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The life of Apollonius of Tyana

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Book V.

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BOOK V.—CONTENTS.

Apollonius visits the Pillars of Hercules—Particulars of his Voyage from Gades to Egypt—Stays some time at Alexandria—Meets Vespasian there—Conversation with him on the State of Public Affairs—Misunderstanding between him and Euphrates.

CHAP. I.

OF the pillars, which are said to have been fixed by Hercules as the boundaries of the earth, I shall pass over all that is fabulous, and confine myself only to what is worth being related. The two promontories of Europe and Asia, distant from each other about sixty stadia,* form the strait,† through which, the ocean, (whereby, is understood the Mediterranean) is carried into the outer sea. The promontory of Africa is called Abinna.‡ The heights of this mountain abound in lions; on the land side, it extends till it limits the Getulians§ and Tingitanians, two nations whose manners are savage, and African. In sailing into the Mediterranean, this mountain runs about ninety stadia,

* Sixty stadia, (taking the stadium on an average at 500 feet) make but five miles and three quarters.

† The narrow sea then opens, and the mountains Abila and Calpe, make the coasts of Europe and Africa appear nearer to each other than in reality they are; both these mountains indeed, but Calpe more particularly, stretch themselves toward the sea. POMP. MELA.

‡ More commonly called *Abyla*, or *Abila*, a mountain of Africa in that part which is nearest to the opposite mountain, called Calpe, on the coast of Spain, only 18 miles distant. LEMPRIERE.

§ Mauritania Tingitana, is the province immediately bordering on Abinna, (of which Tingis, now Tangier, is the capital) adjoining to said province on the east lies Getulia.

as far as the river *Salex*,* how much farther is not easy to conjecture, because, beyond it the country becomes uncultivated, and uninhabitable. The European promontory is called *Calpis*, which extends six† hundred stadia on the right, as you sail into the outer sea, and ends at the ancient *Gades*.‡

CHAP. II.

I HAVE seen myself among the *Celtæ*, the ebbing and flowing of the ocean,§ which corresponds exactly with the common opinion. Having often considered the cause of this phenomenon, namely, the flux and reflux of such a body of waters, I am of opinion *Apollonius* has discovered its true origin. In one of his epistles, written to the *Indians*, he says, The ocean moved underneath, by winds blowing from the many caverns which the earth has formed on every side of it, puts forth its waters, and draws

* *Salex*, of which river I can find no account.

† *Cadiz*, according to modern geographers, lies forty-five miles from *Gibraltar*.—Taking the stadium at 500 feet, the distance will be according to our author about 56 English miles.

‡ Called by *Philostratus* *Gadeira*—from its Phenician name *Gadir*, which *Pliny* says, signifies a *hedge*. *Strabo* says, it was founded by a colony from *Tyre*. *Gadir* properly signifies an *inclosure*, or spot of ground separated from all other tracts, as this island was by the sea.

§ *Olearius* supposes it must have been at *Massilia*, now *Marseilles*, where this ebbing and flowing of the ocean was seen by our author, for in no part of the *Mediterranean* is that phenomenon so conspicuous: yet *Massilia* is in *Gallia Narbonenses*, not *Celtica*. This circumstance renders the conjecture of *Olearius* doubtful. By *Celtæ*, here, I suppose our author understood *Celtiberians*, or inhabitants of *Celtiberia*, or *Spain* in general; for the *Celtes*, after passing over the *Pyrenean* mountains, took the name of *Celtiberians* from the name *Iberia*, or *Iber*, in the old Celtic or Teutonic, signifying *over*—consequently the ebbing and flowing alluded to, might have been on any part of the western coast of *Spain*.

them in again, as is the case of the breath in respiration. This opinion is corroborated, he adds, by the account he received of the sick at Gades.* For at the time of the flowing of the tide, the breath never leaves the dying man, which would not happen if the tide did not supply the earth with a portion of air sufficient to produce this effect. All the phases of the moon during the increase, fullness, and wane, are to be observed in the sea. Hence it comes to pass, that the ocean follows the changes of the moon, by increasing and decreasing with it.

CHAP. III.

AMONG the Celtæ, night and day gradually succeed each other; darkness giving place to light, and light to darkness, as at Rome. About Gades and the pillars, both burst suddenly† on the sight with the velocity of lightning. The fortunate isles‡ are comprised within the limits of Africa, and not far from a promontory, which is uninhabitable. Gades is situate in Europe.

CHAP. IV.

THE people inhabiting these countries are very superstitious in matters of religion. They have erected an altar

* So little, says Posidonius, did the inhabitants of Bætica know of physic, that they used, like the Lusitani, to lay their sick relations along the public streets and roads, to have the advice of such passengers as could give it to them, and perhaps, that they might enjoy better the supposed advantage of the flowing of the tide, as mentioned in the text.

† Without any previous twilight.

‡ Fortunatæ Insulæ—now called Canaries—they are seven in number, situated in the same parallel with the southern parts of Mauritania.

to *old age*,* and are the only people known who sing hymns in honour of *death* † Even art and poverty ‡ have altars with them, as Hercules of Egypt has with some, and Hercules of Thebes with others. The latter is said to have penetrated into Erythia, § in the vicinity of Gades, from which he carried away Geryon, and his oxen; and the former, who was much addicted to science, traversed the whole earth. The inhabitants of Gades are said to be by descent Greeks, and are instructed in our customs. They honour the Athenians above all the Greeks, and offer sacrifices to Menestheus, || King of Athens. In consequence of their veneration for the character of Themistocles, who commanded the Athenian fleet, they have raised to him a statue of brass, which seemed to breathe, and which they approach as an oracle.

CHAP. V.

HERE they saw trees not to be found in any other country, called *geryoneæ*,** of which, two were growing on a

* The Romans divided the life of man into two ages rather than four—Youth, *Juventa*—and old age, *Senectus*, of both these the poets in the Augustan age, spoke in a manner which plainly shewed that they were received as personages and deities in their religion. SPENCE.

† Death and sleep are placed by Virgil among the evil beings of hell.

‡ Poverty, *Penia*, a Goddess whom Aristophanes describes in his play of *Plutus*, was held in high veneration by the people of Gades, from an idea that she was the inventress of arts, by her power of quickening the industry, and calling forth the genius of men.

§ Erythia, an island adjoining, according to the ancients, either to, or a part of, Gades, no where now to be found by the description given of it by ancient authors. The island on which Gades stands, was called *Erythræa* by some people, who came with Hercules from the Red Sea, who, with the approbation of their leader, Hercules, made a settlement there.

|| On one of the mouths of the river *Bætis*, *Menestheus*, the Athenian, built a city of his own name, and a temple between the two branches, which was called *Oraculum Menestheum*.

** Pausanias says, there is not any sepulchre extant of Geryon at Gades,

tumulus, raised over the body of Geryon. The geryonea is a species of the pine, and pitch-tree, and drops blood as the Heliad poplar does gold. The island,* in which is the temple,† does not exceed in dimensions the temple itself: not a stone appears in it, but the whole looks like the most polished surface. In this temple, two Herculeses are worshipped without having statues erected to them. The Egyptian Hercules has two brazen altars without inscriptions, the Theban but one. Here we saw engraved in stone the Hydra, and Diomed's mares, and the twelve labours of Hercules, together with the golden olive of Pygmalion‡ wrought with exquisite skill, and placed here no less on account of the beauty of its branches, than on that of its fruit, which appeared as if real, growing out of an emerald. Besides the above, the golden belt of the Telamonian Teucer§ was shewn them. But why, or wherefore he crossed the Mediterranean, neither Damis knew himself, nor could learn from the natives of the country. The pillars in the temple were composed of gold and silver, and so nicely blended were the metals,

Gades, and that nothing but a tree remains, endowed with a variety of forms. The account in the text is doubtless entirely fabulous, [as well as that of Pausanias's multiform tree.

* Erythia.—

† The Phenicians, says Sir Isaac Newton, after the death of Melcartus, (a name given by the people of Tyre to Hercules) built a temple to him in the island Gades, and adorned it with the sculptures of the labours of Hercules, and of his hydra, and the horses, to whom he threw Diomedes, king of the Bistones in Thrace, to be devoured. In this temple was the golden belt of Teucer, and the golden olive of Pygmalion, bearing Smaragdine fruit; and by these consecrated gifts of Teucer and Pygmalion, you may know that it was built in their days.

‡ This splendid gift of Pygmalion, exhibits, says Mr. Maurice, a curious proof of the early skill of the Phenicians in working metals and gems.

§ We are to understand here the belt, from which Teucer was surnamed the *Telamonian*. τελαμωνν vinculum, Balteus.

as to form but one colour. They were more than a cubit high, of a quadrangular form, like anvils, whose capitals were inscribed with characters neither Egyptian, nor Indian, nor such as could be decyphered.* As the priests themselves, could give no explanation of them, Apollonius said, the Egyptian Hercules† will no longer suffer me to be silent. These pillars‡ are the chains, which bind together the earth and sea, the inscriptions on them were executed by Hercules in the house of the Parcæ, to prevent discord arising among the elements, and that friendship being interrupted which they have for each other.

CHAP. VI.

OUR travellers sailed up the river Bætis,§ in doing which they found that the nature of the river contributed much to discover the nature of the ebbing and flowing of the sea. For at the time of the flowing of the tide, the river returns to its source by means of a wind, which repels it

* The characters were Phœnician, of which many monuments give at this day evident proof.

† It is supposed, that the Egyptian Hercules, as well as the Theban, that is, the Phœnician, who were worshipped in the same temple without having statues erected to either of them; and which temple was adorned with the twelve labours of Hercules, were the same person.

‡ This is noticed in Arpe's treatise of the rise and progress of the talismanic art, in these words—"In Hispania erant Hercules columnæ terrarum Oceanique vincula, quæ Hercules domui Parcarum inscripserat, ne qua clementis contentio sit, neque amicitiam lædant."

