great object of your knowledge, therefore. O my dear Telemachus! be man. Examine him: hear one man's opinion of another; try them by degrees; trust implicitly to none; and profit of your experience when you shall have been deceived in your judgment, which sometimes will certainly happen; wicked men disguise themselves with too much art to be always gloria,

gloria, que los hace indignos de la verdadera, antes bien presto se acostumbran á creer, que en el mundo no la hay sino en apariencia; porque los buenos conocen á los malos; pero los malos no conocen á los buenos, y no pueden entender que los haya. Los Príncipes de esta hechura no saben sino desconfiar igualmente de todos: se ocultan, se cierran; son sospechosos, aun en las cosas mínimas; temen los hombres y se hacen temer de ellos, huyen de la luz, y no se atreven á parecer quales naturalmente son. Aunque no lo quieran, son conocidos á su despecho; porque la curiosidad maliciosa de los súbditos descubre, y adivina todas las cosas: pero al contrario ellos no saben conocer á ninguno. Las personas interesadas, que les estan siempre al rededor, gustan sumamente de verlos inaccesibles á todos los otros porque un Rey inaccessible á los hombres tambien lo es á la verdad: de infamar con injuriosas relaciones, y de alejar á todos aquellos, que les podrian abrir los ojos. Entre tanto los miserables pasan su vida en una grandeza rústica y feroz; y temiendo continuamente que quieran engañarles, son inevitablemente engañados, y son dignos de serlo. Quien no habla sino con pocos, se pone en necesidad de embéberse de todas sus pasiones, y todas sus impresiones, y dexa dominarse de malos relatores, gente baxa y maligna, que se alimenta con el veneno, que vicia aun las cosas inocentes, que agranda las pequeñas, que inventa males, ántes que dexar de hacer daño, y que se burla por interés propio de la desconfianza, é indigna curiosidad de un Príncipe débil, y sospechoso.

Conoced pues, ó querido Telémaco, conoced á los hombres: exáminadlos, haced que hablen unos de otros, probadlos poco á poco, sin entregaros á ninguno. Aprovechaos de vuestra propia experiencia, quando habreis salido engañado en los conceptos que formareis; pues sereis engañado algunas veces: los malos son demasiado profundos para no sorprehender

detected; form your opinion of others, therefore, with caution; and do not hastily determine, either that they are bad or good: for, in either case, a mistake may be dangerous: and thus, even from error, you will derive wisdom. When you find a man of virtue and abilities, do not use him only, but trust him: for such men love that others should appear sensible of their merit, and set a much higher value upon confidence and esteem, than pecuniary rewards. But do not endanger their virtue, by trusting them with absolute power; for many men, who have stood against common temptations, have fallen, when unlimited authority, and boundless wealth, have brought their virtue to a severe test. The prince who shall be so far favoured of the gods as to find two or three, whose wisdom and virtue render them worthy of his friendship, will, by their means, find others of the same character, to fill the inferior departments of state: and thus, by the few that he can trust, he will acquire the knowledge of others, whom his own eye could never reach.»

« But I have often heard, » said Telemachus, « that men of ability should be employed, even though virtue be wanting. » — « The service of such men, » replied Mentor, « is sometimes necessary. When a nation is in a state of tumult and disorder, authority is often found in the hands of wicked and designing men, who are possessed of important employments, from which they cannot immediately be removed; and have acquired the confidence of persons in power, who must not abruptly be opposed; nor must they be abruptly opposed themselves, lest they should throw all things into irremediable confusion: they must be employed for a time; but care must constantly be taken to lessen their importance by degrees; and, even while they are employed, they must not be trusted. He that trusts them with a secret, invests them with power which they will certainly abuse, and of which, from that moment, he will be the slave: by his secret, as with a chain, he will be led about at pleasure; and, however he may regret his bondage, he will find it impossible to be free. Let them nego-

