

tions among mankind. Look not up with envy to those above thee! Sounding titles, stately buildings, fine gardens, gilded chariots, rich equipages, what are they? They dazzle every one but the possessor: to him that is accustomed to them they are cheap and regardless things; they supply him not with brighter images, or more sublime satisfactions, than the plain man may have, whose small estate will just enable him to support the charge of a simple unencumbered life. He enters heedless into his rooms of state, as you or I do under our poor sheds. The noble paintings and costly furniture are lost on him; he sees them not; as how can it be otherwise, when by custom a fabric infinitely more grand and finished, that of the universe, stands unobserved by the inhabitants, and the everlasting lamps of heaven are lighted up in vain, for any notice that mortals take of them? Thanks to indulgent nature, which not only placed her children originally upon a level, but still, by the strength of this principle, in a great measure preserves it, in spite of all the care of man to introduce artificial distinctions.

‘To add no more—is not this fondness for novelty, which makes us out of conceit with all we already have, a convincing proof of a future state? Either man was made in vain, or this is not the only world he was made for: for there cannot be a greater instance of vanity than that to which man is liable, to be deluded from the cradle to the grave with fleeting shadows of happiness. His pleasures, and those not considerable neither, die in the possession, and fresh enjoyments do not rise fast enough to fill up half his life with satisfaction. When I see persons sick of themselves any longer than they are called away by something that is of force to chain down the present thought; when I see them hurry from country to town, and then from the town back again into the country, continually shifting postures, and placing life in all the different lights they can think of; “Surely,” say I to myself, “life is vain, and the man beyond expression stupid, or prejudiced, who from the vanity of life cannot gather that he is designed for immortality.”’

No. 627.] *Wednesday, December 1, 1714.*

*Tantum inter densas umbrosa cacumina fagos  
Assidue veniebat; ibi hec incondita solus  
Montibus et sylvis studio jactabat inani.*

*Virg. Ecl. ii. 3.*

He, underneath the beaten shade, alone,  
Thus to the woods and mountains made his moan.  
*Dryden.*

THE following account, which came to my hands some time ago, may be no disagreeable entertainment to such of my readers as have tender hearts, and nothing to do.

‘MR. SPECTATOR,—A friend of mine died of a fever last week, which he caught

by walking too late in a dewy evening amongst his reapers. I must inform you that his greatest pleasure was in husbandry and gardening. He had some humours which seemed inconsistent with that good sense he was otherwise master of. His uneasiness in the company of women was very remarkable in a man of such perfect good-breeding; and his avoiding one particular walk in his garden, where he had used to pass the greatest part of his time, raised abundance of idle conjectures in the village where he lived. Upon looking over his papers we found out the reason, which he never intimated to his nearest friends. He was, it seems, a passionate lover in his youth, of which a large parcel of letters he left behind him are a witness. I send you a copy of the last he ever wrote upon that subject, by which you will find that he concealed the true name of his mistress under that of Zelinda.

“A long month’s absence would be insupportable to me, if the business I am employed in were not for the service of my Zelinda, and of such a nature as to place her every moment in my mind. I have furnished the house exactly according to your fancy, or, if you please, my own; for I have long since learned to like nothing but what you do. The apartment designed for your use is so exact a copy of that which you live in, that I often think myself in your house when I step into it, but sigh when I find it without its proper inhabitant. You will have the most delicious prospect from your closet window that England affords: I am sure I should think it so, if the landscape that shows such variety did not at the same time suggest to me the greatness of the space that lies between us.

“The gardens are laid out very beautifully; I have dressed up every hedge in woodbines, sprinkled bowers and arbours in every corner, and made a little paradise around me: yet I am still like the first man in his solitude, but half blessed without a partner in my happiness. I have directed one walk to be made for two persons, where I promise ten thousand satisfactions to myself in your conversation. I already take my evening’s turn in it, and have worn a path upon the edge of this little alley, while I soothed myself with the thought of your walking by my side. I have held many imaginary discourses with you in this retirement; and when I have been weary, have sat down with you in the midst of a row of jessamines. The many expressions of joy and rapture I use in these silent conversations have made me, for some time, the talk of the parish; but a neighbouring young fellow, who makes love to the farmer’s daughter, hath found me out, and made my case known to the whole neighbourhood.

“In planting of the fruit trees, I have not forgot the peach you are so fond of. I have made a walk of elms along the river



side, and intend to sow all the place about with cowslips, which I hope you will like as well as that I have heard you talk of by your father's house in the country.

"Oh! Zelinda, what a scheme of delight have I drawn up in my imagination! What day-dreams do I indulge myself in! When will the six weeks be at an end, that lie between me and my promised happiness!

"How could you break off so abruptly in your last, and tell me you must go and dress for the play? If you loved as I do, you would find no more company in a crowd than I have in my solitude. I am, &c."

'On the back of this letter is written, in the hand of the deceased, the following piece of history:

"Mem. Having waited a whole week for an answer to this letter, I hurried to town, where I found the perfidious creature married to my rival. I will bear it as becomes a man, and endeavour to find out happiness for myself in that retirement which I had prepared in vain for a false, ungrateful woman." I am, &c.'

No. 628.] *Friday, December 3, 1714.*

*Labitur et labetur in omne volubilis ævum.*

*Hor. Ep. ii. Lib. 1. 43.*

It rolls, and rolls, and will for ever roll.

'MR. SPECTATOR,—There are none of your speculations which please me more than those upon infinitude and eternity. You have already considered that part of eternity which is past, and I wish you would give us your thoughts upon that which is to come.

'Your readers will perhaps receive greater pleasure from this view of eternity than the former, since we have every one of us a concern in that which is to come: whereas a speculation on that which is past is rather curious than useful.

'Besides, we can easily conceive it possible for successive duration never to have an end; though, as you have justly observed, that eternity which never had a beginning is altogether incomprehensible; that is, we can conceive an eternal duration which may be, though we cannot an eternal duration which hath been; or, if I may use the philosophical terms, we may apprehend a potential though not an actual eternity.

