

WE had a Rabbinical Divine in *England*, who was Chaplain to the Earl of *Essex* in Queen *Elizabeth's* Time, that had an admirable Head for Secrets of this Nature. Upon his taking the Doctor of Divinity's Degree, he preached before the University of *Cambridge*, upon the *First* Verse of the *First* Chapter of the *First* Book of *Chronicles*, in which, says he, you have the three following Words,

Adam, Sheth, Enosh.

He divided this short Text into many Parts, and by discovering several Mysteries in each Word, made a most learned and elaborate Discourse. The Name of this profound Preacher was Doctor *Alabaster*, of whom the Reader may find a more particular Account in Doctor *Fuller's* Book of *English Worthies*. This Instance will, I hope, convince my Readers that there may be a great deal of fine Writing in the Capital Letters which bring up the Rear of my Paper, and give them some Satisfaction in that Particular. But as for the full Explication of these Matters, I must refer them to Time, which discovers all Things. C



N^o 222. *Wednesday, November 14.*

*Cur alter fratrum cessare, & ludere, &ungi,
Præferat Herodis palmetis pinguius* ———— Hor.

Mr. SPECTATOR,

THERE is one thing I have often look'd for in your Papers, and have as often wondered to find my self disappointed; the rather, because I think it a Subject every way agreeable to your Design, and by being left unattempted by others, seems reserved as a proper Employment for you; I mean a Disquisition, from whence it proceeds, that Men of the brightest Parts, and most comprehensive Genius, completely furnished with Talents for any Province in human Affairs; such as by their wise Lessons of Oeconomy to others have made it evident, that they have the justest Notions of Life, and of true Sense in the Conduct of it ———— ;
from

' from what unhappy contradictory Cause it proceeds,
 ' that Persons thus finished by Nature and by Art, should
 ' so often fail in the Management of that which they so
 ' well understand, and want the Address to make a right
 ' Application of their own Rules. This is certainly a pro-
 ' digious Inconsistency in Behaviour, and makes much
 ' such a Figure in Morals as a monstrous Birth in Na-
 ' turals, with this Difference only, which greatly ag-
 ' gravates the Wonder, that it happens much more fre-
 ' quently; and what a Blemish does it cast upon Wit and
 ' Learning in the general Account of the World? And
 ' in how disadvantageous a Light does it expose them
 ' to the busy Class of Mankind, that there should be
 ' so many Instances of Persons who have so conducted
 ' their Lives in spite of these transcendent Advantages,
 ' as neither to be happy in themselves, nor useful to their
 ' Friends; when every Body sees it was intirely in their
 ' own Power to be eminent in both these Characters? For
 ' my part, I think there is no Reflexion more astonishing,
 ' than to consider one of these Gentlemen spending a fair
 ' Fortune, running in every Body's Debt without the
 ' least Apprehension of a future Reckoning, and at last
 ' leaving not only his own Children, but possibly those of
 ' other People, by his Means, in starving Circumstances;
 ' while a Fellow whom one would scarce suspect to have
 ' a human Soul, shall perhaps raise a vast Estate out of
 ' Nothing, and be the Founder of a Family capable of
 ' being very considerable in their Country, and doing
 ' many illustrious Services to it. That this Observation
 ' is just, Experience has put beyond all Dispute. But
 ' though the Fact be so evident and glaring, yet the
 ' Causes of it are still in the Dark; which makes me
 ' persuade my self, that it would be no unacceptable Piece
 ' of Entertainment to the Town, to enquire into the hidden
 ' Sources of so unaccountable an Evil.

I am, SIR,

Your most humble Servant.

WHAT this Correspondent wonders at, has been Mat-
 ter of Admiration ever since there was any such thing as
 human

human Life. *Horace* reflects upon this Inconsistency very agreeably in the Character of *Tigellius*, whom he makes a mighty Pretender to Oeconomy, and tells you, you might one Day hear him speak the most philosophick Things imaginable concerning being contented with a little, and his Contempt of every thing but mere Necessaries, and in half a Week after spend a thousand Pound. When he says this of him with relation to Expence, he describes him as unequal to himself in every other Circumstance of Life. And indeed, if we consider lavish Men carefully, we shall find it always proceeds from a certain Incapacity of possessing themselves, and finding Enjoyment in their own Minds. Mr. *Dryden* has expressed this very excellently in the Character of *Zimri*.

*A Man so various, that he seem'd to be
Not one, but all Mankind's Epitome.
Stiff in Opinion, always in the Wrong,
Was every Thing by Starts, and Nothing long;
But in the Course of one revolving Moon,
Was Chymist, Fidler, Statesman, and Buffoon.
Then for all Women, Painting Rhiming, Drinking,
Besides ten thousand Freaks that died in thinking.
Blest Madman, who could every Hour employ,
In something new to wish or to enjoy!
In squandering Wealth was his peculiar Art,
Nothing went unrewarded but Desert.*

THIS loose State of the Soul hurries the Extravagant from one Pursuit to another; and the Reason that his Expences are greater than another's, is, that his Wants are also more numerous. But what makes so many go on in this Way to their Lives End, is, that they certainly do not know how contemptible they are in the Eyes of the rest of Mankind, or rather, that indeed they are not so contemptible as they deserve. *Tully* says, it is the greatest of Wickedness to lessen your paternal Estate. And if a Man would thoroughly consider how much worse than Banishment it must be to his Child, to ride by the Estate which should have been his, had it not been for his Father's Injustice to him, he would be smitten with the Reflexion more deeply than can be understood by any but one who