The two pillars, says Banier, in his mythology, were looked on by the antients as two talismans, that had influence to stop the force of the elements.—It was, undoubtedly, adds he, the antient Phœnician characters engraved upon them, and which were not understood, that gave rise to the fable.

§ A river of Spain, from which a part of the country has received the name of Bætica. It is now called the Guadalquiver.

from the sea. The country, called Bœtica,* derives its name from the river, and is esteemed most fertile. In it are well-built towns, rich pasture, and tillage grounds, all watered by the Bœtis,† and besides, is possessed of such a climate as is at Athens in the autumn, and at the time of the celebration of the mysteries.

C H A P. VII.

OF such discourses as Apollonius held on most subjects, whilst in this country, Damis says, he has preserved only what were most worthy of notice. One day, when Apollonius and his companions were sitting in the temple of Hercules, Menippus happening to smile on the name of Nero being mentioned, said, what shall we think, my friends, of that good emperor ‡‡ Are there any contests, in which we can give him the merit of deserving a crown? Do not you think the Greeks must die with laughter, when they see him enter the lists? To this Apollonius said, I have heard from Telesinus, that the excellent Nero fears being flogged by the Eleans. When his flatterers exhorted him to conquer at the Olympic Games, and have proclamation made of it at Rome by the voice of the com-

* Celebrated by ancient authors, under the name of Tharsis. Ezekiel the prophet in treating of the rich supply of Tyre, says, "Tarsishish was thy merchants, by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs."

† Fair Bœtes; olives wreath thy azure locks,
In fleecy gold thou cloth'st thy neighb'ring flocks:
Thy fruitful banks with rival bounty smile,
While Bacchus wine bestows, and Pallas oil.

MARTIAL.

‡‡ See Suetonius *passim* for various specimens of Nero's unheard of follies, and wild extravagancies.

mon herald, he said, But what if the Eleans should chastise me? For, I am informed, they scourge with rods, and take more upon themselves than I do myself. These, with many other greater impertinences he used to utter. For my own part, said Apollonius, I suppose he will conquer at Olympia, for who would be so fool-hardy as to contend with him? But he will never conquer at the Olympic Games, celebrated after their due and legal manner. For, when by the law of Greece, the Olympic Games should have been solemnized last year, Nero ordered them to be adjourned till he came himself, as if the sacrifices on the occasion were to be offered to him, and not to Jupiter. What will you say to his announcing the exhibition of tragedies, and the music of the harp, to a people who had neither stage nor scenic decorations fit for their celebration; but only a stadium that nature afforded, and naked sports? And what shall we think of his seeking victory from what ought to be hidden in darkness? And of his laying aside the royal robe of Augustus and Julius, and putting on that of Amœbeus and Terpnus? * What of his piquing himself to express distinctly the exact words of Creon and Œdipus, and at the same time of dreading the smallest mistake in going out of one door rather than another, or in wearing this or that habit, or in the manner of moving his sceptre? What are we to think of his departing so far from his own dignity, and that of the Roman people, as to thrill notes of music, instead of making laws for the regulation of morals? and what of his acting the part of a buffoon at a distance from that city wherein he ought to reside as sovereign, dispens-

* Two celebrated musicians, who framed to the harp many a Roman ditty.—As soon as Nero became Emperor, he sent for the harper Terpnus, by whose side he used to sit whilst he played after supper, until late at night.

SUETONIUS.

But no music had charms to soothe the savageness of his nature.

ing the fates of land and sea? There are many tragedians, Menippus, amongst whom he wishes to have his name enrolled. But what would be thought of an actor, if after having appeared in the character of **C**ENOMAUUS, or **C**RES-
PHONTES, he should, on quitting the stage, be so impressed with the idea of the part he represented, as to wish to rule over others, and act the tyrant? What opinion, I say, would be formed of him? Would not a dose of hellebore, or some other medical preparation be necessary for purging his mind? But let us suppose the prince himself was to turn tragedian, or strolling player, and modulate his voice through fear of offending the ears of the Eleans and Delphians; or suppose he was, from having no fears of them, to act his part so ill as to subject himself to the chastisement of his own subjects, what opinion would you form of the miserable men who lived under such an abomination? Who appears, think you, O Menippus! most reprehensible in the eyes of the Greeks, Xerxes laying all things waste with fire and sword, or Nero humming a song? For if the expense be taken into consideration, which his singing costs the country, the numbers of people turned out of their dwellings, the uncertain possession of all that is valuable in domestic property; the numerous sufferings endured by wives and daughters, all of whom are taken to gratify his infamous passions, to which, if is added, the thousand accusations springing from the aforesaid causes, with the others to be omitted, as for instance, You, Sir, have not been to hear Nero, or, You attended, but did not listen with attention: You, Sir, laughed, or did not applaud: You, Sir, offered no sacrifice for the improvement of the emperor's voice, that it might be clearer than that of the Pythian prophetess at Delphi. When, I say, you consider all these things, you will not differ with me in thinking that Greece has many Iliads of woe, of which to complain. For as to his cutting, or not cutting through the Isthmus, or whe-

ther at present, he is, or is not employed in it, matters not, for I have long foreseen the consequence by the suggestions of a God. But sure, said Damis, the idea of cutting through the Isthmus, far exceeds all his other enterprises. You must see yourself, what an undertaking it is. I do, said Apollonius; but then, the not finishing what he has begun will add nothing to his glory, for it will appear to all the world that he digs as ill as he sings.* In reviewing the actions of Xerxes I commend the man; not for having joined the Hellespont by a bridge; but for his having passed over it. Nero, I plainly see, will never sail through the Isthmus, nor finish what he is about. If there is truth in man, I think he will quit Greece in terror and dismay.†

C H A P. VIII.

AFTER this, a messenger arrived at Gades with dispatches from government, ordering sacrifices to be offered for the good news of Nero having been three times conqueror at the Olympic Games. The people of Gades understood the news of the messenger from what they remembered of Arcadia, &c. and from being as I have before said, zealous imitators of the Greeks. But the adjacent towns knew nothing of Olympia nor its games, nor its contests, nor why they should sacrifice on such an occasion. In consequence of their ignorance, they run into very ridiculous mistakes, supposing that some military exploit had been achieved; and that Nero had conquered a people called Olympians. In all their lives they had never

* Suetonius says, his voice was naturally neither loud, nor clear.

† On his returning from Greece, he heard at Naples of some disturbances having arisen in Gaul under the auspices of Julius Vindex.

seen the representation of a tragedy, nor a performance on the harp.

CHAP. IX.

DAMIS thinks the manner in which the people of Hispalis*, a town in the province of Bætica, were affected at the sight of a certain tragedian's coming among them, worth noticing. This actor arrived at the time when sacrifices (then common in Spain) were announced for some victories gained at the Pythian games, and was now strolling up and down the country after having declined entering the lists with Nero. This man made the most of his theatrical talents, and among people who were not altogether barbarous, excited much wonder and speculation, first from their never having heard of a tragedy, and next from his giving out, that he imitated exactly Nero's peculiar style in singing. On his coming to Hispalis, he surprised the natives by his manner of standing on the stage without uttering a word. But when he strutted along, with his mouth wide open, elevated on lofty buskins, and trailing after him a pompous robe; they were indeed astonished. At length, when he began to declaim aloud, they ran away in terrors as if frightened out of their wits by some demon. Such was the simplicity of manners which then prevailed amongst the barbarians of these parts.

CHAP. X.

THE governor of the province of Bætica frequently applied to Apollonius for a conference, who replied, that his

* An ancient town on the Bætis, which is navigable quite up to it for ships of burthen, and thence to Corduba, for river-barges. It had a *conventus juridicus*, or court of justice, now called Seville.

conversation could be only relished by men who cultivated philosophy. But the governor pressed an interview, and Apollonius, when he heard of the excellence of his character, and that he detested the extravagancies of Nero, instantly complied; at the same time he wrote him a letter, requesting a meeting at Gades. When the governor received the letter, he waited on him with a few select friends, without any ceremony whatever. As soon as mutual salutations were past, they had a private interview, of which no one except themselves knew the purport. Damis supposes a plot was contrived for the putting Nero to death, for he says the conference lasted three days, at the end of which, the governor embraced Apollonius and took his leave of him with these words, "*Farewel, and remember Vindex;*"* the meaning of which, is what follows. Whilst Nero was singing in Achaia, Vindex was stirring up to rebellion the Hesperian nations,† (a man every way fitted to snap those strings, on which the emperor played so sillily) he spoke to the armies, he commanded, and said what might have been supposed to flow from the purest fountains of philosophy. He told them that Nero was every thing rather than a harper; and yet a harper rather than an emperor. He accused him of madness, cruelty, avarice, and every species of lasciviousness. He did not arraign him for the most cruel of all his ac-

* Vindex, a governour of Gaul, who revolted against Nero, and determined to deliver the Roman empire from his tyranny. He was followed by a numerous army, but at last defeated by one of the Emperor's generals. When he perceived that all was lost he laid violent hands upon himself.

† *Hesperian nations* mean here Gauls. I suppose the word Hesperia was applied by the Romans to all countries that lay to the west of them. The Greeks called Italy Hesperia (from Hesper, or Vesper, the setting sun, or the evening) because it was situate in the west at the setting sun. The same name for similar reasons was applied to Spain by the Latins.

tions, because it was generally allowed that his mother was partly put to death for having brought into the world such a monster. Apollonius, who foresaw the end of what was passing, strengthened the cause of Vindex, by associating with him in it the governor of a neighbouring province, doing every thing in short for Rome except that of taking up arms in her defence.

C H A P. XI.