á los buenos por su habilidad en disfrazarse. Aprended de este modo á no formar con precipitacion concepto bueno ó malo de nadie; es muy peligroso uno y otro: así os instruiran utilmente vuestros virtuosos pasados. Quando hubieréis encontrado en un hombre algun talento, y virtud, servios de él sin rezelo; porque las personas de honra quieren que se conozca su entereza, y tienen mayor satisfaccion con ser estimadas, y tenidas en aprecio del Príncipe, que de adquirirse muchos tesoros. Pero mirad bien no viciéis los hombres de semejante hechura, dándoles demasiada, y excesiva mano. Tal hubiera sido siempre virtuoso, que ya no lo es, porque le hizo su dueño sobrado autorizado, y demasiado rico. Qualquiera que tiene la buena fortuna de hallar en todo un Reyno dos, ó tres amigos de prudencia sólida, y firme bondad, halla bien presto, por medio de ellos, muchas otras personas que les semejan, para emplearlas en los oficios ménos elevados. De los buenos de quien se fia, aprende el Príncipe aquellas cosas, que no puede comprender por sí á solas.

Pero es menester, decia Telémaco, valerse de los malos, quando son dotados de algun talento, como tantas veces lo he oido decir. Muchas veces hay necesidad, respondió Mentor, de servirse de ellos. En una nacion, que esté desordenada, y descompuesta, se hallan frecuentemente hombres injustos, y fraudulentos en algun grado de autoridad. Administran estos ciertos cargos muy importantes, de que no pueden ser depuestos, y se han ganado la confianza de algunos poderosos, á quienes importa tener algun respeto: por eso es menester tambien atender á estos malvados; porque se han de temer, y pueden revolver el estado de arriba á baxo. Conviene servirse por algun tiempo de ellos; mas conviene tambien poco á poco inutilizarlos. Guardaos bien de no admitirlos á la verdadera, é intrinseca intimidad; porque pueden abusar de ella, y teneros obligado despues á condescender, á vuestro pesar, con todos sus antojos, por medio de vuestro secreto: lazo ántes mas difícil de romper, que qualquier cadena de acero. Valeos de ellos en algunos negocios de poca importancia, y que duran poco; tra-

tiate superficial affairs, and be treated with attention and kindness; let them be attached to their duty, even by their passions, for by their passions only they can be held; but let them never be admitted to secret and important deliberations. Some spring should be always ready to put them in motion, when it is fit they should act; but a king should never trust them with the key, either of his bosom, or his state. When the public commotion subsides, and government is regularly administered by men of approved integrity and wisdom, the wicked, whose services were forced upon their prince for a time, will insensibly become unnecessary and insignificant: but even then, they should be well treated; for to be ungrateful, even to the wicked, is to be like them: but in all kindness shewed to such characters, there should be a view to their amendment; some of their faults should be overlooked, as incident to human infirmity; but the king's authority should be gradually resumed, and those mischiefs prevented, which they would openly perpetrate if not restrained. It must, however, be confessed, that, after all, the necessity of using wicked men as instruments of doing good, is a misfortune; and though it is sometimes inevitable, it should be remedied as soon as possible. A wise prince, who has no wish but to establish order, and distribute justice, will soon find honest men of sufficient ability to effect his purposes; and be able to shake off the fraudulent and crafty, whose characters disgrace the best service they can perform.

« But it is not enough for a king to find good subjects: he must make them. » — « That, » said Telemachus, « must surely be an arduous task. » « Not at all, » replied Mentor: « the very search after virtue and abilities, will produce them; for rewards, well bestowed, will excite universal emulation. How many languish in idleness and obscurity, who would become distinguished, if the hope of fortune was to excite them to labour? and how many, despairing to rise by virtue, endeavour to surmount the distress of poverty by vice? If you distinguish genius and virtue by rewards and honours, your subjects will exceed in