'This notion of a future eternity, which is natural to the mind of man, is an answerable argument that he is a being designed for it; especially if we consider that he is capable of being virtuous or vicious here; that he hath faculties improvable to all eternity; and, by a proper or wrong employment of them, may be happy or miserable throughout that infinite duration. Our idea indeed of this eternity is not of an adequate or fixed nature, but is perpetually growing and enlarging itself toward the object, which is too big for human comprehen-

sion. As we are now in the beginning of existence, so shall we always appear to ourselves as if we were for ever entering upon it. After a million or two of centuries, some considerable things, already past, may slip out of our memory, which if it be not strengthened in a wonderful manner, may possibly forget that ever there was a sun or planets; and yet, notwithstanding the long race we shall then have run, we shall still imagine ourselves just starting from the goal, and find no proportion between that space which we know had a beginning, and what we are sure will never have an end.

'But I shall leave this subject to your management, and question not but you will throw it into such lights as shall at once improve and entertain your reader.

'I have, enclosed, sent you a translation\* of the speech of Cato on this occasion, which hath accidentally fallen into my hands, and which, for conciseness, purity, and elegance of phrase, cannot be sufficiently admired.

#### ACT V. SCEN. I.

CATO solus, &c.

'Sic, sic se habere rem necesse prorps est,  
Ratione vincis, do lubens manos, Plato.  
Quid enim dedisset, quæ dedit frustra nihil,  
Æternitatis insitam cupidinem  
Natura? Quorsum hæc dulcis expectatio;  
Viteque non explenda melioris sitis?  
Quid vult sibi aliud iste redeundi in nihil  
Horror, sub iniis quemque agens præcordiis?  
Cur territa in se refugit anima, cur tremat  
Attonita, quoties, morte ne pereat, timet?  
Particula nempe est cuique nascenti indita  
Divinior; quæ corpus incolens agit;  
Hominique succinit, tua est æternitas.  
Æternitas! O lubricum nimis aspic,  
Mixtumque dulci gaudium formidine!

'Quæ demigrabitur alia hinc in corpora?  
Quæ terra mox incognita? Quis orbis novus  
Manet incolendus? Quanta erit mutatio?  
Hæc intuitu spatia mihi quæquæ patent  
Immensa: sed caliginosa nox premit;  
Nec luce clara vult videri singula.  
Figendus hic pes: certa sunt hæc hæctenus:  
Si quod gubernet nomen humanum genus,  
(At, quod gubernet, esse clamant omnia)  
Virtute non gaudere certe non potest;  
Nec esse non beata, quæ gaudet, potest.  
Sed qua beata sede? Quoque in tempore?  
Hæc quanta terra, tota est Cæsaris.  
Quid dubius hæret animus usque adeo? Brevis  
Hic nodum hic omnem expediet. Arma en induor.

[Enst manum admoventes.]

In utramque partem facta; quæque vim inferant,  
Et quæ propulset! Dextera intentat necem;  
Vitam sinistra: vulnus hæc dabit manus;  
Altera medelam vulneris: hic ad exitum  
Deducet, ictu simplici; hæc vetant mori.  
Secura ridet anima mucronis minas,  
Ensesque strictos, interire nescia.  
Extinguet etras sidera diurno nox:  
Ætate languens ipse sol obscurus  
Emitte orbi consenscenti jubar:  
Natura et ipsa sentiet quondam vices  
Ætatis; annis ipsa deficit gravis:  
At tibi juvenus, at tibi immortalitas:  
Tibi parva divum est vita. Periment mutuis  
Elementa sese et interibunt icibus.  
Tu permanebis sola semper integra.  
Tu cuncta rerum quassa, cuncta naufraga,  
Jam porta in ipso tuta, contemplabere.  
Compage rupta, corrueunt in se invicem,  
Orbesque fractis ingeruntur orbibus;  
Illæsa tu sedebis extra fragmina.'

\* This translation was by Mr. (afterwards Dr.) Bland, once schoolmaster, then provost of Eton, and dean of Durham.



## ACT V. SCENE I.

CATO alone, &amp;c.

'It must be so—Plato, thou reason'st well—  
Else whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread, and inward horror,  
Of falling into nought? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the divinity that stirs within us;  
'Tis Heaven itself that points out an hereafter,  
And intimates an eternity to man.  
Eternity! thou pleasing, dreadful thought!

'Through what variety of untry'd being,  
Through what new scenes and changes must we pass!  
The wide, th' unbounded prospect lies before me;  
But shadows, clouds, and darkness, rest upon it.  
Here will I hold. If there's a Power above us,  
(And that there is all Nature cries aloud  
Through all her works,) he must delight in virtue;  
And that which he delights in must be happy.  
But when, or where? This world was made for Cæsar,  
I'm weary of conjectures—This must end them.

*[Laying his hand on his sword.]*

Thus am I doubly arm'd; my death and life,  
My bane and antidote, are both before me.  
This in a moment brings me to an end;  
But this informs me I shall never die.  
The soul, secur'd in her existence, smiles  
At the drawn dagger, and defies its point.  
The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wrecks of matter and the crush of worlds.'

No. 629.] Monday, December 6, 1714.

—Experiatur quid condesatur in illis,  
Quorum Flaminia tegitur cinis, atque Latina.  
Juv. Sat. i. 170.

—Since none the living dare implead  
Arraign them in the persons of the dead.—Dryden.

NEXT to the people who want a place, there are none to be pitied more than those who are solicited for one. A plain answer with a denial in it is looked upon as pride, and a civil answer as a promise.

Nothing is more ridiculous than the pretensions of people upon these occasions. Every thing a man hath suffered, whilst his enemies were in play, was certainly brought about by the malice of the opposite party. A bad cause would not have been lost, if such a one had not been upon the bench; nor a profligate youth disinherited, if he had not got drunk every night by toasting an outed ministry. I remember a tory, who, having been fined in a court of justice for a prank that deserved the pillory, desired upon the merit of it to be made a justice of the peace when his friends came into power; and shall never forget a whig criminal, who, upon being indicted for a rape, told his friends 'You see what a man suffers for sticking to his principles.'

The truth of it is, the sufferings of a man in a party are of a very doubtful nature. When they are such as have promoted a good cause, and fallen upon a man undeservedly, they have a right to be heard and recompensed beyond any other pretensions. But when they rise out of rashness or indiscretion, and the pursuit of such measures as have rather ruined than promoted the interest they aim at, which hath always

been the case of many great sufferers, they only serve to recommend them to the children of violence or folly.

I have by me a bundle of memorials presented by several cavaliers upon the restoration of king Charles II. which may serve as so many instances to our present purpose.