WHILST affairs were thus circumstanced in Spain, our travellers passed into Africa, and from that into the country* of the Tyrrhenians, from whence, partly by land, and partly by sea, they proceeded to Sicily and landed at Lilybæum. In approaching Messena, and the strait where the Tyrrhenian sea mixes with the Adriatic, and forms the gulph which is so dangerous to sailors, they say they heard of the flight of Nero, the death of Vindex, and of the empire being invaded partly by Romans, and partly by strangers. Whereupon, his companions asked him to tell what he thought would be the consequence of these disturbances? and whom he thought would become master of the empire? To which he answered, *many Thebans*, herein alluding to the short-lived power of Vitellius, Galba, and Otho, which he compared to that of the Thebans;† who for a little time held dominion in the affairs of Greece.

* Etruria—a celebrated country of Italy, which originally contained twelve different nations. The inhabitants were particularly famous for their superstition; and great confidence in omens, dreams, auguries, &c. which accounts for this visit paid to it by Apollonius.

† With Epaminondas died the power of the Theban commonwealth; so that it is manifest that the glory of his country was born, and died with him.

C H A P. XII.

WHAT I have said clearly proves that Apollonius had a foreknowledge of what was to come to pass, and that they who consider him in the light of an enchanter,* must be mad. Let us, however, consider the matter more at large. Enchanters (whom of all men I account the most miserable) boast of having power to change the decrees of fate, either by the tormenting of spirits, or by barbaric sacrifices, or charms, or poisons; and many of them, when accused of such practices, have confessed the fact. But Apollonius, contrary to them, followed the decrees of destiny, and only declared what they would be; and this not by the means of enchantments, but by such communications as were made him by the Gods. For when he saw among the Indians, tripods and cupbearers, and other things of the automaton kind, he never inquired how they were constructed, nor how to make them.† He barely gave them his approbation without shewing any inclination to imitate them.

C H A P. XIII.

WHEN they came to Syracuse, a woman of no mean family happened to be brought to bed of a monster, such as

* St. Jerom and Justin Martyr assign no other reason for all his wonderful operations, than the knowledge he had of nature and absolve him from all charge of magic.—The former says of him in his epistle to Paulinus, “Apollonius, sive magus, ut vulgus loquitur, sive Philosophus, ut Pythagorici tradunt.” The latter is much more open in his questions to the orthodox, “Apollonius ut vir naturalium potentialium & dissensionum atque consensionum earum peritus, ex hac scientiâ mira faciebat, non autoritatè divinâ; hanc ob rem in omnibus indignit assumptione idonearum materialium quæ eum adjuverant ad id perficiendum quod efficiebatur.”

† I am of opinion the art of making so very necessary pieces of furniture, would have been of more service to mankind than all his pretended miracles, &c.

was never seen before. It was a child with three heads, three necks, and but one body. The vulgar interpretation which some gave to this prodigy was, that Sicily called Trinacria, from its three promontories, would be undone, if not supported by unanimity and harmony; many of its cities being full of intestine feuds, and at variance with each other without any good order throughout the island. Others said it was the many-headed Typhœus, who threatened the island. Whereupon, Apollonius said, Go Damis, and see whether what is reported is true; for at this time the monster was shewn in public for the inspection of the curious, who might be able to form some opinion of it. As soon as Damis made his report of its having three heads, and that it was of the masculine gender, Apollonius collecting his friends about him, said, Rome will have three emperors, whom yesterday I called Thebans. None of them shall acquire the entire dominion of the empire; but some, after getting the supreme power in Rome, and others in its vicinity, shall be cut off, and change their characters as quickly as they who represent the parts of tyrants on the stage. As he said, so his prediction turned out. For Galba, soon after his election to the empire, perished within the walls of Rome. Vitellius was lost whilst dreaming of the supreme power, and Otho ended his career amongst the western Gauls, without the common honour of a funeral, as if a private man. All this was dispatched by fortune within the brief space of one year.

CHAP. XIV.

AFTER this, Apollonius and his friends proceeded to Catana, near which stands mount *Ætna*. Here they learnt that Typhœus was chained under the mountain, from whom issued that fire which fed *Ætna*. But our travellers

accounted for the phenomenon in a way more rational, and like philosophers. Apollonius introduced the investigation, with asking his companions, Is there a mythology? Yes, said Menippus, and is what the poets speak so much of. And what do you think of Esop? That he is a mythologist, and an inventor of fables. But what fables, said Apollonius, do you consider most wise? Those of the poets, replied Menippus, and the reason is, because they are sung as if true. What then is your opinion of Esop's? I think them all, said Menippus, about frogs, and asses, and such trifles, and only fit to be swallowed by old women and children. And yet they appear to me, said Apollonius, best adapted to convey wisdom. Heroic fables, with which poetry abounds, corrupt the hearers, inasmuch as the writers of them make absurd amours, incestuous marriages, blasphemies against the Gods, children devoured, and unbecoming stratagems, and disputes, the subjects of their compositions. The poets, in relating the above as true, invite the lover, the jealous man, the miser, and the ambitious, to the perpetration of that which is only represented. But Esop, on account of his wisdom, with which he was endowed, never ranked himself with

* Æsop is always a new book,
 Æsop in a judicious hand;
 But 'tis in vain on it to look,
 Without the grace to understand,
 Pleasant his fables are indeed,
 Profound, ingenious, and sly;
 Fables that infancy may read,
 Maturity alone apply.

Hall's Fables.

† Plato, after having banished Homer from his commonwealth, has given Æsop a very honourable place in it. He wishes that children were to suck these fables with their milk: he recommends them to nurses to teach them, for one cannot accustom them too soon to wisdom and virtue.

the herd of such versifiers, but opened a new road to fame. He, like those who knew how to treat well their guests with the commonest fare, uses subjects apparently small, to give great instruction; and to the fable delivered, subjoins the moral, which says, *Do this*, and *Don't do that*. Besides, he is more attached to truth than the poet. The poets do all in their power to give their fables an air of probability,* but Esop, on the contrary, in proposing his fable, proposes what every body knows is false, and yet from it draws nothing but what is true. The poet, after he has delivered his fable, submits it to the good sense of his hearers to examine its truth. But, the writer of fables, when he proposes his story, and subjoins its moral, shews clearly, as Esop does, that he has used what was false, as a medium to convey what is useful to his hearers. The beauty of this kind of writing consists in making animals without sense, so entertaining as to excite the attention of animals with sense. For, being conversant with these fables from our childhood, and having, as it were, sucked them in with our mother's milk, we get ideas of the several animals, and can immediately say, such an one is of a noble disposition, and another of a sluggish nature, one is sportive in its manners, and another innocent. Hence the poet, † after he has said, "the destinies of men are various," or made some observation which might be sung by a chorus, retires. But Esop, by annexing an oracle to each fable, brings about the very effect which from the beginning he proposed.

C H A P. XV.

BUT, O Menippus! said Apollonius, I will tell you a story, which I learnt from my mother when a boy. Esop,

* *Ficta voluptatis causâ sint proxima veris.*

HORACE.

† Euripides's *Alcestis*.

said the good woman, was a shepherd, who fed his flock near the temple of Mercury, and loved wisdom so much, that he made it the subject of his prayers to the Gods. Mercury had many other supplicants besides Esop, who each came with a particular request. One asked for gold, another for silver : one hung an ivory caduceus on his altar, and another offered something of no less value ; Esop, poor man, had but little, and of that little he was very frugal. He made an offering of some milk, and of that only what could be drained from his sheep after being milked, and sometimes as much of a honeycomb as he could hold in his hand, added to this, he used to treat the God with myrtle berries, and roses, and a few violets. Why Mercury, he would say, should I neglect my sheep to weave garlands for you ? At last the day appointed for the distribution of wisdom arrived ; when all appeared. Mercury, the God of wisdom as well as of merchandise, thus addressed them, To you, who have made me the richest offerings, I give philosophy : and to you, who have made me the next best I give eloquence : then he said to the rest, you shall be an astronomer, you a musician : to you I give superiority in Epic poetry, and to you in Iambic verse. After he had distributed the several parts of philosophy, he found, that in spite of all his prudence, poor Esop escaped his notice. Luckily, however, he recollected a story, which, whilst he was in his cradle, the Hours, who had the care of his education on the top of mount Olympus, told him of a heifer, who in a conversation she had with a man on the subject of herself, and the earth, induced him to fall in love with the cows of Apollo ; and so he gave Esop the gift of composing fables, the only present that remained in the house of wisdom.* Mercury,

* Fontajne, in his preface says, " I do not know how it comes to pass that the ancients have not made these very fables descend from
heaven,

after presenting him with this talent, said, "Take that which I first learnt myself." Hence the rich imagination of Esop, and the power he possessed of inventing fables.

CH A P. XVI.

AFTER proposing to give some explanation of the phenomenon of mount *Ætna* more agreeable to truth and nature than the mere vulgar story, I may be accused of trifling, in indulging so much in the praise of fables: yet I hope the digression is not without its merit. The fables which we wish to reject are not in the style and manner of Esop, but in that of what are considered dramatic, and brought on the stage as the theme of poetry. The common story is, that *Typhœus*,* or *Enceladus* lies bound in chains under the mountain, and in his respirations vomits up fire. I say there are giants, and I say that their bodies have been seen wherever their tombs were opened. Though I make this assertion, I do not, however, say they ever fought with the Gods, but I assert they behaved with great irreverence in their temples and shrines. As to

heaven, and that they have not assigned them a God to have the direction of them, as well as poesy and eloquence."

Bayle says, one might have remembered the passage in the text, and yet have spoken in the same manner with Fontaine; for there never was a well established tradition in true antiquity concerning the celestial origin of the Apologue.

- * Enceladus, they say, transfix'd by Jove,
With blasted limbs, came trembling from above:
And where he fell, th' avenging father drew
This flaming hill, and on his body threw;
As often as he turns his weary sides,
He shakes the solid isle, and smoke the heavens hides.

