

*There they their fill of Love, and Love's disport
Took largely, of their mutual Guilt the Seal,
The Solace of their Sin, till dewy Sleep
Oppress'd them* —————

AS no Poet seems ever to have studied *Homer* more, or to have more resembled him in the Greatness of Genius than *Milton*, I think I should have given but a very imperfect Account of his Beauties, if I had not observed the most remarkable Passages which look like Parallels in these two great Authors. I might, in the course of these Criticisms, have taken notice of many particular Lines and Expressions which are translated from the *Greek* Poet; but as I thought this would have appeared too minute and over-curious, have purposely omitted them. The greater Incidents, however, are not only set off by being shewn in the same Light with several of the same nature in *Homer*, but by that means may be also guarded against the Cavils of the Tasteless or Ignorant.



N^o 352. Monday, April 14.

— *Si ad honestatem nati sumus, ea aut sola expetenda est, aut certe omni pondere gravior est habenda quam reliqua omnia.*
Tull.

WILL HONEYCOMB was complaining to me yesterday, that the Conversation of the Town is so altered of late Years, that a fine Gentleman is at a loss for matter to start Discourse, as well as unable to fall in with the Talk he generally meets with. **WILL** takes notice, that there is now an Evil under the Sun which he supposes to be entirely new, because not mentioned by any Satyrift or Moralift in any Age: Men, said he, grow Knaves sooner than they ever did since the Creation of the World before. If you read the Tragedies of the last Age, you find the artful Men, and Persons of Intrigue, are advanced very far in Years, and beyond the Pleasures and

and Sallies of Youth; but now WILL observes that the Young have taken in the Vices of the Aged, and you shall have a Man of Five and Twenty crafty, false, and intriguing, not ashamed to over-reach, cozen and beguile. My Friend adds, that till about the latter end of King Charles's Reign, there was not a Rascal of any Eminence under Forty: In the Places of Resort for Conversation, you now hear nothing but what relates to the improving Mens Fortunes without regard to the Methods toward it. This is so fashionable, that young Men form themselves upon a certain Neglect of every thing that is candid, simple, and worthy of true Esteem; and affect being yet worse than they are, by acknowledging in their general turn of Mind and Discourse that they have not any remaining Value for true Honour and Honesty; preferring the Capacity of being artful to gain their Ends, to the Merit of despoising those Ends when they come in competition with their Honesty. All this is due to the very silly Pride that generally prevails, of being valued for the Ability of carrying their point; in a word, from the Opinion that shallow and unexperienced People entertain of the short-liv'd Force of Cunning. But I shall, before I enter upon the various Faces which Folly cover'd with Artifice puts on to impose upon the Unthinking, produce a great Authority for asserting, that nothing but Truth and Ingenuity has any lasting good Effect, even upon a Man's Fortune and Interest.

‘ TRUTH and Reality have all the Advantages of
 ‘ Appearance and many more. If the Shew of any thing
 ‘ be good for any thing, I am sure Sincerity is better: For
 ‘ why does any Man dissemble, or seem to be that which
 ‘ he is not, but because he thinks it good to have such a
 ‘ Quality as he pretends to? for to counterfeit and dissem-
 ‘ ble, is to put on the Appearance of some real Excellency.
 ‘ Now the best way in the World for a Man to seem to
 ‘ be any thing, is really to be what he would seem to be.
 ‘ Besides that it is many times as troublesome to make
 ‘ good the Pretence of a good Quality, as to have it; and
 ‘ if a Man have it not, it is ten to one but he is discover'd
 ‘ to want it, and then all his Pains and Labour to seem to
 ‘ have it is lost. There is something unnatural in Paint-
 ‘ ing,

ing, which a skilful Eye will easily discern from native Beauty and Complexion.