Among several persons and pretensions recorded by my author, he mentions one of a very great estate, who, for having roasted an ox whole, and distributed a hog'shead upon king Charles's birth-day, desired to be provided for as his majesty in his great wisdom should think fit.

Another put in to be prince Henry's governor, for having dared to drink his health in the worst of times.

A third petitioned for a colonel's commission, for having cursed Oliver Cromwell, the day before his death, on a public bowling-green.

But the most whimsical petition I have met with is that of B. B., esq. who desired the honour of knighthood, for having cuckolded Sir T. W. a notorious roundhead.

There is likewise the petition of one who, having let his beard grow from the martyrdom of king Charles the first, until the restoration of king Charles the second, desired in consideration thereupon to be made a privy-counsellor.

I must not omit a memorial setting forth that the memorialist had, with great despatch, carried a letter from a certain lord to a certain lord, wherein, as it afterwards appeared, measures were concerted for the restoration, and without which he verily believes that happy revolution had never been effected; who thereupon humbly prays to be made postmaster-general.

A certain gentleman, who seems to write with a great deal of spirit, and uses the words gallantry and gentleman-like very often in his petition, begs that (in consideration of his having worn his hat for ten years past in the royal cavalier-cock, to his great danger and detriment) he may be made a captain of the guards.

I shall close my account of this collection of memorials with the copy of one petition at length, which I recommend to my reader as a very valuable piece.

## 'The Petition of E. H. Esq.

'HUMBLY SHOWETH,

'That your petitioner's father's brother's uncle, colonel W. H. lost the third finger of his left hand at Edgehill fight.

'That your petitioner, notwithstanding the smallness of his fortune (he being a younger brother,) always kept hospitality, and drank confusion to the roundheads in half a score bumpers every Sunday in the year, as several honest gentlemen (whose names are underwritten) are ready to testify.

'That your petitioner is remarkable in his country, for having dared to treat Sir



P. P. a cursed sequestrator, and three members of the assembly of divines, with brawn and minced pies upon new-year's day.

'That your said humble petitioner hath been five times imprisoned in five several county-gaols, for having been a ringleader in five different riots; into which his zeal for the royal cause hurried him, when men of greater estates had not the courage to rise.

'That he, the said E. H. hath had six duels and four-and-twenty boxing matches in defence of his majesty's title; and that he received such a blow upon the head at a bonfire in Stratford-upon-Avon, as he hath been never the better for from that day to this.

'That your petitioner hath been so far from improving his fortune, in the late damnable times, that he verily believes, and hath good reason to imagine, that if he had been master of an estate, he had infallibly been plundered and sequestered.

'Your petitioner, in consideration of his said merits and sufferings, humbly requests that he may have the place of receiver of the taxes, collector of the customs, clerk of the peace, deputy lieutenant, or whatsoever else he shall be thought qualified for. And your petitioner shall ever pray, &c.'

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No. 630.] *Wednesday, December 8, 1714.*

*Favete linguis*——— *Hor. Od. i. Lib. 3. 2.*

*With mute attention wait.*

HAVING no spare time to write any thing of my own, or to correct what is sent me by others, I have thought fit to publish the following letters:

'Oxford, Nov. 22.

'SIR,—If you would be so kind to me, as to suspend that satisfaction which the learned world must receive in reading one of your speculations, by publishing this endeavour, you will very much oblige and improve one, who has the boldness to hope that he may be admitted into the number of your correspondents.

'I have often wondered to hear men of good sense and good nature profess a dislike to music, when at the same time they do not scruple to own that it has the most agreeable and improving influences over their minds: it seems to me an unhappy contradiction, that those persons should have an indifference for an art which raises in them such a variety of sublime pleasures.

'However, though some few, by their own or the unreasonable prejudices of others, may be led into a distaste for those musical societies which are erected merely for entertainment, yet sure I may venture to say, that no one can have the least reason for disaffection to that solemn kind of melody which consists of the praises of our Creator.

'You have, I presume, already prevented me in an argument upon this occasion, which some divines have successfully advanced upon a much greater, that musical sacrifice and adoration has claimed a place in the laws and customs of the most different nations; as the Grecians and Romans of the profane, the Jews and Christians of the sacred world, did as unanimously agree in this as they disagreed in all other parts of their economy.

'I know there are not wanting some who are of opinion that the pompous kind of music which is in use in foreign churches, is the most excellent, as it most affects our senses. But I am swayed by my judgment to the modesty which is observed in the musical part of our devotions. Methinks there is something very laudable in the custom of a voluntary before the first lesson; by this we are supposed to be prepared for the admission of those divine truths which we are shortly to receive. We are then to cast all worldly regards from off our hearts, all tumults within are then becalmed, and there should be nothing near the soul but peace and tranquillity. So that in this short office of praise the man is raised above himself, and is almost lost already amidst the joys of futurity.

'I have heard some nice observers frequently commend the policy of our church in this particular, that it leads us on by such easy and regular methods that we are perfectly deceived into piety. When the spirits begin to languish, (as they too often do with a constant series of petitions,) she takes care to allow them a pious respite, and relieves them with the raptures of an anthem. Nor can we doubt that the sublimest poetry, softened in the most moving strains of music, can never fail of humbling or exalting the soul to any pitch of devotion. Who can hear the terrors of the Lord of Hosts described in the most expressive melody, without being awed into a veneration? Or who can hear the kind and endearing attributes of a merciful father, and not be softened into love towards him?

'As the rising and sinking of the passions, the casting soft or noble hints into the soul, is the natural privilege of music in general, so more particularly of that kind which is employed at the altar. Those impressions which it leaves upon the spirits are more deep and lasting, as the grounds from which it receives its authority are founded more upon reason. It diffuses a calmness all around us, it makes us drop all those vain or immodest thoughts which would be a hinderance to us in the performance of that great duty of thanksgiving, which, as we are informed by our Almighty Benefactor, is the most acceptable return which can be made for those infinite stores of blessings which he daily condescends to pour down upon his creatures. When we make use of this pathetic method of addressing ourselves to him, we can scarce contain from



raptures! The heart is warmed with a sublimity of goodness! We are all piety and all love!

'How do the blessed spirits rejoice and wonder to behold unthinking man prostrating his soul to his dread Sovereign in such a warmth of piety as they themselves might not be ashamed of.