VIRGIL, b. iii.

all that's said of their scaling the heavens and driving the Gods into exile, I think it as foolish to conceive, as it is to utter. There is another story, to which credit cannot be given though it is not so blasphemous as the last, which says, that Vulcan keeps his workshop in Ætna,* where he beats upon his anvil. There are many other burning mountains in various parts of the earth besides Ætna; and yet we are not so inconsiderate to assign their eruptions to the agency of giants and Vulcans.

C H A P. XVII.

WHAT then is the cause of these volcanic eruptions? Earth that is mixed with bitumen and sulphur, burns internally without throwing out any flame. But, whenever the earth itself happens to be full of chinks and caverns, through which the wind can penetrate, a fire is kindled within, which produces a flame that at last bursts from the mountain in streams of liquid fire, covering as it goes the adjacent land. Sometimes this fire, or lava, runs into the sea in an aggregated mass, and forms mouths like a river. Here an opportunity offers of noticing the *Campus Piorum*,† which was surrounded by a torrent of fire, from

* Vulcan's forges were supposed to be under mount Ætna in Sicily, as well as in every part of the earth where there were Volcanos.

† A plain at the foot of mount Ætna, in the territory of Catania to the south-west, in which stood the statues of two young men, who in an eruption of mount Ætna, saved their aged parents by carrying them on their shoulders.

Cornelius Severus has mentioned these two young men in his poem on mount Ætna.

Istis divitiæ solæ materque paterque,
Hanc rapiunt prædam, mediumque exire per ignem
Ipso dante fidem, properant. O maxima rerum
Et merito, pietas, homini *Tutissima* virtus.
Eruere Pios Juvenes attingere flammæ, &c.

which may naturally be drawn this conclusion, that to the pious every land is safe, every sea navigable, not only to him who trusts himself to a ship, but to him who commits himself to the waves. It was thus Apollonius finished all his discourse by exhorting men to practise virtue.

CHAP. XVIII.

AFTER spending what time he thought sufficient in Sicily in philosophical discussions, he passed over into Greece about the rising of the star Arcturus.* The voyage was prosperous to Leucas, where arriving, he said, Let us leave the ship, for it is not good to sail in her to Achaia. These words made impression only on those who knew the man. He then embarked in a Leucadian vessel, and with all who chose to go with him sailed to Lechæum.† But the Syracusan ship went to the bottom in navigating the gulph of Crissa.

CHAP. XIX.

AT Athens he was initiated by the very Hierophant, whom, you may remember, he foretold to his predecessor, and here he met Demetrius the philosopher, where he had retired after what he said relative to the dedication of Nero's bath. He was a man of so much courage that he did not leave Greece at the time when Nero conducted himself so indecently at his musical exhibitions. Demetrius told him he had seen Musonius at the Isthmus,

* Pliny tells us it rose in his age about the beginning of September ; it rises now about the beginning of October.

† Lechæum—a port of Corinth in the bay of Corinth—used for their Italian trade.

bound in chains, and forced to dig. As it was natural, he says, he pitied his hard lot, and was sorry to see a man of his character digging the ground with a spade. Musonius with eyes uplifted, said, I know, Demetrius, you are troubled to see me thus employed. But, what would you have said, had you seen me playing on the harp like Nero? Many other things concerning Musonius, and some of even a more extraordinary nature I pass over, lest I should seem to take a liberty not consistent with that of a careful narrator.

CHAP. XX.

AFTER passing the winter in the Grecian temple, Apollonius determined in the following spring to go into Egypt. In visiting the several cities of Greece, he never failed giving the best advice he could to them: he found much in each to censure, and much to commend, for he never spared praise where it was due; after this he went down to the Piræus where there was a ship ready to set sail for Ionia. The merchant, who freighted the vessel for his own use, did not like taking passengers with him. Whereupon, Apollonius inquired what merchandise he had on board, and was told by the owner he carried images of the Gods to Ionia, of which some were made of gold and marble, and others of ivory and gold. Is it for the purpose of dedicating them to the Gods, said Apollonius, that you carry them, or is it for any other use? I carry them, said the merchant, to sell to any persons who may chuse to buy them. And do you apprehend, said Apollonius, we will rob you of them? I do not, returned the merchant, approve their being placed in the same ship with such a promiscuous multitude, nor do I think it right for them to hear a conversation so vicious, and yet so common among sailors. But, my good Sir, said Apol-

lonius, the vessels fitted out by you against the barbarians (for I suppose you are an Athenian) abound in all manner of licentiousness, and yet the Gods never thought themselves defiled by embarking in them. You are wrong in preventing philosophers going aboard your vessel, in whose company the Gods themselves delight, and this, at a time when you are trying to turn the Gods to the most advantage. This was not the custom of the statuarios of old, they did not run from city to city, making sale of their Gods: they carried with them only workmen and instruments, and whenever they found the raw materials of ivory and marble, they formed statues of the Gods in the temples themselves. But you carrying your Gods from port to port, and from market to market, as if they were (far be it from me to utter it) Hyrcanian or Scythian slaves, think yourselves guilty of no impiety by such a traffic? There are men also who hawk about the country little figures of Bacchus, or Ceres, and say they are maintained by the Gods they carry with them. But surely what you do, of feeding on your Gods, and of not being satisfied therewith, must be pronounced a species of horrid gain, and even of insanity too, independent of the fears naturally arising from the profanation. After this severe reprimand, he took his passage in another ship.

CHAP. XXI.

ARRIVED at Chios, Apollonius without going on shore, quickly entered into another ship, which a herald was proclaiming bound for Rhodes; and with him embarked his companions in deep silence, all seeming desirous to obey him in all things. A favourable wind soon carried them there, where I will notice some occurrences whilst he staid in that island. Once when he was viewing the statue of the Colossus, Damis asked him what he thought greater

than it? A man, said Apollonius, whose whole mind is devoted to philosophy. At this time, one Canus a flute-player* happened to be in Rhodes, who was esteemed the best performer of his day. As soon as Apollonius saw him, he said, what is a flute-player able to do? Whatever, replied Canus, his hearers wish. But, said Apollonius, more of your hearers would rather be made rich, than hear you play, Can you make those rich, whom you know wish it. No, said he, but I should wish to possess that power. Can you, continued Apollonius, make the young who hear you, beautiful? for you must know, that all who are young, would, if they could, be beautiful. Nor that, said Canus, though there is much beauty in my pipe. What therefore is it, said Apollonius, you think your hearers wish for? What else, returned Canus, than to remove their sorrow when in affliction, or increase their joy when merry; or if in love, to soothe their passion with melody, or if devout, to excite their religious zeal, and dispose them to pour it forth in spiritual songs. And is all this to be done, said Apollonius, by a pipe composed of gold and orichalcum, and the legs of a dead ass or stag? Or is it rather something else which does it? Something else undoubtedly, said Canus, and which I will tell you: The music, the modulation, the variation of notes, the change of harmony suited to produce the different effects of joy and sorrow, all these united and blended, affect the minds of the hearers, and mould them to whatever you wish. Now, said Apollonius, I understand what your art is able to do. It is a variety of sounds, and different modulations, which you practise and give to the audience. And yet in my opinion your flute requires some more helps than what you have mentioned; and what I mean, are a right

* Dr. Burney says, "the list of illustrious flute-players in antiquity is too numerous to allow a separate article to each."

inspiration of the breath, a proper application of the mouth, and a nice dexterity of the hand. The first consists in making the voice pass soft and clear without being affected by any degree of guttural hoarseness—otherwise the sound would be unmusical. The second is a just pressure of the lips on the tongue of the instrument, without its causing the cheeks to be too much swelled and inflated. The dexterity of finger (which is the third requisite to be mentioned) is what the performer must consider of the utmost importance, so that neither the wrist may decline its office from too great rigidity; nor the fingers fail in their duty from want of velocity in running over the stops, on which depend all the variations of sound: for the facility of passing from one note to another, is what is considered as the great excellence in all who possess a dexterity of hand. If you, Canus, can do all this, you need have no fears in playing on your flute—for Euterpe herself will accompany you.*

CHAP. XXII.

AT this time there was at Rhodes, a young man who became suddenly possessed of a large fortune, without having received any education. He was then building a house, and was collecting pictures and statues from all parts of the world to furnish it with. The moment Apollonius saw him, he inquired what money he had expended on preceptors and education? Not a drachma, said the youth. Pray what has your house cost you? Twelve talents, and I believe it will cost me as much more. And what, said Apollonius, will you do with

* To flute-players, nature gave brains there's no doubt,
But alas! 'tis in vain, for they soon blow them out.

Burney—Hist. of Music. From Atheneus.

this house? I will live splendidly in it, said he, for as I shall have in it places proper for all bodily exercise, and groves to walk in, there will be little or no necessity for going even into the forum, and men I think will come with as much pleasure to visit me, as they would to a temple. But, said Apollonius, are men to be respected on their own account, or on account of what they possess? They are to be respected, replied the youth, for the sake of their riches, which you know are omnipotent. But, said Apollonius, whom do you think the best guardian of riches, he who is well educated or he who is not? When the youth heard this he was silent: whereupon Apollonius said, in my opinion, Sir, you do not so much possess your house as you are possessed by it. For when I enter a temple, it matters not how small, I have greater pleasure in seeing a statue of ivory and gold, than I have in seeing in a spacious temple, one rudely formed of earth and clay.

CHAP. XXIII.

APOLLONIUS happening to meet a fat fellow, who was making his boast of the quantity he could eat and drink, said to him, are you he who is so much enslaved to his belly? I am, said he, and offer sacrifice for it. And what, said Apollonius, do you hope to gain from such a species of indulgence? That of being gazed on with wonder, said he, for I take it for granted you have heard of Hercules, and know that the food he eat was as much celebrated as his combats. It was so, said Apollonius, as he was Hercules. But what is your merit, thou abomination? for what glory can you derive from eating, except that of being burst. This is all I have to say of Apollonius at Rhodes.

CHAP XXIV.