tadlos bien, y obligadlos con sus mismas pasiones á seros siempre fieles, porque de otra manera no los podréis tener unidos con vos; pero no los comunicéis vuestras mas ocultas resoluciones: tened siempre algun modo secreto de hacerlos obrar á vuestro modo, y no les dexéis jamas en sus manos las llaves de vuestro pecho, ó de vuestros negocios. Quando se establece la quietud y el buen orden en un estado, y le reglan hombres dotados de prudencia, y entereza, de cuya virtud estais seguro; poco á poco los malos, de quienes estabais obligado á servirlos, se hacen del todo inútiles. No es menester entónces dexar de tratarlos bien, porque jamas es lícito ser ingrato aun con los malos; mas tratándolos bien, conviene procurar que se hagan buenos, y tolerar en ellos algunas flaquezas, que se perdonan á nuestra frágil naturaleza. Débense todavia embarazar los males que ellos hacen, si se les dexara obrar á su modo. Finalmente es gran mal, que hagan el bien los malos; y aunque frecuentemente es inevitable este mal, es menester con todo estar siempre atento para hacerlo una vez cesar. Un Príncipe prudente, que no querrá sino el buen orden, y justicia, llegará con el tiempo á no haber menester á los hombres malos, y engañosos, y hallará un número suficiente de personas buenas, que serán á propósito para manejar los cargos del gobierno.

Pero no basta hallar en una nacion buenos súbditos; es necesario hacer los nuevos. Imaginome, dixo Telémaco, que esto es un gran que hacer. No, no, no es verdad, replicó Mentor: la atencion que tenéis en buscar hombres cuerdos y virtuosos para elevarlos á las dignidades, mueve y anima á todos los que tienen talento y brio; antes cada uno se esfuerza todo lo posible. ¿ Quántos desfallecen de ociosos, sin crédito, y sin nombre que vendrian á ser hombres grandes, si fueran alentados para el trabajo con la emulacion, y esperanza de un éxito feliz? ¿ Quántos hay, á quienes la pobreza é impotencia de adquirir grados eminentes

both characters, by a voluntary and vigorous effort of their own : and how much farther may you carry that excellence, by gradually bringing forward the merit that is thus produced, and advancing those that appear capable of public and important service, from the lowest to the highest employments? You will exercise their various talents; and bring the extent of their understanding, and the sincerity of their virtue, to the test. Those who fill the great offices of state, will then have been brought up, under your own eye, in lower stations: you will have followed them, through life, step by step; and you will judge of them, not from their professions, nor from a single act, but the whole tenor of their conduct. »

While Mentor and Telemachus were engaged in this conversation, they perceived a Phæacian vessel, which had put into a little island wholly desolate, and surrounded by craggy precipices of an enormous height. It was, at this time, a dead calm, so that the zephyrs themselves seemed to hold their breath: the whole surface of the sea was bright and smooth as a mirror; the sails which clung to the mast, could no longer impel the vessel in its course; and the rowers, exhausted with labour, endeavoured to supply the deficiency of the gale in vain. It became, therefore; absolutely necessary to go on shore at this place, which was rather a rock of the sea, than an habitation for men; and, at another time, it could not have been approached without the utmost danger.

The Phæacians, who were waiting for a wind, were not less impatient of delay than the mariners of Salentum, who had the conduct of Telemachus and Mentor. As soon as Telemachus was on shore, he advanced over the crags, towards some of these people, who had landed before him; and inquired of the first man he met, whether he had seen Ulysses, the king of Ithaca, at the palace of Alcinoüs.

It happened, that the person to whom he addressed himself, was not a Phæacian; but was a stranger, whose country was unknown: he was of a majestic deportment, but appeared sorrowful and dejected,

tes, por medio de la virtud, estimulan á levantarse con las maldades á mejor fortuna? Pues si no diéris premios, ni honras, sino á las personas que tengan talento, y virtud, ¿ cuántos súbditos harán en esto estudio, y se enseñarán por sí mismos? ¿ Y cuántos amaestraréis vos mismo, haciéndoles subir de grado en grado, de los últimos cargos á los primeros? Exercitaréis sus talentos, conoceréis por la prueba de qué capacidad de entendimiento son dotados, y si tienen virtud verdadera ó fingida. Los que llegaren á las mas considerables dignidades, se habrán á vuestra vista educado: habréislos observado atentamente por todo el tiempo de vuestra vida, y formaréis juicio de ellos, no por sus palabras, sino por toda la serie de las acciones que hayan ellos obrado.