'I shall close these reflections with a passage taken out of the third book of Milton's *Paradise Lost*, where those harmonious beings are thus nobly described:

"Then crown'd again, their golden harps they took,  
Harps ever tun'd, that, glitt'ring by their side,  
Like quivers hung, and with preambles sweet  
Of charming symphony they introduce  
The sacred song, and waken raptures high:  
No one exempt, no voice but well could join  
Melodious part—such concord is in heaven!"

'MR. SPECTATOR,—The town cannot be unacquainted that in divers parts of it there are vociferous sets of men who are called Rattling Clubs; but what shocks me most is, they have now the front to invade the church and institute these societies, there, as a clan of them have in late times done, to such a degree of insolence as has given the partition where they reside, in a church near one of the city gates, the denomination of the rattling pew. These gay fellows, from humble lay professions, set up for critics, without any tincture of letters or reading, and have the vanity to think they can lay hold of something from the parson which may be formed into ridicule.

'It is needless to observe that the gentlemen, who every Sunday have the hard province of instructing these wretches in a way they are in no present disposition to take, have a fixed character for learning and eloquence, not to be tainted by the weak efforts of this contemptible part of their audiences. Whether the pulpit is taken by these gentlemen, or any strangers their friends, the way of the club is this: if any sentiments are delivered too sublime for their conception; if any uncommon topic is entered on, or one in use new modified with the finest judgment and dexterity; or, any controverted point be never so elegantly handled; in short, whatever surpasses the narrow limits of their theology, or is not suited to their taste, they are all immediately upon the watch, fixing their eyes upon each other with as much warmth as our gladiators of Hockley-in-the-Hole, and waiting like them for a hit: if one touches, all take fire, and their noddles instantly meet in the centre of the pew: then, as by beat of drum, with exact discipline, they rear up into a full length of stature, and with odd looks and gesticulations confer together in so loud and clamorous a manner, continued to the close of the discourse, and during the after-psalm, as is not to be silenced but by the bells. Nor does this suffice them, without aiming to propagate their noise through all the church, by signals given to the adjoining seats, where

others designed for this fraternity are sometimes placed upon trial to receive them.

'The folly as well as rudeness of this practice is in nothing more conspicuous than this, that all that follows in the sermon is lost; for, whenever our sparks take alarm, they blaze out and grow so tumultuous that no after-explanation can avail, it being impossible for themselves or any near them to give an account thereof. If any thing really novel is advanced, how averse soever it may be to their way of thinking, to say nothing of duty, men of less levity than these would be led by a natural curiosity to hear the whole.

'Laughter, where things sacred are transacted, is far less pardonable than whining at a conventicle; the last has at least a semblance of grace, and where the affectation is unseen, may possibly imprint wholesome lessons on the sincere; but the first has no excuse, breaking through all the rules of order and decency, and manifesting a remissness of mind in those important matters which require the strictest composure and steadiness of thought: a proof of the greatest folly in the world.

'I shall not here enter upon the veneration due to the sanctity of the place, the reverence owing the minister, or the respect that so great an assembly as a whole parish may justly claim. I shall only tell them, that, as the Spanish cobbler, to reclaim a profligate son, bid him have some regard to the dignity of his family, so they as gentlemen (for we who are citizens assume to be such one day in a week) are bound for the future to repent of, and abstain from, the gross abuses here mentioned, whereof they have been guilty in contempt of heaven and earth, and contrary to the laws in this case made and provided. I am, sir, your very humble servant, R. M.'

No. 631.] *Friday, December 10, 1714.*

Simplex munditiis—

*Hor. Od. v. Lib. 1.5.*

Elegant by cleanliness.—

I HAD occasion to go a few miles out of town, some days since, in a stage-coach, where I had for my fellow travellers a dirty beau, and a pretty young quaker woman. Having no inclination to talk much at that time, I placed myself backward, with a design to survey them, and pick a speculation out of my two companions. Their different figures were sufficient of themselves to draw my attention. The gentleman was dressed in a suit, the ground whereof had been black, as I perceived from some few spaces that had escaped the powder, which was incorporated with the greatest part of his coat: his periwig, which cost no small sum, was after so slovenly a manner cast over his shoulders, that it seemed not to have been combed since the year 1712; his



linen, which was not much concealed, was daubed with plain Spanish from the chin to the lowest button; and the diamond upon his finger (which naturally dreaded the water) put me in mind how it sparkled amidst the rubbish of the mine where it was first discovered. On the other hand, the pretty quaker appeared in all the elegance of cleanliness. Not a speck was to be found upon her. A clear, clean, oval face, just edged about with little thin plaits of the purest cambric, received great advantages from the shade of her black hood; as did the whiteness of her arms from that sober-coloured stuff in which she had clothed herself. The plainness of her dress was very well suited to the simplicity of her phrases; all which, put together, though they could not give me a great opinion of her religion, they did of her innocence.

This adventure occasioned my throwing together a few hints upon cleanliness, which I shall consider as one of the half-virtues, as Aristotle calls them, and shall recommend it under the three following heads: as it is a mark of politeness; as it produces love; and as it bears analogy to purity of mind.

First, It is a mark of politeness. It is universally agreed upon, that no one unadorned with this virtue can go into company without giving a manifest offence. The easier or higher any one's fortune is, this duty arises proportionably. The different nations of the world are as much distinguished by their cleanliness as by their arts and sciences. The more any country is civilized, the more they consult this part of politeness. We need but compare our ideas of a female Hottentot and an English beauty, to be satisfied of the truth of what hath been advanced.

In the next place, cleanliness may be said to be the foster-mother of love. Beauty indeed most commonly produces the passion in the mind, but cleanliness preserves it. An indifferent face and person, kept in perpetual neatness, hath won many a heart from a pretty slattern. Age itself is not unamiable, while it is preserved clean and unsullied: like a piece of metal constantly kept smooth and bright, we look on it with more pleasure than on a new vessel that is cankered with rust.

I might observe farther, that as cleanliness renders us agreeable to others, so it makes us easy to ourselves: that it is an excellent preservative of health; and that several vices, destructive both to mind and body, are inconsistent with the habit of it. But these reflections I shall leave to the leisure of my readers, and shall observe, in the third place, that it bears a great analogy with purity of mind, and naturally inspires refined sentiments and passions.

We find from experience that, through the prevalence of custom, the most vicious actions lose their horror by being made familiar to us. On the contrary, those who

live in the neighbourhood of good examples, fly from the first appearances of what is shocking. It fares with us much after the same manner as our ideas. Our senses, which are the inlets to all the images conveyed to the mind, can only transmit the impression of such things as usually surround them. So that pure and unsullied thoughts are naturally suggested to the mind, by those objects that perpetually encompass us when they are beautiful and elegant in their kind.

