

See thy bright Altars throng'd with prostrate Kings,

C. 60. v. 6. *And heap'd with Products of Sabæan Springs!
For thee Idume's spicy Forests blow,
And seeds of Gold in Ophir's Mountains glow.
See Heav'n its sparkling Portals wide display,
And break upon thee in a Flood of Day!*

Cap. 60. *No more the rising Sun shall gild the Morn,
v. 19, 20. Nor Ew'ning Cynthia fill her silver Horn,
But lost, dissolv'd in thy superior Rays,
One Tide of Glory, one unclouded Blaze
O'erflow thy Courts: The LIGHT HIM-
SELF shall shine*

Reveal'd, and God's eternal Day be thine!

C. 51. v. 6. *The Seas shall waste, the Skies in Smoke decay,
and C. 54. Rocks fall to Dust, and Mountains melt away;
v. 10. But fix'd His Word, His saving Pow'r remains,
Thy Realm for ever lasts, thy own Messiah
reigns.* T



N^o 379. Thursday, May 15.

Scire tuum nihil est nisi te scire hoc sciat alter. Perf.

I Have often wondered at that ill-natur'd Position which has been sometimes maintained in the Schools, and is compris'd in an old Latin Verse, namely, that *A Man's Knowledge is worth nothing, if he communicates what he knows to any one besides.* There is certainly no more sensible Pleasure to a good-natured Man, than if he can by any means gratify or inform the Mind of another. I might add, that this Virtue naturally carries its own Reward along with it, since it is almost impossible it should be exercis'd without the Improvement of the Person who practises it. The reading of Books, and the daily Occurrences of Life, are continually furnishing us with Matter for Thought and Reflexion. It is extremely natural for us to desire to see such our Thoughts put into the Dress
of

of Words, without which indeed we can scarce have a clear and distinct Idea of them our selves : When they are thus clothed in Expressions, nothing so truly shews us whether they are just or false, as those Effects which they produce in the Minds of others.

I am apt to flatter my self, that in the Course of these my Speculations, I have treated of several Subjects, and laid down many such Rules for the Conduct of a Man's Life, which my Readers were either wholly ignorant of before, or which at least those few who were acquainted with them, looked upon as so many Secrets they have found out for the Conduct of themselves, but were resolved never to have made publick.

I am the more confirmed in this Opinion from my having received several Letters, wherein I am censur'd for having prostituted Learning to the Embraces of the Vulgar, and made her, as one of my Correspondents phrases it, a common Strumpet : I am charged by another with laying open the *Arcana*, or Secrets of Prudence, to the Eyes of every Reader.

THE narrow Spirit which appears in the Letters of these my Correspondents is the less surprising, as it has shewn it self in all Ages : There is still extant an Epistle written by *Alexander* the Great to his Tutor *Aristotle*, upon that Philosopher's publishing some part of his Writings ; in which the Prince complains of his having made known to all the World, those Secrets in Learning which he had before communicated to him in private Lectures ; concluding, *That he had rather excel the rest of Mankind in Knowledge than in Power.*

LUIS Á de Padilla, a Lady of great Learning, and Countess of *Aranda*, was in like manner angry with the famous *Gratian*, upon his publishing his Treatise of the *Discreto* ; wherein she fancied that he had laid open those Maxims to common Readers, which ought only to have been reserved for the Knowledge of the Great.

THESE Objections are thought by many of so much weight, that they often defend the above-mentioned Authors, by affirming they have affected such an Obscurity in their Stile and Manner of Writing, that tho' every one may read their Works, there will be but very few who can comprehend their Meaning.

P E R S I U S,

PERSIUS, the *Latin* Satyrift, affected Obscurity for another Reason; with which however Mr. *Cowley* is so offended, that writing to one of his Friends, You, says he, tell me, that you do not know whether *Persius* be a good Poet or no, because you cannot understand him; for which very Reason I affirm that he is not so.

HOWEVER, this Art of *writing unintelligibly* has been very much improved, and follow'd by several of the Moderns, who observing the general Inclination of Mankind to dive into a Secret, and the Reputation many have acquired by concealing their Meaning under obscure Terms and Phrases, resolve, that they may be still more abtuse, to write without any Meaning at all. This Art, as it is at present practis'd by many eminent Authors, consists in throwing so many Words at a venture into different Periods, and leaving the curious Reader to find out the Meaning of them.

THE *Egyptians*, who made use of Hieroglyphicks to signify several things, expressed a Man who confined his Knowledge and Discoveries altogether within himself, by the Figure of a Dark-Lantern closed on all sides, which, tho' it was illuminated within, afforded no manner of Light or Advantage to such as stood by it. For my own part, as I shall from time to time communicate to the Publick whatever Discoveries I happen to make, I should much rather be compared to an ordinary Lamp, which consumes and wastes it self for the benefit of every Passenger.

I shall conclude this Paper with the Story of *Roscrucius's* Sepulchre. I suppose I need not inform my Readers that this Man was the Author of the *Roscrucian* Sect, and that his Disciples still pretend to new Discoveries, which they are never to communicate to the rest of Mankind.

A certain Person having occasion to dig somewhat deep in the Ground where this Philosopher lay interr'd, met with a small Door having a Wall on each side of it. His Curiosity, and the Hopes of finding some hidden Treasure, soon prompted him to force open the Door. He was immediately surpris'd by a sudden Blaze of Light, and discover'd a very fair Vault: At the upper end of it was a Statue of a Man in Armour sitting by a Table, and
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