Hablando Mentor de esta suerte, viéron una nave Feacia, que habia aferrado á una isla desierta, é inculta, ceñida toda de espantosas rocas. Al mismo tiempo no se sintió ya mas soplar el viento, y pareció que aun dexaban de respirar los apacibles zéfiros: todo el mar se allanó, como un espejo: floxas las velas, no podian ya mover el baxel; y ya era inútil todo el esfuerzo de los fatigados remeros. Fué, pues, preciso enderezar á aquella isla, que mas era escollo, que isla á propósito para ser habitada de hombres. En otro tiempo de ménos calma no se hubieran podido arriamar allí sin correr gran peligro.

Los Feacios que esperaban el viento, no parecían ménos impacientes de continuar su navegacion, que los Salentinos. Adelantóse ácia ellos Telémaco en aquella escabrosa playa, y preguntó al primero que encontró, si en casa del Rey Alcinoüs habia visto á Ulises, Rey de Itaca.

Aquel, á quien acaso se habia vuelto Telémaco, no era de Feacia: era un desconocido extrangero, de aspecto magestuoso, pero afligido, y lleno de dolor: parecia estar anegado en algun profundo pensamiento,

When he was accosted, he was lost in thought, and seemed not to hear the question that was asked him; but soon recollecting himself, he replied, « You suppose that Ulysses has been seen in the island of the Phæacians, and you are not mistaken: he was received at the palace of Alcinoüs, as at the place where the gods are revered, and the duties of hospitality fulfilled: but he soon after left that country, where you will now seek him in vain. He set out, that he might once more salute his household gods in Ithaca, if the superior powers shall forget their anger, and vouchsafe the blessing. »

The stranger pronounced these words in a mournful voice, and immediately rushed into a wild ticket upon the top of a rock; where, fixing his eyes upon the sea, he seemed desirous of solitude, and impatient to depart.

Telemachus remarked him with great attention; and the more he gazed, the greater were his emotion and astonishment. « The answer of this stranger, » said he to Mentor, « is that of a man so absorbed in affliction, as scarce to take cognizance of external objects. The unfortunate have my pity, for I am myself unfortunate: and, for this man, I am particularly interested, without knowing why: he has not treated me with courtesy, he seemed to pay no attention to what I said, and he scarce vouchsafed me an answer; yet I cannot but wish that his misfortunes were at an end. »

« See then, » said Mentor with a smile, « what advantage is derived from the calamities of life; they humble the pride of greatness, and soften insensibility to compassion. Princes, who have been fatally flattered with perpetual prosperity, imagine themselves to be gods; if they have an idle wish to be gratified, they expect mountains to sink, and seas to vanish: they hold mankind as nothing, and would have all nature the mere instrument of their will; when they hear of misfortune, they scarce understand the term; with respect to them misfortune is a dream; and they know not the difference between good and

y apenas prestó oídos á la pregunta del jóven; pero al cabo le respondió: Atended para no engañaros oyendo mis palabras. Ulises ha sido acogido en casa del Rey de Feacia, como en un lugar donde hay temor de los dioses, y donde se exercita la hospitalidad con los hombres; pero ya no está allí, inútilmente le buscaréis en aquel lugar. El se partió de vuelta para su patria, si aplacados los dioses, le permitieren finalmente volver á ella.

Apenas el extranjero pronunció estas palabras, se ocultó presurosamente en un espeso bosque; que estaba sobre la cima de uno de aquellos despeñaderos, en donde melancólico se puso á mirar al mar, huyendo de los hombres que se le ponian delante, y mostrándose apresurado de no poderse partir.

Telmaco tenia los ojos fixos en él, y quanto mas lo miraba, tanto mas se sentia movido interiormente, y atónito. Este incógnito, le decia á Mentor, me ha respondido á fuer de hombre, que apenas atiende á las palabras de otro, y que todo está lleno de excesivo dolor. Desde que soy yo mismo desventurado, tengo compasion de los infelices, y mirando á este, siento ya que mi corazon entra á la parte de mi afliccion, sin saber el motivo: él me ha recibido de un modo muy descortés, y todavía no puedo hacer ménos que desear que tengan sus males buen fin.