In the east, where the warmth of the climate makes cleanliness more immediately necessary than in colder countries, it is made one part of their religion; the Jewish law, and the Mahometan, which in some things copies after it, is filled with bathings, purifications, and other rites of the like nature. Though there is the above-named convenient reason to be assigned for these ceremonies, the chief intention undoubtedly was to typify inward purity and cleanliness of heart by those outward washings. We read several injunctions of this kind in the book of Deuteronomy, which confirm this truth; and which are but ill accounted for by saying, as some do, that they were only instituted for convenience in the desert, which otherwise could not have been habitable for so many years.

I shall conclude this essay with a story which I have somewhere read in an account of Mahometan superstitions.

A dervise of great sanctity one morning had the misfortune, as he took up a crystal cup which was consecrated to the prophet, to let it fall upon the ground and dash it in pieces. His son coming in some time after, he stretched out his hand to bless him, as his manner was every morning: but the youth going out stumbled over the threshold and broke his arm. As the old man wondered at these events, a caravan passed by in its way from Mecca; the dervise approached it to beg a blessing; but as he stroked one of the holy camels, he received a kick from the beast that sorely bruised him. His sorrow and amazement increased upon him, until he recollected that, through hurry and inadvertency, he had that morning come abroad without washing his hands.

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No. 632.] *Monday, December 13, 1714.*

—*Explebo numerum, reddarque tenebris.*

*Virg. Æn. vi. 145.*

—the number I'll complete,  
Then to obscurity well pleas'd retreat.

THE love of symmetry and order, which is natural to the mind of man, betrays him sometimes into very whimsical fancies. 'This noble principle,' says a French author, 'loves to amuse itself on the most trifling occasions. You may see a profound philosopher,' says he, 'walk for an hour together in his chamber, and industriously



treading, at every step, upon every other board in the flooring.' Every reader will recollect several instances of this nature without my assistance. I think it was Gregorio Leti, who had published as many books as he was years old;\* which was a rule he had laid down and punctually observed to the year of his death. It was, perhaps, a thought of the like nature which determined Homer himself to divide each of his poems into as many books as there are letters in the Greek alphabet. Herodotus has in the same manner adapted his books to the number of the muses, for which reason many a learned man hath wished there had been more than nine of that sisterhood.

Several epic poets have religiously followed Virgil as to the number of his books: and even Milton is thought by many to have changed the number of his books from ten to twelve for no other reason; as Cowley tells us, it was his design, had he finished his *Davideis*, to have also imitated the *Æneid* in this particular. I believe every one will agree with me that a perfection of this nature hath no foundation in reason; and, with due respect to these great names, may be looked upon as something whimsical.

I mention these great examples in defence of my bookseller, who occasioned this eighth volume of *Spectators*, because, as he said, he thought seven a very odd number. On the other side, several grave reasons were urged on this important subject; as in particular, that seven was the precise number of the wise men, and that the most beautiful constellation in the heavens was composed of seven stars. This he allowed to be true, but still insisted that seven was an odd number: suggesting at the same time, that if he were provided with a sufficient stock of leading papers, he should find friends ready enough to carry on the work. Having by this means got his vessel launched and set afloat, he hath committed the steerage of it, from time to time, to such as he thought capable of conducting it.

The close of this volume, which the town may now expect in a little time, may possibly ascribe each sheet to its proper author.

It were no hard task to continue this paper a considerable time longer by the help of large contributions sent from unknown hands.

I cannot give the town a better opinion of the *Spectator's* correspondents than by publishing the following letter, with a very fine copy of verses upon a subject perfectly new.

\* This voluminous writer boasted that he had been the author of a book and the father of a child for twenty years successively. Swift counted the number of steps he had made from London to Chelsea. And it is said and demonstrated in the *Parentalia*, that bishop Wren walked round the earth while a prisoner in the tower of London.

'Dublin, Nov. 30, 1714.

'MR. SPECTATOR,—You lately recommended to your female readers the good old custom of their grandmothers, who used to lay out a great part of their time in needle-work. I entirely agree with you in your sentiments, and think it would not be of less advantage to themselves and their posterity, than to the reputation of many of their good neighbours, if they passed many of those hours in this innocent entertainment which are lost at the tea-table. I would, however, humbly offer to your consideration the case of the poetical ladies; who, though they may be willing to take any advice given them by the *Spectator*, yet cannot so easily quit their pen and ink as you may imagine. Pray allow them, at least now and then, to indulge themselves in other amusements of fancy when they are tired with stooping to their tapestry. There is a very particular kind of work, which of late several ladies here in our kingdom are very fond of, which seems very well adapted to a poetical genius: it is the making of grottos. I know a lady who has a very beautiful one, composed by herself; nor is there one shell in it not stuck up by her own hands. I here send you a poem to the fair architect, which I would not offer to herself until I knew whether this method of a lady's passing her time were approved of by the *British Spectator*; which, with the poem, I submit to your censure, who am your constant reader, and humble servant,

A. B.'

TO MRS. ———, ON HER GROTTTO.

"A grotto so complete, with such design,  
What hands, Calypso, could have form'd but thine?  
Each chequer'd pebble, and each shining shell,  
So well proportion'd, and dispos'd so well,  
Surprising lustre from thy thought receive,  
Assuming beauties more than nature give.  
To her their various shapes and glossy hue,  
Their curious symmetry they owe to you.  
Not fam'd Amphion's lute, whose powerful call  
Made willing stones dance to the Theban wall,  
In more harmonious ranks could make them fall.  
Not evening cloud a brighter arch can show,  
Nor richer colours paint the heavenly bow.

"Where can unpolish'd nature boast a piece  
In all her mossy cells exact as this?  
At the gay party-colour'd scene we start,  
For chance too regular, too rude for art.

"Charm'd with the sight, my ravish'd breast is fir'd  
With hints like those which ancient bards inspir'd;  
All the feign'd tales by superstition told,  
All the bright train of fabled nymphs of old,  
Th' enthusiast's train believes are true,  
Thinks the spot sacred, and its genius you.  
Lost in wild rapture would she fain disclose  
How by degrees the pleasing wonder rose;  
Industrious in a faithful verse to trace  
The various beauties of the lovely place;  
And, while she keeps the glowing work in view,  
Through every maze thy artful hand pursue.