IT is hard to personate and act a Part long; for where Truth is not at the bottom, Nature will always be endeavouring to return, and will peep out and betray her self one time or other. Therefore if any Man think it convenient to seem good, let him be so indeed, and then his Goodness will appear to every body's Satisfaction; so that upon all accounts Sincerity is true Wisdom. Particularly as to the Affairs of this World, Integrity hath many Advantages over all the fine and artificial ways of Dissimulation and Deceit; it is much the plainer and easier, much the safer and more secure way of dealing in the World; it has less of Trouble and Difficulty, of Entanglement and Perplexity, of Danger and Hazard in it; it is the shortest and nearest way to our End, carrying us thither in a straight line, and will hold out and last longest. The Arts of Deceit and Cunning do continually grow weaker and less effectual and serviceable to them that use them; whereas Integrity gains Strength by use, and the more and longer any Man practiseth it, the greater Service it does him, by confirming his Reputation and encouraging those with whom he hath to do, to repose the greatest Trust and Confidence in him, which is an unspeakable Advantage in the Business and Affairs of Life.

TRUTH is always consistent with it self, and needs nothing to help it out; it is always near at hand, and fits upon our Lips, and is ready to drop out before we are aware; whereas a Lye is troublesome, and sets a Man's Invention upon the rack, and one Trick needs a great many more to make it good. It is like building upon a false Foundation, which continually stands in need of Props to shoar it up, and proves at last more chargeable, than to have raised a substantial Building at first upon a true and solid Foundation; for Sincerity is firm and substantial, and there is nothing hollow and unsound in it, and because it is plain and open, fears no Discovery; of which the Crafty Man is always in danger, and when he thinks he walks in the dark, all his Pretences are so transparent that he that runs may read them; he is the last Man that finds himself to be found out, and whilst

he

‘ he takes it for granted that he makes Fools of others,
 ‘ he renders himself ridiculous.

‘ *ADD* to all this, that Sincerity is the most compendi-
 ‘ ous Wisdom, and an excellent Instrument for the speedy
 ‘ dispatch of Business; it creates Confidence in those we
 ‘ have to deal with, saves the Labour of many Enquiries,
 ‘ and brings things to an issue in few Words: It is like
 ‘ travelling in a plain beaten Road, which commonly
 ‘ brings a Man sooner to his Journey’s End than By-ways,
 ‘ in which Men often lose themselves. In a word, whatso-
 ‘ ever Conveniencies may be thought to be in Falshood and
 ‘ Dissimulation, it is soon over; but the Inconvenience of
 ‘ it is perpetual, because it brings a Man under an everlast-
 ‘ ing Jealousy and Suspicion, so that he is not believed
 ‘ when he speaks Truth, nor trusted perhaps when he
 ‘ means honestly. When a Man has once forfeited the Re-
 ‘ putation of his Integrity, he is set fast, and nothing will
 ‘ then serve his turn, neither Truth nor Falshood.

‘ *AND* I have often thought, that God hath in his
 ‘ great Wisdom hid from Men of false and dishonest Minds
 ‘ the wonderful Advantages of Truth and Integrity to the
 ‘ Prosperity even of our worldly Affairs; these Men are
 ‘ so blinded by their Covetousness and Ambition, that they
 ‘ cannot look beyond a present Advantage, nor forbear
 ‘ to seize upon it, tho’ by ways never so indirect; they
 ‘ cannot see so far as to the remote Consequences of a sted-
 ‘ dy Integrity, and the vast Benefit and Advantages which
 ‘ it will bring a Man at last. Were but this sort of Men
 ‘ wise and clear-sighted enough to discern this, they would
 ‘ be honest out of very Knavery, not out of any Love to
 ‘ Honesty and Virtue, but with a crafty Design to promote
 ‘ and advance more effectually their own Interests; and
 ‘ therefore the Justice of the Divine Providence hath had
 ‘ this truest Point of Wisdom from their Eyes, that bad
 ‘ Men might not be upon equal Terms with the Just and
 ‘ Upright, and serve their own wicked Designs by honest
 ‘ and lawful Means.

‘ *INDEED*, if a Man were only to deal in the World
 ‘ for a Day, and should never have occasion to converse
 ‘ more with Mankind, never more need their good Opi-
 ‘ nion or good Word, it were then no great Matter (speak-
 ‘ ing as to the Concernments of this World) if a Man
 ‘ spent