Hé aquí, respondió sonriéndose Mentor, para qué sirven las desgracias; ellas hacen los Príncipes moderados, y piadosos en las penas de otros. Quando nunca han probado sino el veneno dulce de las prosperidades, se figuran ser dioses: quieren que se hagan las cosas aun imposibles para satisfacerles: no tienen de los hombres algun aprecio, y se burlan de toda la naturaleza. Quando sienten hablar de las desventuras que se padecen, no saben qué cosa son; ántes las tienen por meros sueños, porque jamas han visto la diferencia que hay en el bien y el mal. Las calamidades solas pueden introducir en ellos la compasion, y mu-

evil. Affliction only can teach them pity; and give them, for the adamant in their bosom, the heart of a man: when they are afflicted, they become sensible that they participate a common nature with others, to whom they should administer the comfort of which they feel the want. If a stranger has thus forcibly excited your pity, because, like you, he is a wanderer upon the coast, how much more compassion should you feel for the people of Ithaca, if, hereafter, you should see them suffer! yet the people of Ithaca, whom the gods will confide to your care, as a flock is confided to a shepherd; may, perhaps, become wretched by your ambition, your prodigality, or imprudence; for nations are never wretched but by the fault of kings, who, like their guardian gods, should watch over them for good.»

To this discourse of Mentor, Telemachus listened with grief and trouble; and at length, with some emotion, replied, «If these things are true, royalty is, of all conditions, the most wretched. A king is the slave of those whom he appears to command; his people are not subordinate to him, but he is subordinate to his people: all his powers and faculties are referred to them, as their object: he is the servant, not of the community only, but of every individual; he must supply all their wants, accommodate himself to all their weakness, correct their vices, teach them wisdom, and endow them with happiness. The authority with which he appears to be invested, is not his own; he is not at liberty to exert it, either for his glory, or his pleasure; it is indeed, the authority of the laws, to which he must himself be obedient, as an example to others: the laws must reign, and of their sovereignty he must be the defence; for them he must pass the night in vigils, and the day in labour: he is less at liberty and at rest, than any other in his dominions; for his own freedom and repose are sacrificed to the freedom and happiness of the public.»

«It is true,» replied Mentor, «that a king is invested with the character, only that he may be, to his people, what a shepherd is to his flock, or a father to his family: but can you imagine, my dear Tele-

darles el corazon de peña en corazon humano. Quando advierten ser hombres, conocen que conviene tambien tener cuenta con los demas, que se semejan con ellos mismos. Si un incognito tanto os mueve piedad, ¿Quánto mas os deberá enternecer vuestro pueblo de Itaca, quando algun dia lo vieréis padecer? Ese pueblo que los dioses hábrán encomendado á vuestra fé, como se encomienda al pastor un rebaño, será por ventura infeliz, por ocasion de vuestra soberbia, de vuestro fausto, y de vuestra imprudencia; porque no padecen mal alguno los subditos, sino por la culpa del Rey, que deberia poner en estorbarlo toda su atencion.

En tanto que así hablaba Mentor Telémaco se estaba hundido en su tristeza; mas respondióle al cabo: Si todas estas cosas son verdaderas, infelicima es la condicion de un Rey: él es esclavo de todos aquellos, de los quales parece que se hace obedecer, y no es hecho tanto para mandarlos, como para servirlos. Debe el Príncipe sacrificarse todo á sus vasallos; tiene la carga de proveer á todas sus urgencias: él es el hombre de todo el pueblo junto, y de cada uno en particular. Impórtale acomodarse á sus flaquezas, corregirlos qual padre, hacerlos felices y cuerdos. La autoridad, que muestra tener, no es suya, porque no puede haber cosa, ni por su gloria, ni por su propio gusto: la del Rey no es otra, que la autoridad de las leyes: y á esas está él obligado á obedecer, para dar á los subditos este exemplo. Por hablar propiamente, el Soberano no es sino el defensor de las leyes, para hacer que ellas reynen: es menester que sea vigilante, y se afane por mantenerlas, y él es el hombre ménos libre, y ménos descansado de todo el Reyno. Es un esclavo que sacrifica su tranquilidad y libertad á la felicidad y libertad del publico.