"O, were I equal to the bold design,  
Or could I boast such happy art as thine,  
That could rude shells in such sweet order place,  
Give common objects such uncommon grace!  
Like them, my well-chose words in every line  
As sweetly temper'd should as sweetly shine.  
So just a fancy should my numbers warm,  
Like the gay piece should the description charm.  
Then with superior strength my voice I'd raise,  
The echoing grotto should approve my lays,  
Pleas'd to reflect the well-sung founder's praise."



No. 633.] *Wednesday, December 15, 1714.*

*Omnia profecto, cum se a cœlestibus rebus referet ad humanas, excelsius magnificentiusque et dicet et sentiet.*  
*Cicero.*

The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.

THE following discourse is printed, as it came to my hands, without variation.

‘Cambridge, Dec. 11.

‘It was a very common inquiry among the ancients, why the number of excellent orators, under all the encouragements the most flourishing states could give them, fell so far short of the number of those who excelled in all other sciences. A friend of mine used merrily to apply to this case an observation of Herodotus, who says, that the most useful animals are the most fruitful in their generation; whereas the species of those beasts that are fierce and mischievous to mankind are but scarcely continued. The historian instances in a hare, which always either breeds or brings forth; and a lioness, which brings forth but once, and then loses all power of conception. But leaving my friend to his mirth, I am of opinion that in these latter ages we have greater cause of complaint than the ancients had. And since that solemn festival is approaching,\* which calls for all the power of oratory, and which affords as noble a subject for the pulpit as any revelation has taught us, the design of this paper shall be to show, that our moderns have greater advantages towards true and solid eloquence than any which the celebrated speakers of antiquity enjoyed.

‘The first great and substantial difference is, that their common-places, in which almost the whole force of amplification consists, were drawn from the profit or honesty of the action, as they regarded only this present state of duration. But Christianity, as it exalts morality to a greater perfection, as it brings the consideration of another life into the question, as it proposes rewards and punishments of a higher nature, and a longer continuance, is more adapted to affect the minds of the audience, naturally inclined to pursue what it imagines its greatest interest and concern. If Pericles, as historians report, could shake the firmest resolution of his hearers, and set the passions of all Greece in a ferment, when the present welfare of his country, or the fear of hostile invasions, was the subject; what may be expected from that orator who warns his audience against those evils which have no remedy, when once undergone, either from prudence or time? As much greater as the evils in a future state are than these at present, so much are the motives to persuasion under Christianity greater than those which mere moral considerations could supply us with. But what I now mention relates only to the

power of moving the affections. There is another part of eloquence which is, indeed, its master-piece; I mean the marvellous or sublime. In this the Christian orator has the advantage beyond contradiction. Our ideas are so infinitely enlarged by revelation, the eye of reason has so wide a prospect into eternity, the notions of a Deity are so worthy and refined, and the accounts we have of a state of happiness or misery so clear and evident, that the contemplation of such objects will give our discourse a noble vigour, an invincible force, beyond the power of any human consideration. Tully requires in his perfect orator some skill in the nature of heavenly bodies; because, says he, his mind will become more extensive and unconfined; and when he descends to treat of human affairs, he will both think and write in a more exalted and magnificent manner. For the same reason, that excellent master would have recommended the study of those great and glorious mysteries which revelation has discovered to us; to which the noblest parts of this system of the world are as much inferior as the creature is less excellent than its Creator. The wisest and most knowing among the heathens had very poor and imperfect notions of a future state. They had indeed some uncertain hopes, either received by tradition, or gathered by reason, that the existence of virtuous men would not be determined by the separation of soul and body; but they either disbelieved a future state of punishment and misery; or, upon the same account that Appelles painted Antigonous with one side only towards the spectator, that the loss of his eye might not cast a blemish upon the whole piece: so these represented the condition of man in its fairest view, and endeavoured to conceal what they thought was a deformity to human nature. I have often observed, that whenever the above-mentioned orator in his philosophical discourses is led by his argument to the mention of immortality, he seems like one awakened out of sleep: roused and alarmed with the dignity of the subject, he stretches his imagination to conceive something uncommon, and, with the greatness of his thoughts, casts, as it were, a glory round the sentence. Uncertain and unsettled as he was, he seems fired with the contemplation of it. And nothing but such a glorious prospect could have forced so great a lover of truth as he was, to declare his resolution never to part with his persuasion of immortality, though it should be proved to be an erroneous one. But had he lived to see all that Christianity has brought to light, how would he have lavished out all the force of eloquence in those noblest contemplations which human nature is capable of, the resurrection and the judgment that follows it! How had his breast glowed with pleasure, when the whole compass of futurity lay open and

\* Christmas.



exposed to his view! How would his imagination have hurried him on in the pursuit of the mysteries of the incarnation! How would he have entered with the force of lightning, into the affections of his hearers, and fixed their attention, in spite of all the opposition of corrupt nature, upon those glorious themes which his eloquence hath painted in such lively and lasting colours!

'This advantage Christians have; and it was with no small pleasure I lately met with a fragment of Longinus, which is preserved as a testimony of that critic's judgment, at the beginning of a manuscript of the New Testament in the Vatican library. After that author has numbered up the most celebrated orators among the Grecians, he says, "add to these Paul of Tarsus, the patron of an opinion not yet fully proved." As a heathen, he condemns the Christian religion; and, as an impartial critic, he judges in favour of the promoter and preacher of it. To me it seems that the latter part of his judgment adds great weight to his opinion of St. Paul's abilities, since, under all the prejudice of opinions directly opposite, he is constrained to acknowledge the merit of that apostle. And no doubt, such as Longinus describes St. Paul, such he appeared to the inhabitants of those countries which he visited and blessed with those doctrines he was divinely commissioned to preach. Sacred story gives us, in one circumstance, a convincing proof of his eloquence, when the men of Lystra called him Mercury, "because he was the chief speaker;" and would have paid divine worship to him, as to the god who invented and presided over eloquence. This one account of our apostle sets his character, considered as an orator only, above all the celebrated relations of the skill and influence of Demosthenes and his contemporaries. Their power in speaking was admired, but still it was thought human: their eloquence warmed and ravished the hearers, but still it was thought the voice of man, not the voice of God. What advantage then had St. Paul above those of Greece or Rome? I confess I can ascribe this excellence to nothing but the power of the doctrines he delivered, which may have still the same influence on the hearers; which have still the power, when preached by a skilful orator, to make us break out in the same expressions as the disciples who met our Saviour in their way to Emmaus made use of; "Did not our hearts burn within us when he talked to us by the way, and while he opened to us the scriptures?" I may be thought bold in my judgment, by some, but I must affirm, that no one orator has left us so visible marks and footsteps of his eloquence as our apostle. It may perhaps be wondered at, that in his reasonings upon idolatry at Athens, where eloquence was born and flourished, he confines himself to strict argument only; but my reader may remember what many authors of the best