X
 THE following is what passed on his arrival at Alexandria, where the people loved him without ever having seen him, and were as anxious about him as if he had been their old acquaintance. The inhabitants of Upper Egypt, in consideration of their attachment to theological pursuits, wished him to pay them a visit. From the commercial intercourse subsisting between Greece and Egypt, Apollonius was at once a great favorite with everybody, and from the moment the people heard of his arrival, they were all attention. Whilst he was passing from the harbour to the town, they looked upon him as a God, and made* way for him in the narrow streets, as is done for those who carry the sacred relicks of the Gods. As he was going along in the midst of a more pompous procession than governors of provinces, he met twelve men charged with robbery, on their way to execution. When Apollonius saw them, he said, I foresee all will not suffer, for that man (pointing to one) has made a false confession. Then turning to the executioners who were conducting them, he desired them not to go so fast to the place of punishment, and bid them to take care that he to whom he pointed should be the last man to suffer; for I see, says he, he is not guilty of the crime for which he is going to die. For my part I think you would do well in postponing their execution for a short space, and whom perhaps it would be wiser not to put to death at all. In this way he protracted his discourse contrary to what he was accustomed. The event turned out as he wished. After eight of them had been beheaded, a horseman rode

* *Locum date sacra ferenti.* OVID.

up with speed to the place of execution, and cried out, spare Phorion, he is no robber, he confessed himself guilty of what he was innocent through fear of the torture, which has appeared from the confession of those put to the rack. I need not mention the joy of the Egyptians, nor the applauses Apollonius received from a people who, without such an instance of his foresight, were well disposed to admire and praise him.

CH A P. XXV.

WHEN he went up into the temple* a beauty shone in his face, and the words he uttered on all subjects were divine, and framed in wisdom. He approved not of the shedding of the blood of bulls nor of geese, nor of other animals, for the sacrifices of such victims he thought unbecoming the feasts of the Gods. When the Patriarch† asked him why he did not sacrifice? I would rather, said Apollonius, ask you on what motive you do. To this the Patriarch said, and who is wise enough to reform the established worship of the Egyptians? Every sage, replied the other, who comes from the Indians. But this day I will burn an ox, and I would wish you to attend and partipate of its odour, as I think you would like to do it, if the Gods shew no displeasure. Whilst a bull‡ compounded of various spices was consuming in the fire, Apollonius said, behold the sacrifice. What sacrifice, said the Egyptian, for I see none here. Has not the whole race

* *The temple* is supposed to be that of Serapis, one of the Egyptian Deities, who had a very rich one at Alexandria. Consult Tacitus for the history of the God Serapis, and his first introduction into Egypt.

† The name given to the high priest of Serapis.

‡ After the example of Pythagoras and Empedocles.

of prophets down from Jamus,* Teleus,† Clytius, and Melampus,‡ been mistaken, my friend, in having said so many things of fire, and in having drawn so many oracles from it? or can you imagine that the fire proceeding from the burning of a pine or cedar, possesses a prophetic quality, and is capable of foretelling events, but that what proceeds from the burning of the tears of pure and unctious frankincense is not far preferable? Certainly if you knew the wisdom which is latent in fire, you would be able to discover in the orb of the sun at rising,§ many prognostics. In these words he rebuked the Egyptian as one unskilled in divine matters.

CHAP. XXVI.

THE people of Alexandria being passionately fond of horses, used to flock in crowds to the Hippodrome to see them run, where they often fought till they killed each other. This abuse fell under the heavy displeasure of Apollonius, who one day in going into the temple said, how long will you persist in dying, not for your children, nor altars, nor hearths? or rather, I might say,

* *Jamida*, certain prophets among the Greeks, descended from Jamus, a son of Apollo, who received the gift of prophecy from his father, which remained among his posterity.

† In the text *Teleada*—Olearius says, I can find no prophets of this name. In Herodotus he might have found Tellias of Eleum, the soothsayer of the Phocians, who is said by Larcher, the learned translator of that historian, to have been the chief of the family of the *Telliada*, in which the art of divination was hereditary.

‡ *Clytiada*, and *Melampodida*—both families were very nearly connected, and celebrated for their knowledge in soothsaying, and set apart in Greece for the functions prescribed by it.

§ Sol quoque, et exoriens, et cum se condet in undas,
Signa dabit. Solim certissima signa sequuntur.

how long will you persist in defiling your temples by entering them stained with blood, and in slaughtering each other within their very walls. Troy is said to have been overturned by the means of one horse, which the Greeks had contrived with great art, but here you arm chariot against chariot, and horse against horse, for which your love is unbounded. It is not by the Atridæ nor the descendants of Æacus, you are destroyed, but by yourselves, with a loss heavier than what befel the Trojans on that night, in which they lay sunk in intemperance and debauch. In the celebration of the Olympic Games, where contests arise in wrestling, boxing, and the pancratia, no one is killed by the athletæ, even on occasions where pardon is to be obtained in case of such an event happening in the heat of combat. But with you, swords are drawn, and stones flung, and all on account of horses. Are you not afraid of fire consuming your city, wherein are heard shouts and groans, and the earth stained with the blood of the dying and the dead.* Reverence the Nile, the common cup of Egypt.† But why mention the Nile amongst men who prefer measuring‡ the rising of blood to that of its water. Damis says he added many other things to this rebuke of the Egyptians.

* Victors and vanquish'd join promiscuous cries,
And shrilling shouts, and dying groans arise;
With streaming blood the slipp'ry fields are dy'd
And slaughter'd heroes swell the dreadful tide.

HOMER, b. iv.

† The Egyptians call the Nile *the Cup*, set before them by the Gods, and Homer says,

Once more th' Egyptian stream, whose waters flow
From *Jove's high mansions*, to the plains below. OD. b. iv.

‡ How high it rises, is known, says Pliny, by marks and measures taken of certain pits.

CHAP. XXVII.

WHILST *Vespasian* was meditating the assumption of the imperial power in the countries bordering on *Egypt*, and afterwards to pass into that province, *Dion* and *Euphrates*, of whom more will be said hereafter, expected that the people would have public rejoicings. For from the time of the first emperor, by whom the affairs of *Rome* were well ordered, such a series of cruel tyrants succeeded each other for the space of fifty years,* as rendered *Claudius* (whose intermediate reign lasted about thirteen years) unfit to be ranked in the number of good princes. *Claudius* did not obtain the empire till he was fifty years of age, a period of life when the human mind is usually in its greatest vigour, and at this time he appeared to love the sciences. But notwithstanding his age, he suffered himself to be carried away by all the follies and passions of youth, and left the empire to be made a prey of by women by whom he was shamefully put to death, so that, though he might have foreseen what was to happen,† yet he was unable to guard against it. *Apollonius* was as much pleased as *Dion* and *Euphrates*, with what was going forward, but as yet did not make it a subject of public declamation, from an idea that such a mode of address became the character of a rhetorician, more than that of a philosopher. When the emperor arrived in *Egypt*, and was approaching the gates of *Alexandria*, the

* *Vespasian* began to take upon himself the government about the year of Christ-69, from which time to the beginning of the reign of *Tiberius*, who succeeded *Augustus* in the empire, was fifty-five years.

† It appears from several circumstances, says *Suetonius*, that he was sensible of his approaching dissolution, and made no secret of it.

sacred order of the priesthood, the civil magistrates, the deputies from the prefectures, into which the country is divided, the philosophers and the sages all went out to meet him. But no part of this pompous procession engaged the attention of Apollonius, who all the time was teaching philosophy in the temple. The Emperor received them all with a short speech, which was at once gracious and benign, and then inquired whether the *Tyanean* was in these parts? They answered he was, and that he was doing all he could to make men better. Can you tell me, said the emperor, where I can find him; for I wish much to see him. You will find him, said Damis, in the temple, where, as I was coming here, he said he was going. Let us repair to it, replied the prince, first, that I may offer my prayers to the Gods,* and next, that I may converse with the excellent man. In consequence of this, it was rumoured abroad that the idea of possessing himself of the empire was first conceived, when he was besieging Jerusalem, from which he sent to ask the advice of Apollonius, who declined going into a country which its inhabitants had defiled both by what they did, and what they suffered. This is what induced him, (having now got possession of the empire)

* Of this interview all history is silent; and yet from the character of Vespasian it is probable it might have taken place. From Tacitus we learn the part Vespasian was advised to act in the pretended cure of two men at Alexandria, and as the power of working miracles is by some thought good policy, I think the same courtiers who advised him to attempt the cure of two men, might have recommended this interview with Apollonius, as a measure equally political, and also corroborative of the pretended character he had assumed. Dr. Taylor in his life of Christ, thinks Vespasian was aided by Apollonius in his impositions on the populace.—Dr. Cudworth thinks there is some reason to suspect that our *archimago* Apollonius might have had some finger in Vespasian's miracles, from his great familiarity and intimacy with him,

to take a journey into Egypt to discourse with him on subjects which I am going to notice.*

CHAP. XXVIII.

AFTER the accustomed sacrifices were performed, and before the deputies from the several cities were spoken to, Vespasian, turning to Apollonius, said with the voice of a supplicant, *make me emperor*. Apollonius answered, it's done already: for in the prayers which I have just offered to heaven to send us a prince upright, generous, wise, venerable in years, and a true father, you are the man I asked from the Gods. With this answer the emperor being well pleased (for all the people shouted with joy at what they heard) said, May I ask you, Apollonius, what opinion you formed of the government of Nero? He replied, Nero knew, perhaps, how to tune his harp, but he disgraced his authority by too much remissness at one time, and too much intenseness at another. Then you think, said Vespasian, that an emperor should observe the golden mean in the government of an empire. It's not I, said Apollonius, but God himself who has defined equity by the term mediocrity. However, in these matters you have very good advisers, pointing to Dion and Euphrates, for as yet he had had no cause of dispute with the latter. Whereupon, the emperor, lifting up his hands to heaven, says, O Jupiter! Grant me to govern wise men, and wise men to govern me. Afterwards turning to the Egyptians, he cries out, Draw from me as you do from the Nile. In this

* Vespasian ne vint point à Alexandrie pour voir Apollone; mais pour affamer la ville de Rome en empêchant qu'on y portat du Bled, comme Tacite le rapporte.

manner Egypt got some time to breathe from the weight of oppression under which she groaned.