Es verdad, volvió á decir Mentor, que el Rey no es Rey, sino para tener cuidado de su propio pueblo, como debe un pastor guardar la grey, ó como un padre su familia; ¿Pero os parece, mi querido Telémaco,

machus, that a king, who is continually employed to make multitudes happy, can himself be wretched? He corrects the wicked by punishment, he encourages the good by rewards, he forms the world to virtue, a visible divinity, the vicegerent of heaven! Is it not sufficient glory, to secure the laws from violation? To affect being above their authority, is not to acquire glory, but to become the object of detestation and contempt. A king, if he is wicked, must indeed be miserable; for his passions, and his vanity, will keep him in perpetual tumult and solitude; but, if he is good, he will enjoy the purest and most sublime of all pleasures, in promoting the cause of virtue, and expecting and eternal recompence from the gods.»

Telemachus, whose mind was in great uneasiness and agitation, seemed, at this time, never to have comprehended these principles, though they had long been familiar to his mind, and he had often taught them to others: a splenetic humour, the frequent concomitant of secret infelicity, disposed him, contrary to his own sentiments, to reject the truths which Mentor had explained, with subtle cavils and pertinacious contradiction. Among other objections, he urged the ingratitude of mankind: «What,» says he, «shall life be devoted to obtain the love of those, who will, perhaps, hate you for the attempt; and to confer benefits upon wretches, who may probably use them to your destruction?»

«Ingratitude,» replied Mentor, «with great calmness, must be expected from mankind: but, though mankind are ungrateful, we should not be weary of doing good; we should serve them less for their own sakes than in obedience to the gods, who command it. The good that we do, is never lost! if men forget it, it is remembered and rewarded by the gods. Besides, if the multitude are ungrateful, there will always be virtuous men, by whom virtue will be regarded with reverence and love; and even the multitude, however inconstant and capricious, will, sooner or later, be just to merit.

But, if you would prevent the ingratitude of mankind, do not load them with such benefits as, in the

que es esta gran desgracia para él, poder ayudar á un tan crecido número de personas? El corrige con el castigo á los malos, con la reprehension anima á los buenos; y guiando de esta manera á todo el linage humano á la virtud, representa á los dioses en la tierra. ¿No gana por ventura harta gloria con hacer observar las leyes? La de hacerse superior á las leyes es una gloria falsa, la qual hace al Príncipe odioso y despreciable de todos. No puede ese dexar de ser infeliz quando es malo, porque no puede hallar sosiego alguno en sus pasiones, y en su propia soberbia; pero si él es bueno, ha de gustar el placer mas puro, y mas sólido en afanarse por la virtud, y en aguardar de los dioses un galardón, que dura toda la eternidad.

Telémaco, agitado interiormente por una secreta pena, parecia como que no habia entendido jamas estas maximas, aunque las conocia perfectamente, y el mismo las habia enseñado á los demas. Un humor melancólico y contrario á su verdadero modo de sentir le inspiraba cierto espíritu de contradicción y sutileza para rechazar las verdades que Mentor le explicaba. Oponia Telémaco á estas razones la ingratitud humana. ¿Para qué, decia, tanto discurrir en hacerse amar de los hombres, que por ventura nunca os amarán? ¿Y para qué ayudar á tantos malos, que se valdrán de vuestros beneficios para haceros daño?

Importa, respondió Mentor, no hacer caso de las ingratitudes, que usan los hombres, y beneficiarlos continuamente: conviene ayudarlos, mas por amor de los dioses, que así lo mandan, que por amor de ellos mismos. Jamas se pierde áquel bien que á otro se hace; y si de él se olvidan los hombres, se acordarán los dioses, y le darán su premio. A mas de esto, si es ingrato el pueblo, hay siempre sin embargo en él hombres rectos y sabios, que se sienten mover á amar vuestra virtud: antes el mismo pueblo, por mas instable que sea, no dexa de hacer una cierta especie de justicia á la virtud verdadera.