credit have assured us, that all attempts upon the affections, and strokes of oratory, were expressly forbidden, by the laws of that country, in courts of judicature. His want of eloquence therefore here was the effect of his exact conformity to the laws; but his discourse on the resurrection to the Corinthians, his harangue before Agrippa upon his own conversion, and the necessity of that of others, are truly great, and may serve as full examples to those excellent rules for the sublime, which the best of critics has left us. The sum of all this discourse is, that our clergy have no farther to look for an example of the perfection they may arrive at, than to St. Paul's harangues; that when he, under the want of several advantages of nature, as he himself tells us, was heard, admired, and made a standard to succeeding ages by the best judges of a different persuasion in religion; I say, our clergy may learn that, however instructive their sermons are, they are capable of receiving a great addition: which St. Paul has given them a noble example of, and the Christian religion has furnished them with certain means of attaining to.'

No. 634.] *Friday, December 17, 1714.*

Ο ΙΛΛΥΣΤΑΤΩΝ ΔΙΟΜΗΝΟΣ ΕΙΣΥΓΓΡΑΜΜΑ.

Socrates apud Xen.

The fewer our wants, the nearer we resemble the gods.

It was the common boast of the heathen philosophers, that by the efficacy of their several doctrines, they made human nature resemble the divine. How much mistaken soever they might be in the several means they proposed for this end, it must be owned that the design was great and glorious. The finest works of invention and imagination are of very little weight when put in the balance with what refines and exalts the rational mind. Longinus excuses Homer very handsomely, when he says the poet made his gods like men, that he might make his men appear like the gods. But it must be allowed that several of the ancient philosophers acted as Cicero wishes Homer had done: they endeavoured rather to make men like gods, than gods like men.

According to this general maxim in philosophy, some of them have endeavoured to place men in such a state of pleasure, or indolence at least, as they vainly imagined the happiness of the Supreme Being to consist in. On the other hand, the most virtuous sect of philosophers have created a chimerical wise man, whom they made exempt from passion and pain, and thought it enough to pronounce him all-sufficient.

This last character, when divested of the glare of human philosophy that surrounds it, signifies no more than that a good and wise man should so arm himself with patience, as not to yield tamely to the violence of passion and pain; that he should learn so to suppress and contract his desires as to



have few wants; and that he should cherish so many virtues in his soul as to have a perpetual source of pleasure in himself.

The Christian religion requires that, after having framed the best idea we are able of the divine nature, it should be our next care to conform ourselves to it as far as our imperfections will permit. I might mention several passages in the sacred writings on this head, to which I might add many maxims and wise sayings of moral authors among the Greeks and Romans.

I shall only instance a remarkable passage, to this purpose, out of Julian's *Cæsars*.<sup>\*</sup> That emperor having represented all the Roman emperors, with Alexander the Great, as passing in review before the gods, and striving for the superiority, lets them all drop, excepting Alexander, Julius Cæsar, Augustus Cæsar, Trajan, Marcus Aurelius, and Constantine. Each of these great heroes of antiquity lays in his claim for the upper place; and, in order to it, sets forth his actions after the most advantageous manner. But the gods, instead of being dazzled with the lustre of their actions, inquire by Mercury into the proper motive and governing principle that influenced them throughout the whole series of their lives and exploits. Alexander tells them, that his aim was to conquer; Julius Cæsar, that his was to gain the highest post in his country; Augustus, to govern well; Trajan, that his was the same as that of Alexander, namely, to conquer. The question, at length, was put to Marcus Aurelius, who replied, with great modesty, that it had always been his care to imitate the gods. This conduct seems to have gained him the most votes and best place in the whole assembly. Marcus Aurelius, being afterwards asked to explain himself, declares that, by imitating the gods, he endeavoured to imitate them in the use of his understanding, and of all other faculties; and in particular, that it was always his study to have as few wants as possible in himself, and to do all the good he could to others.

Among the many methods by which revealed religion has advanced morality, this is one, that it has given us a more just and perfect idea of that Being whom every reasonable creature ought to imitate. The young man, in a heathen comedy, might justify his lewdness by the example of Jupiter; as, indeed, there was scarce any crime that might not be countenanced by those notions of the deity which prevailed among the common people in the heathen world. Revealed religion sets forth a proper object for imitation, in that Being who is the pattern, as well as the source, of all spiritual perfection.

While we remain in this life, we are subject to innumerable temptations, which, if listened to, will make us deviate from rea-

son and goodness, the only things wherein we can imitate the Supreme Being. In the next life we meet with nothing to excite our inclinations that doth not deserve them. I shall therefore dismiss my reader with this maxim, viz. 'Our happiness in this world proceeds from the suppression of our desires, but in the next world from the gratification of them.'

No. 635.] *Monday, December 20, 1714.*

*Sentio te sedem hominum ac domum contemplari; quæ si tibi parva (ut est) ita videtur, hæc celestia semper spectato; illa humana contemnito.*

*Cicero Somn. Scip.*

I perceive you contemplate the seat and habitation of men; which if it appears as little to you as it really is, fix your eyes perpetually upon heavenly objects, and despise earthly.

THE following essay comes from the ingenious author of the letter upon novelty, printed in a late *Spectator*:† the notions are drawn from the Platonic way of thinking; but, as they contribute to raise the mind, and may inspire noble sentiments of our own future grandeur and happiness, I think it well deserves to be presented to the public.

If the universe be the creature of an intelligent mind, this mind could have no immediate regard to himself in producing it. He needed not to make trial of his omnipotence to be informed what effects were within its reach; the world, as existing in his eternal idea, was then as beautiful as now it is drawn forth into being; and in the immense abyss of his essence are contained far brighter scenes than will be ever set forth to view; it being impossible that the great Author of nature should bound his own power by giving existence to a system of creatures so perfect that he cannot improve upon it by any other exertions of his almighty will. Between finite and infinite there is an unmeasured interval, not to be filled up in endless ages; for which reason, the most excellent of all God's works must be equally short of what his power is able to produce as the most imperfect, and may be exceeded with the same ease.