CHAP. XXIX.

AS the Emperor was coming down from the temple, he gave Apollonius his hand, and leading him into the palace, said, Some people may possibly think I act too much like a young man in aspiring to the purple at the age of sixty : but I will justify it to you, that you may justify it to others. In my youth I do not recollect being a slave to riches ; and I bore the offices and dignities conferred on me by the government of Rome so meekly, as not to have been thereby either too much elated, or too much dejected. Against Nero I never attempted any alteration in the state of affairs, but, on the contrary, when he came to the empire, which he received from his predecessor, (though not according to the established laws) I was submissive to authority on account of Claudius, who made me consul, and one of his counsellors. I swear by Minerva, that the tears have often run down my cheeks when I thought of him* to whom he bequeathed the empire. But now that Nero is dead, and that affairs are not altered for the better, but on the contrary are as likely to be as ill, if not worse managed in the hands of Vitellius, I confess I came forward with a greater degree of ardour to take the direction of them, first, because I wish to pursue a conduct which may make myself estimable among men, and next, because in the prosecution of my object I have to contend only with a man who is sunk in every species of debauchery. Vitellius uses more perfume in his bath than I do water ; and it is supposed, that if wounded, he would yield more perfume

* Nero.

than blood. Besides, he makes himself mad with the quantity of wine he drinks, and plays at dice as if afraid of losing a throw; but the whole empire he sets at hazard, as if a matter of common sport and diversion. Though the slave of his courtesans, he intrigues with married women, and says, that amours are sweet in proportion to the difficulties attending them. A thousand other traits I omit more disgraceful than what I have mentioned, and which are neither fit for you, nor the Roman people to hear, whilst groaning under the yoke of such a monster. In my present undertaking I wish to act under the guidance of the Gods, and like myself. On you, Apollonius, I chiefly found my hopes of success, as I know you are well acquainted with whatever regards the Gods, and for that reason I make you my friend and counsellor in all those concerns, on which depend the affairs of sea and land. For if omens, favourable to my wishes, are given from the Gods, I will go on: if they are not propitious to me and the Roman people, I will stop where I am, and engage no farther in an enterprise unsanctioned by heaven.

CHAP. XXX.

AFTER this discourse Apollonius, like one divinely inspired, said, O Jupiter Capitolinus, who are supreme judge in the present crisis of affairs, act mutually for each other, keep yourself for Vespasian, and keep Vespasian for you.* The temple which was burnt yesterday by impious hands is decreed by the fates to be rebuilt by you. On Vespasian's seeming amazed at this, he said, "These things will be explained hereafter. Fear nought from me. Go on with what you have so wisely begun." At this

* Tacitus, b. iii. c. 69-70, History.

time Domitian, the son of Vespasian, was up in arms against Vitellius at Rome, in defence of his father's authority. The youth was besieged in the capitol, and in making his escape from the hands of the besiegers, the temple was burnt, the account of which reached Apollonius before it did any other man in Egypt. In the midst of this conversation, Apollonius departed suddenly from the Emperor, saying, the laws and customs of the Indians permitted him only to do what was by them prescribed. However, Vespasian, whose zeal was only redoubled by what he heard from Apollonius, suffered not the tide in his affairs to pass by unheeded, but looked on all things as now fixed and established by it.

CHAP. XXXI.

EARLY the next morning, about break of day, Apollonius entered the palace, and asked the officers in waiting how the Emperor was employed? who said, he had been for some time employed in writing letters. As soon as Apollonius heard this, he went away, saying to Damis, "This man will certainly be Emperor." At sun-rise he returned again, when he found Dion and Euphrates in the anti-chamber, both longing to know the result of the conference of the preceding day. He then gave them the apology which he had from the Emperor's own mouth, concerning which he declined delivering his own private opinion. Being the first admitted to see the Emperor, he said, Dion and Euphrates, your old friends, are at the door—men attached to your interest, and not unmindful of the present posture of affairs. Call them in, I pray you, for they are both wise. To wise men, replied Vespasian, my doors are always open; but to you, Apollonius, my heart likewise.

CHAP. XXXII.

WHEN Dion and Euphrates were introduced, the Emperor thus addressed them: Yesterday I made my apology, in the presence of this excellent man, Apollonius. We have heard it, replied Dion, and think it not destitute of reason. To-day, continued Vespasian, we shall philosophize, friend Dion, concerning what are to be our future plans of conduct, in order that every thing may be fortunate, and turn out to the public good. I have first considered the character of Tiberius, and can only think of him as a man who changed the government into a wild and cruel tyranny. When I call to mind Caius, who succeeded him, I think of one under the dominion of the most unbridled passions; who clothed after the fashion of the Lydians, and victorious in wars which never existed,* defiled the empire by a bacchanalian insanity. When I remember that good man Claudius, I only remember a man who, stupified by women, forgot both the empire and himself, and died, as was reported, by their hands. After this, when I look to Nero, what am I to say of him? It has been comprised by Apollonius in one short and comprehensive sentence, which he uttered concerning the intemperance and remissness by which he disgraced the empire. What shall I say of the commotions stirred up by Galba, and of his being murdered in the middle of the forum, after having adopted Otho and Piso, both sons of a common prostitute?† For my part, if the empire is to be conceded to such a man as Vitellius, the most abominable

* Such was his war with the Germans, for which he was seven times proclaimed Emperor; and such his expedition to Britain, which ended in nothing but the gathering of shells on the sea-shore.

† Why he calls them so I do not understand; for neither the one nor the other were so born.

of all his predecessors, I should think it better that Nero returned again to life. Taking, then, my friends, into consideration the several kinds of tyranny that have disgraced the state, I appoint you my counsellors, to advise what are the means most proper for meliorating a government rendered so deservedly odious. What you have said, says Apollonius, puts me in mind of a musician, a man of great celebrity in his profession, who used to send his pupils to hear the most unskilful performers, that they might learn from them how they ought not to play. And now, O prince! you have learnt how you ought not to govern from your predecessors, who have governed so ill; but as to the way you ought to govern, we shall now consider.

C H A P. XXXIII.

EUPHRATES began now to entertain a secret jealousy of Apollonius, from seeing the Emperor as much devoted to him as votaries are to the shrine of a favourite oracle. Incensed at this preference, he, in an angry tone of voice, raised above its usual pitch, said, It is not right to flatter the ambition of any man, nor to suffer ourselves to be carried away, contrary to reason, by people who act without any: on the contrary, we ought to bring them back to reason, if we are worthy the name of philosophers. Our first duty should have been to consider whether such or such an enterprise was to be undertaken: instead of which we are summoned to say how we should act, without being consulted whether it is proper to act or not. I think Vitellius should be put out of the way; for I know him to be abominable, and sunk in every kind of debauchery. Though I know you to be a man, and possessed of the most generous feelings, I do not think it would have been becoming in you to have animadverted on his con-

duct without first knowing what was your own duty. The evils adhering to a monarchical form of government I need not enumerate, for you have given us an ample display of them. What I wish you to know is this—that when a young man aspires to sovereignty, he acts in a way agreeable to his youth, as he does when he loves wine or women: in wishing to obtain the empire, he is not accounted wicked unless he is guilty of murder, or cruelty, or some impurity in the steps taken to effect his purpose. But on the other hand, when an old man possesses himself of the sovereign power, the first blame which attaches to him is, for desiring such a situation; and though he may be of a gentle quiet nature, the world will ascribe it only to the maturity of his years; for they will say, he ambitiously courted it from his youth, but without success. Failures in such attempts are sometimes set down to the account of adverse fortune, and sometimes to that of pusillanimity. The natural conclusion arising from which will be, that he either neglected the object of his ambition from having not trusted to his fortune, or having without a struggle given way to the tyranny of another, from a dread of his superior courage. What might be said on the subject of bad fortune we shall pass over in silence; but the ignominy arising from pusillanimity, how is that to be done away? especially, as by it you seem to have feared Nero, who was of all poor creatures the most timid and wretched. I know you were considered the author of all the attempts made against him by Vindex, as you were then at the head of the army, and commanded those troops which were marching against the Jews, and which would have been better employed against Nero; for the Jews, from the beginning, were not only aliens to the Romans, but to all mankind, and lived separate from the rest of the world. They had neither food nor libations, nor prayers, nor sacrifices, in common with other men, and were greater strangers to us than the people of Susa or Bœtica, or the

farthest Indians. To punish such aliens to mankind was unfitting; it had been better, I think, not even to have had them as subjects. But for Nero—is there a man alive that did not wish to dispatch him with his own hand? a man drinking up, as it were, human blood, and singing in the midst of slaughter. For myself, my ears were ever open to all that concerned you. And whenever a messenger arrived, with an account of thirty thousand Jews being slaughtered by you in one battle, or fifty thousand in another, I used to take the courier aside, and ask him, when alone, “But what is Vespasian doing? Is he thinking of nothing greater than this? Now that Vitellius is become the express image of what Nero was, and that you are engaged in war against him, finish what you have begun, seeing that such things are worthy of praise. As to what is to be done hereafter, let it be this: The Romans prefer a popular state to all others, because under it they acquired all their greatness. Put an end to the monarchy, of which you have spoken so much, and give to the Romans popular power, and to yourself the glory of having restored to them their liberty.

CHAP. XXXIV.