¿Pero quereis impedir el desagradecimiento de vuestros súbditos? No os empleeis solamente en hacerlos

common estimation, are of most value; do not endeavour to make them powerful and rich; do not make them the dread, or the envy of others, either by their prowess, or their pleasures. This glory, this abundance, these delights will corrupt them; they will become more wicked, and consequently more ungrateful. Instead, therefore, of offering them a fatal gift, a delicious poison, endeavour to improve their morals, to inspire them with justice, sincerity, the fear of the gods, humanity, fidelity, moderation, and disinterestedness: by implanting goodness, you will eradicate ingratitude; when you give virtue, you give a permanent and substantial good; and virtue will always attach those, who receive it, to the giver. Thus, by communicating real benefits, you will receive real benefit in return; and the very nature of your gift will make ingratitude impossible. Is it strange that men should be ungrateful to princes, who have trained them to nothing but injustice and ambition; and taught them only to be jealous, arrogant, perfidious, and cruel? A prince must expect, that his people will act towards him, as he has taught them to act towards others. If he labours to render them good both by his example and authority, he will reap the fruit of his labour from their virtue: or at least, in his own, and in the favour of the gods, he will find abundant for consolation his disappointment.»

As soon as Mentor had done speaking, Telemachus advanced hastily towards the Phæacians, whose vessel lay at anchor near the shore. He found among them an old man, of whom he enquired whence they came, whither they were going, and if he had not seen Ulysses.

«We are come,» said the old man, «from our own island, Corcyra, and we are going for merchandize to Epirus: Ulysses, as you have been told already, has been in our country, and has now left it.» «But who,» said Telemachus, «is he, that, while he waits for the departure of your vessel, seems to be absorbed in the contemplation of his own misfortunes, and retires from society to the most solitary parts of the island?» — «He,» said the old man, «is a

poderosos, ricos, formidables en la guerra, y felices con las delicias. Esta gloria y abundancia los vicia, y se harán todavía peores, y consiguientemente mas ingratos. Es hacerles un don funesto; es ofrecerles un veneno delicioso. Aplicaos, pues, á corregir sus costumbres, y persuadirles la justicia, sinceridad y temor de los dioses, que sean humanos, fieles, moderados, y sin el amor al interes. Haciéndolos buenos, los obligaréis á no seros ingratos, y los pondréis en la posesion del verdadero bien, que es la virtud; y quando esta virtud sea firme y maciza, los hará siempre afectos á quien se la haya enseñado. Asi, dandoles los verdaderos bienes, lograreis el propio, y no tendreis que temer su ingratitud. ¿Es acaso cosa de admirarse, que los vasallos tratan con ingratitud á aquellos Soberanos, que no los han movido jamas, sino á la injusticia, á la ambicion, á los zelos contra los pueblos sus confinantes, á la inhumanidad, á la altivez, y á la mala fé? No puede el Príncipe esperar que ellos hagan, sino lo que han aprendido de él mismo á obrar; donde al contrario, si con sus exemplos, y con su autoridad los procura hacer buenos, hallará en su virtud el fruto de su trabajo, ó hallará por lo ménos en su misma virtud y en el amor de los dioses, gran motivo para el consuelo.

Apenas acabó este dicurso, quando Telémaco se adelantó apresuradamente hacia los Feacos del navio que estaba parado en la orilla. Se dirigió á un anciano de entre ellos, para preguntarle de donde venian, á donde iban, y si no habian visto á Ulises. El anciano respondió:

Nosotros venimos de nuestra isla, que es la de los Feacos, y vamos á comerciar hacia el Epiro, Ulises, como ya os han dicho, ha pasado por nuestra patria, pero salió de ella. ¿Quien es, añadió luego Telémaco, aquel hombre tan triste que busca los lugares mas desiertos esperando que salga vuestro navio? Es, respondió un anciano, un extranjero á quien no conocemos: pero dicen que se llama Cleomenes; que nació en Frigia; que un oraculo habia declarado á su madre,