This thought hath made some imagine (what it must be confessed is not impossible,) that the unfathomed space is ever teeming with new births, the younger still inheriting greater perfection than the elder. But as this doth not fall within my present view, I shall content myself with taking notice, that the consideration now mentioned proves undeniably, that the ideal worlds in the divine understanding yield a prospect incomparably more ample, various, and delightful, than any created world can do; and that, therefore, as it is not to be supposed that God should make a world merely of inanimate matter, however diversified, or inhabited only by creatures of no

<sup>\*</sup> Spanheim, *Les Cæsars de l'Empereur Julien*, 4to, 1722.

† No. 626.



higher an order than brutes, so the end for which he designed his reasonable offspring in the contemplation of his works, the enjoyment of himself, and in both to be happy; having, to this purpose, endowed them with correspondent faculties and desires. He can have no greater pleasure from a bare review of his works than from a survey of his own ideas; but we may be assured that he is well pleased in the satisfaction derived to beings capable of it, and for whose entertainment he hath erected this immense theatre. Is not this more than an intimation of our immortality? Man, who, when considered as on his probation for a happy existence hereafter, is the most remarkable instance of divine wisdom, if we cut him off from all relation to eternity, is the most wonderful and unaccountable composition in the whole creation. He hath capacities to lodge a much greater variety of knowledge than he will be ever master of, and an unsatisfied curiosity to tread the secret paths of nature and providence: but, with this, his organs, in their present structure, are rather fitted to serve the necessities of a vile body, than to minister to his understanding; and, from the little spot to which he is chained, he can frame but wandering guesses concerning the innumerable worlds of light that encompass him; which, though in themselves of a prodigious bigness, do but just glimmer in the remote spaces of the heavens: and when, with a great deal of time and pains, he hath laboured a little way up the steep ascent of truth, and beholds with pity the grovelling multitude beneath, in a moment his foot slides, and he tumbles down headlong into the grave.

Thinking on this, I am obliged to believe, in justice to the Creator of the world, that there is another state when man shall be better situated for contemplation, or rather have it in his power to remove from object to object, and from world to world; and be accommodated with senses, and other helps, for making the quickest and most amazing discoveries. How does such a genius as Sir Isaac Newton, from amidst the darkness that involves human understanding, break forth, and appear like one of another species! The vast machine we inhabit lies open to him; he seems not unacquainted with the general laws that govern it, and while with the transport of a philosopher he beholds and admires the glorious work, he is capable of paying at once a more devout and more rational homage to his Maker. But, alas! how narrow is the prospect even of such a mind! And how obscure to the compass that is taken in by the ken of an angel, or of a soul but newly escaped from its imprisonment in the body! For my part, I freely indulge my soul in the confidence of its future grandeur; it pleases me to think that I, who know so small a portion of the works of the Creator, and with slow and painful steps creep up and down on the surface of this

globe, shall ere long shoot away with the swiftness of imagination, trace out the hidden springs of nature's operations, be able to keep pace with the heavenly bodies in the rapidity of their career, be a spectator of the long chain of events in the natural and moral worlds, visit the several apartments of the creation, know how they are furnished and how inhabited, comprehend the order, and measure the magnitudes and distances of those orbs, which to us seem disposed without any regular design, and set all in the same circle; observe the dependence of the parts of each system, and (if our minds are big enough to grasp the theory) of the several systems upon one another, from whence results the harmony of the universe. In eternity, a great deal may be done of this kind. I find it of use to cherish this generous ambition; for, besides the secret refreshment it diffuses through my soul, it engages me in an endeavour to improve my faculties, as well as to exercise them conformably to the rank I now hold among reasonable beings, and the hope I have of being once advanced to a more exalted station.

The other, and that the ultimate end of man, is the enjoyment of God, beyond which he cannot form a wish. Dim at best are the conceptions we have of the Supreme Being, who, as it were, keeps his creatures in suspense, neither discovering nor hiding himself; by which means, the libertine hath a handle to dispute his existence, while the most are content to speak him fair, but in their hearts prefer every trifling satisfaction to the favour of their Maker, and ridicule the good man for the singularity of his choice. Will there not a time come, when the free-thinker shall see his impious schemes overturned, and be made a convert to the truths he hates? when deluded mortals shall be convinced of the folly of their pursuits; and the few wise who followed the guidance of Heaven, and, scorning the blandishments of sense, and the sordid bribery of the world, aspired to a celestial abode, shall stand possessed of their utmost wish in the vision of the Creator? Here the mind heaves a thought now and then towards him, and hath some transient glances of his presence: when in the instant it thinks itself to have the fastest hold, the object eludes its expectations, and it falls back tired and baffled to the ground. Doubtless there is some more perfect way of conversing with heavenly beings. Are not spirits capable of mutual intelligence, unless immersed in bodies, or by their intervention? Must superior natures depend on inferior for the main privilege of social beings, that of conversing with and knowing each other? What would they have done had matter never been created? I suppose, not have lived in eternal solitude. As incorporeal substances are of a nobler order, so, be sure, their manner of intercourse is answerably more expedite and intimate. This



method of communication we call intellectual vision, as something analogous to the sense of seeing, which is the medium of our acquaintance with this visible world. And in some such way can God make himself the object of immediate intuition to the blessed; and as he can, it is not improbable that he will, always condescending, in the circumstances of doing it, to the weakness and proportion of finite minds. His works but faintly reflect the image of his perfections: it is a second-hand knowledge: to have a just idea of him, it may be necessary to see him as he is. But what is that? It is something that never entered into the

heart of man to conceive; yet, what we can easily conceive, will be a fountain of unspeakable and everlasting rapture. All created glories will fade and die away in his presence. Perhaps it will be my happiness to compare the world with the fair exemplar of it in the Divine Mind; perhaps, to view the original plan of those wise designs that have been executing in a long succession of ages. Thus employed in finding out his works, and contemplating their Author, how shall I fall prostrate and adoring, my body swallowed up in the immensity of matter, my mind in the infinitude of his perfections!

#### THE END.



**HEMEROTECA  
MUNICIPAL  
MADRID**



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