WHILST Euphrates was haranguing in this manner, Apollonius looking on Dion, who assented to all he heard, and expressed his assent by frequent marks of applause, said, Will not you, Dion, say something in addition to the observations which have been made? I will, replied he; and what I have to add shall be partly agreeable to it, and partly not. I think I have already told you, Vespasian, that it would have been better to have destroyed Nero, than to have reduced the Jews to obedience; but instead of doing that, you seem to have acted like one who strove to prevent it; for certainly he who quelled whatever insur-

rections were excited against him, served to supply him with the means of opposing all those who groaned under his tyranny. The war against Vitellius meets my approbation, because I think it more glorious to destroy a tyranny in its infancy, than when grown to manhood. I like a popular form of government; for though it be inferior to an aristocracy, the more knowing have preferred it to the monarchical and oligarchical forms. But I fear the Romans are not able to make such a change, from being so accustomed to the power of one. I am apprehensive they have not virtue enough to emancipate themselves, and cannot look a republic in the face, like people who, emerging from darkness, are unable to bear the light. Hence I think Vitellius should be removed from the administration of affairs in the most speedy and effectual way possible, and at the same time that every preparation should be made for war; and yet war is not what ought to be made, but punishment inflicted if he does not immediately strip himself of the purple. After conquering him, which I think will be easily done, give the Romans the opportunity and the power of chusing what form of government they please; and if they prefer a popular state, allow them to do it. This will be more to your honour than the possession of many empires, or the gaining of many Olympic victories. And in whatever clime monuments of brass shall be erected to your honour, your name will supply eloquence with more materials for praise than were ever supplied by the names of Harmodius or Aristogiton. And should the people chuse a monarchy, to whom can they give that power in preference to you? for in giving up that of which you are in possession, they will give it back to you in preference to all other men.

CHAP. XXXV.

WHEN silence ensued, the countenance of the Emperor expressed the conflict passing in his mind; for considering that he had spoken and acted as Emperor, what he heard seemed as if meant to divert him from his purpose. Whereupon Apollonius said, You both seem to me to err in endeavouring to make the Emperor waver in a matter on which his heart is set, by using a style of conversation at once unseasonable, and like that of children; for if I was possessed of what power he has, and was asked what good I could do with it, and were you to advise me as you have done Vespasian, it is more than probable you would bring me over to your opinion. The opinions of philosophers are of use alone to hearers who love philosophy. But you should now take into consideration that you address a man vested with full consular power, one who has long filled the very highest offices, and who, if divested of his authority, has every thing to fear. What, is he to be blamed for not rejecting what fortune throws in his way, or for receiving what she holds out, or for taking counsel how he should use it with moderation and prudence! Suppose, for instance, we were to see an athlete possessed of courage, of a goodly stature, of a symmetry and texture of limbs sufficient to dispute the prize at the Olympic Games, on his way to Arcadia, and should advise him to behave well; and after gaining the victory, suppose we were to counsel him not to let it be proclaimed by the common crier, or have his head crowned with parsley; if, I say, we were to act so, we should appear like simpletons, making a mockery of others' toils. Let us, therefore, out of consideration to the character of the man, the number of his troops, and their excellent discipline, and to the wisdom by which he has formed all

his plans, leave him to follow his own genius, and pray for his having good omens, and every thing which may ensure success. Moreover, you appear as if you had forgotten that he is the father of two sons, each at the head of an army, but who both would become his bitterest enemies if they were not sure of receiving the empire at his death. What, then, is left for him, except a war with his own family? On the other hand, suppose he succeeds in obtaining the empire, he will be respected by his sons: he will depend on them, and they will depend on him as their stay and support. Then he will find the natural guardians of his throne, and not mercenaries forced into allegiance: he will find them not pretending to appear dutiful, but attached and zealous in his service. As to myself, it is of little consequence what form of government is established, as I live under that of the Gods. Yet I should be sorry to see mankind perish, like a flock of sheep, for want of a wise and faithful shepherd. For as one man, who excels in virtue, modifies the popular state of a republic, so as to make it appear as if governed by a single individual, in the same manner a state under the government of such a man, wherein all things are directed to the common good, is what is properly called popular, or that of the people. I know, Euphrates said, you did not destroy Nero. Nor did you, Euphrates; nor you, Dion; nor did I do it myself: yet it is not charged to us as a fault, nor are we considered as cowards for not having done something in the cause of liberty, though other philosophers have extirpated so many tyrannies. As to myself, I resisted the power of Nero, whilst under the most unjust accusations, and I opposed the cruel Tigellinus to his beard. In the assistance I gave Vindex, I aimed a blow against the power of Nero, but I will not on that account assert I put down the tyrant, nor proclaim you for not having done so, more effeminate than what is becoming the character of philosophers. A philosopher, I know, may utter whatever he

pleases; at the same time I think he will take care not to utter any thing contrary to reason and prudence. When a man of consular authority meditates a blow against a tyrant, he should take care not to engage in such a business till the enemy was off his guard; and next, to have the best possible pretext for avoiding every appearance of perjury. He who takes up arms against a man who commands an army, to whom his subjects are bound by their oaths of allegiance to do all they can in his defence, should first justify himself in the eyes of the Gods, in order to secure their approbation in case of violating his oath. He should next have many friends, for such high objects are not to be effected without great assistance; and he should have money to secure the powerful, where the object to be attacked is master of the world. Consider, then, what delays and time it will take to do all this. However, resolve on all these things as you please: for our part we will make no inquiry concerning them, from an idea that the Emperor himself has well considered the state of them in his own mind, and found all seconded by good fortune, independent of his own efforts. But what will you say to the following reflexion? He who was Emperor yesterday, and received the crown from several cities in these temples, and published laws by the voice of the common cryer with as much celebrity as justice, is the very man whom you now command, by the voice of the same cryer, to declare he will for the rest of his life live as a private man, because he invaded the empire without due consideration. If he had accomplished his enterprize, he would have found faithful friends in all his first advisers; if he changes his mind, he will find in them obstinate enemies.

CHAP. XXXVI.

THE Emperor approved of what he heard, and said, If, Apollonius, you had been in my breast, you could not

have better expressed my feelings. I will follow your advice, as I think every word you have uttered is divine. Tell me, then, I pray thee, what a good prince ought to do. What you ask, said Apollonius, I cannot teach; for the art of government, of all human acquisitions, is the most important, but cannot be taught. However, I will tell you what, if you do, you will in my opinion do wisely. Look not on that as wealth which is piled up in heaps, for what is it better than a heap of sand? nor on that which arises from taxes,* which men pay with tears, for the *gold so paid lacketh lustre, and is black*. You will make a better use of your riches than ever sovereign did, if you employ them in supplying the necessities of the poor, and securing the property of the rich. Fear the power of doing every thing you wish, for under this apprehension you will use it with more moderation. Do not lop away such ears of corn as are tall and most conspicuous, for herein the maxim of Aristotle is unjust: but harshness and cruelty of disposition weed out of your mind, as you would tares and darnel out of your corn. Shew yourself terrible to all innovators in the state, yet not so much in the actual infliction of punishment, as in the preparation for it. Acknowledge the law to be the supreme rule of your conduct; for you will be more mild in the making of laws, when you know you are to be subject to them yourself. Reverence the Gods more than ever, for you have received great things at their hands, and have still much to ask. In what concerns the public, act like a prince; and in what relates to yourself, like a private man. In what light you ought to consider the love of gambling, of wine

* When his son Titus blamed him for the tax he had laid upon urine, he applied to his nose a piece of the money received in the first payment, and asked him, "Num odore offenderetur?" But it appears, when he opened his financial budget, he forgot his friend Apollonius's advice.

and women, I need not to speak to you, who from your youth never liked them. You have two sons, both, according to report, of good dispositions; keep them, I pray you, under strict discipline, for their faults will be charged to your account. Use authority, and even threats, if necessary; and let them know that the empire is to be considered not as a matter of common right, but as the reward of virtue; and that it is to be their inheritance only by a perseverance in well-doing. Pleasures become, as it were, denizens of Rome, are many in number, and should be restrained with great discretion; for it is a hard matter to bring over at once an entire people to a regular mode of living. It is only by degrees a spirit of moderation can be instilled into the mind, and it is to be done sometimes by a public correction, and sometimes by one so private as to conceal the hand which does it. Suppress the pride and luxury of the freed men and slaves under your subjection, and let them understand that their modesty should keep pace with their master's greatness. I have but one more observation to make, and that relates to the governors sent out to rule the several provinces of the empire. I do not mean such governors as you will send out yourself (for you will only employ the deserving) but those who are chosen by lot; for the men so sent out ought to be suited (as far as can be made consistent with that mode of election) to the several countries over which they are appointed to preside. They who understand Greek should be sent to Greece; and they who understand Latin, to such countries as use that language. I will now tell you why I say this. Whilst I was in Peloponnesus, the governor of that province *knew nothing of Greek*, nor did the people know any thing of him. Hence arose innumerable mistakes; for the people in whom he confided, suffered him to be corrupted in the distribution of justice, and to be treated more like a slave than the governor. I have said now what has occurred to me to-day; if any thing else occurs, we

shall resume the conversation at another time. At present discharge your duty to the republic, to the end you may not appear more indulgent to those under your authority than what is consistent with that duty.

CHAP. XXXVII.

UPON this Euphrates said,* I agree to every thing proposed; for what else can I do when the masters have spoken? But, O King, (for still one observation remains to be made) approve and countenance that philosophy which is consonant to nature, and shun that which affects to carry on a secret intercourse with celestial beings; for they who entertain such unsound notions of the Gods, fill us with nothing but pride and vanity. This, you see, was directly levelled against Apollonius, who, without condescending to make any reply, departed with his companions the moment he ended his discourse. But when the Emperor perceived that Euphrates was going to take greater liberties with the character of Apollonius, he interposed, and said, Introduce such magistrates as are to enter into office, and let my council take some form. It was thus that Euphrates hurt himself by his imprudence with the Emperor, who ever after looked on him as a jealous meddling man, who spoke in favour of democracy, not according to his own sentiments, but as he thought they would be in opposition to Apollonius. Notwithstanding

* Euphrates is several times, says Lardner, mentioned by Philostratus: but it has been observed by learned men, that Euphrates has a good character from the younger Pliny, and from Epictetus, who have never mentioned Apollonius, and from Eunapius. Eusebius has made just remarks upon the differences between Apollonius and Euphrates, and fails not to observe, that Euphrates was in his time a very celebrated philosopher, who continued long in great esteem.

the Emperor did not remove him from his councils, nor shew him any mark of his displeasure. He continued to love Dion, though he did not approve of his being of the same opinion with Euphrates. Dion deserved to be loved, as he was a man affable in conversation, an enemy to all disputes, and who in his discourse instilled that pleasantness which is breathed from the perfumes in a sacrifice: in short, of all men living he was the readiest in speech and the quickest in reply. But Vespasian loved Apollonius, and had great delight in hearing him talk of what antiquities he saw in his travels, of the Indian Phraotes, of the rivers and wild beasts found in India, and, above all, when he spoke of what was to be the future state of the Roman world, as communicated to him by the Gods. As soon, however, as the affairs of Egypt were settled, he determined on taking his departure; but before he did so he expressed a wish that Apollonius should go with him, which was declined on his part, as he said he had not seen Egypt as he ought, nor as yet conversed with the Gymnosophists. He added, that he was desirous to compare the learning of the Egyptians with that of the Indians, and to drink of the source of the Nile. When the Emperor understood he was determined on making a journey into Ethiopia, he said, Will you not remember me? I will, said Apollonius, if you continue to be a good prince, and to be mindful of us.

CHAP. XXXVIII.

AS soon as all the proper sacrifices were performed, the Emperor gave Apollonius leave publicly to ask what presents he chose. Apollonius, like one who seemed disposed to make full use of his permission, said, And what presents do you mean to give me, O King? Ten talents at this time, said the Emperor, and all I have when you come

to Rome. Then, said Apollonius, I will be as careful of what you have, as if it was my own, and will not be prodigal of what must one day be mine; at the same time, I request, O Emperor! you may attend to these men, who will not despise your gifts; in saying this he particularly glanced at Euphrates. Whereupon, Vespasian bid both Euphrates and Dion ask boldly what they wished. On hearing this, Dion blushed, and said, reconcile me to my master Apollonius, for having contradicted him, but it was the first time of my life. The Emperor praised him for this acknowledgment, and said, I asked the favour yesterday, and it is done: now demand whatever you please. To this, Dion replied, Lasthenes of Apamea, a town in Bithynia, formerly studied philosophy with me; afterwards a passion for the uniform of a soldier and a military life took possession of him; he now wishes, I hear, to return to his philosophical pursuits, and all the request I make, is, that he may get his discharge, since he desires it. You will not, I am sure, refuse me the indulgence of contributing to make him a good man, nor him the liberty of living in what manner he pleases. The moment the Emperor heard it, he said, Let him be discharged, but first let him receive the rewards due to the *Emeriti*,* because he loves you and philosophy. Afterwards he turned to Euphrates, who had put his memorial in writing, which he gave to the Emperor to read when alone; but Vespasian, anxious to give Apollonius and all present an opportunity of canvassing it, read it aloud. It appeared from the memorial, that Euphrates made several requests, of which some were relative to himself and some to other people; but all had money, either directly or indirectly, for

* When the soldiers had served out their time, the foot twenty years, and the horse ten, they were called *Emeriti*, and obtained their discharge.

their object. Apollonius only smiled, and said, And how came you, Euphrates, to speak so much in favour of a republican form of government, who had so much to ask from a monarch? This is all I could find touching the subject of difference subsisting between Apollonius and Euphrates.

CHAP. XXXIX.

AFTER the Emperor's departure from Egypt, Euphrates and Apollonius came to an open rupture; the former gave full vent to his passion without sparing any reproaches, the latter conducted himself like a philosopher, and answered all that he said with the coolest reason. The cause of the altercation may be collected from the letters of Apollonius to Euphrates, of which many are still extant; it appears from them to have arisen from Euphrates not having acted in a manner becoming a philosopher. As to myself, I will dismiss the man, for it is not my business to blame him, but to make those acquainted with the life of Apollonius who were before ignorant of it. In regard to what is said of a billet of wood (with which it appears Euphrates threatened him, without daring to throw it) the forbearance he shewed on that occasion is ascribed by many to the commanding influence of Apollonius; however it was, I give the credit of it to his good sense, by which he subdued that anger which had almost subdued him.

CHAP. XL.

APOLLONIUS thought Dion's philosophy savoured too much of the rhetorician, and was too much adapted to the ear; and for this he rebukes him in his epistles, in

these words, "Use your flute and lyre to flatter your hearers with, and not your eloquence." Besides, in many passages of his letters to Dion, he blames the affected ornaments of his style, and the arts he used to catch the attention of the people.

CHAP. XLI.

I SHALL now explain the cause why Apollonius ceased visiting and conferring with the Emperor after this interview, though often invited and written to for that purpose. Nero gave liberty to Greece, and performed a work more glorious than what was expected from the general tenor of his character. The consequence was, that the towns flourished and resumed their ancient attic and doric manners: to which may be added, that a harmony sprung up among them unknown even in their best days. Of this liberty, that produced such good effects, Vespasian deprived them, under the pretence of some disturbance or other which did not require such a mark of his displeasure. All this was considered by the sufferers, and Apollonius, in a light more severe than what was becoming a government founded on justice and equity. Hence the following letters to the Emperor.

"Apollonius to the Emperor Vespasian, health.

"You have enslaved Greece, as fame says, by which you imagine you have done more than Xerxes, without calling to mind that you have sunk yourself below Nero, who freely renounced that which he had. Farewel."

To the same.

"You who have, in anger to the Greeks, reduced a free people to slavery, what need have you of my conversation? Farewel."

To the same.

“Nero in sport gave liberty to Greece, of which you in seriousness have deprived them, and reduced them to slavery. Farewel.”

Insinuations such as these, caused the misunderstanding between Apollonius and Vespasian. Yet when he heard that in all other respects he governed his people well, he did not hide his joy, as he considered much was gained by his accession to the empire.

CHAP. XLII.

AMONG the wonderful things done by Apollonius, we are not to omit what follows. There was a certain man had a tame lion, whom he led about with a string like a dog. This lion used to fawn not only on his keeper, but on all who came near him. He walked with him through the several towns, and went with him into the temples, a liberty with which he was indulged as he came under the description of clean animals. He never would lick the blood of victims, nor touch their flesh, even when they were skinned and cut into pieces; but his delight was in cakes of honey, and in bread, and confectionary of all kinds, and dressed meats. One day, as Apollonius was sitting in the temple, the lion approached him,* fawning on his knees, and paying him more attention than any other person, all which the spectators supposed was done to get something to eat. Apollonius, on this, said, the lion wishes me to inform you whose soul it is that animates him. It is the soul of Amasis, who was formerly

* This story of the lion brings to our remembrance the accounts given in the life of Pythagoras of the Daunian bear and the Tarentum ox; and is another instance of his strict adherence to the Metempsychosis of Pythagoras.

King of Egypt in the district of Sais. The moment the lion heard this, he roared in a piteous strain, couching on his knees, and bursting into tears at the same time. Whereupon, Apollonius treating him with kindness, said, He should be sent to Leontopolis,* and there placed in the temple, as methinks it is unbecoming a King, though transformed into the most royal of beasts, to wander up and down the world like a mendicant. In consequence of this, the priests met, and offered sacrifice to Amasis: then dressing out the lion with collars and garlands, they sent him into the interior parts of Egypt, accompanying him all the way with the sound of flutes, the singing of hymns and verses made for the occasion.†

CHAP. XLIII.

APOLLONIUS, staying as long as he thought necessary at Alexandria, determined to visit the Upper Egypt, in order to converse with the Gymnosophists. Menippus, one of the number of those who, after completing their term of silence, were entitled to address others themselves, was left behind to watch Euphrates. Dioscorides, whose constitution was unable to bear the fatigues of a long journey, was advised by Apollonius not to go. He then assembled the rest (for though many deserted him at Aricia,‡ many had joined him since) with whom he talked of the journey he was about to undertake, in the following manner. “I

* A town of the lower Egypt, in the Delta, on that branch of the Nile called Busiriticus, and denominated so from the lions there kept as objects of religious worship—at this day Tellessabè, or Hill of the Lion.

† Voila (says Du Pin, at the conclusion of this tale) la plus extravagante fable qu'on puisse imaginer.

‡ Where he stopt on his way to Rome in the time of Nero.

think it right, my friends, to use an Olympic exordium with you. The people of Elis (on the approach of the Olympic Games) exercise their *athletæ* for the space of thirty days in their own town. The people of Delphi and Corinth, at the celebration of their respective games, address all those who are to contend at them in this manner, "Enter the stadium, and shew yourselves men worthy of victory." The Eleans, when come to Olympia, thus address the *athletæ*, "You, who have endured labours fit for the men who come to Olympia, and have not been guilty of any mean or illiberal action—go on boldly: but ye who are not so qualified, go where you please." Such of his disciples as understood the force of this address, of whom the number amounted to twenty, remained behind with Menippus* at Alexandria. The remainder, whose number did not exceed ten, after offering their prayers and sacrifices to the Gods for a good journey, set out towards the Pyramids, mounted on camels, with the Nile on their right. They went in boats, at times, in order to see all that was worth their notice. No city, or temple, or sacred spot, in Egypt, was passed by unobserved. An interchange of knowledge every where took place between them and such learned Egyptians as they happened to meet. The vessel in which Apollonius sailed on the Nile, resembled the sacred galley of legation.†

* Whom Apollonius left at Alexandria, to watch the motions of Euphrates.

† *Θεωπικ*—the name given to the ship in which the Athenians made their annual procession to Delos.