WRITINGS OF JACOB ABBOTT

by Jacob Abbott

A collection of theological writings, sermons, and essays by Jacob Abbott, compiled for study and devotional reading.

50 Chapters

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1. Cyrus The Great

Cyrus The Great

By Jacob Abbott

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[Illustration: MAP OF THE PERSIAN EMPIRE.]

PREFACE.

One special object which the author of this series has had in view, in the plan and method which he has followed in the preparation of the successive volumes, has been to adapt them to the

purposes of text-books in schools. The study of a general compend of history, such as is frequently used as a text-book, is highly useful, if it comes in at the right stage of education, when the mind is sufficiently matured, and has acquired sufficient preliminary knowledge to understand and appreciate so condensed a generalization as a summary of the whole history of a nation contained in an ordinary volume must necessarily be. Without this degree of maturity of mind, and this preparation, the study of such a work will be, as it too frequently is, a mere mechanical committing to memory of names, and dates, and phrases, which awaken no interest, communicate no ideas, and impart no useful knowledge to the mind. A class of ordinary pupils, who have not yet become much acquainted with history, would, accordingly, be more benefited by having their attention concentrated, at first, on detached and separate topics, such as those which form the subjects, respectively, of these volumes. By studying thus fully the history of individual monarchs, or the narratives of single events, they can go more fully into detail; they conceive of the transactions described as realities; their reflecting and reasoning powers are occupied on what they read; they take notice of the motives of conduct, of the gradual development of character, the good or ill desert of actions, and of the connection of causes and consequences, both in respect to the influence of wisdom and virtue on the one hand, and, on the other, of folly and crime. In a word, their minds and hearts are occupied instead of merely their memories. They reason, they sympathize, they pity, they approve, and they condemn. They enjoy the real and true pleasure which constitutes the charm of historical study for minds that are mature; and they acquire a taste for truth instead of fiction, which will tend to direct their reading into proper channels in all future years. The use of these works, therefore, as text-books in classes, has been kept continually in mind in the preparation of them. The running index on the tops of the pages is intended to serve instead of questions. These captions can be used in their present form as topics, in respect to which, when announced in the class, the pupils are to repeat substantially what is said on the page; or, on the other hand, questions in form, if that mode is preferred, can be readily framed from them by the teacher. In all the volumes, a very regular system of division is observed, which will greatly facilitate the assignment of lessons.

ENGRAVINGS.

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1.01 Chapter 1. HERODOTUS AND XENOPHON.

CHAPTER I. HERODOTUS AND XENOPHON.

B.C.550-401 The Persian monarchy. -- Singular principle of human nature. -- Grandeur of the Persian monarchy. -- Its origin. -- The republics of Greece. -- Written characters Greek and Persian. -- Preservation of the Greek language. -- Herodotus and Xenophon. -- Birth of Herodotus. -- Education of the Greeks. -- How public affairs were discussed. -- Literary entertainments. -- Herodotus's early love of knowledge. -- Intercourse of nations. -- Military expeditions. -- Plan of Herodotus's tour. -- Herodotus visits Egypt. -- Libya and the Straits of Gibraltar. -- Route of Herodotus in Asia. -- His return to Greece. -- Doubts as to the extent of Herodotus's tour. -- His history |adorned.| -- Herodotus's credibility questioned. -- Sources of bias. -- Samos. -- Patmos. -- The Olympiads. -- Herodotus at Olympia. -- History received with applause. -- Herodotus at Athens. -- His literary fame. -- Birth of Xenophon. -- Cyrus the Younger. -- Ambition of Cyrus. -- He attempts to assassinate his brother. -- Rebellion of Cyrus. -- The Greek auxiliaries. -- Artaxerxes assembles his army. -- The battle. -- Cyrus slain. -- Murder of the Greek generals. -- Critical situation of the Greeks. -- Xenophon's proposal. -- Retreat of the Ten Thousand. -- Xenophon's retirement. -- Xenophon's writings. -- Credibility of Herodotus and Xenophon. -- Importance of the story. -- Object of this work.

Cyrus was the founder of the ancient Persian empire -- a monarchy, perhaps, the most wealthy and magnificent which the world has ever seen. Of that strange and incomprehensible principle of human nature, under the influence of which vast masses of men, notwithstanding the universal instinct of aversion to control, combine, under certain circumstances, by millions and millions, to maintain, for many successive centuries, the representatives of some one great family in a condition of exalted, and absolute, and utterly irresponsible ascendency over themselves, while they toil for them, watch over them, submit to endless and most humiliating privations in their behalf, and commit, if commanded to do so, the most inexcusable and atrocious crimes to sustain the demigods they have thus made in their lofty estate, we have, in the case of this Persian monarchy, one of the most extraordinary exhibitions. The Persian monarchy appears, in fact, even as we look back upon it from this remote distance both of space and of time, as a very vast wave of human power and grandeur. It swelled up among the populations of Asia, between the Persian Gulf and the Caspian Sea, about five hundred years before Christ, and rolled on in undiminished magnitude and glory for many centuries. It bore upon its crest the royal line of Astyages and his successors. Cyrus was, however, the first of the princes whom it held up conspicuously to the admiration of the world and he rode so gracefully and gallantly on the lofty crest that mankind have given him the credit of raising and sustaining the magnificent billow on which he was borne. How far we are to consider him as founding the monarchy, or the monarchy as raising and illustrating him, will appear more fully in the course of this narrative.

Cotemporaneous with this Persian monarchy in the East, there flourished in the West the small but very efficient and vigorous republics of Greece. The Greeks had a written character for their

language which could be easily and rapidly executed, while the ordinary language of the Persians was scarcely written at all. There was, it is true, in this latter nation, a certain learned character, which was used by the priests for their mystic records, and also for certain sacred books which constituted the only national archives. It was, however, only slowly and with difficulty that this character could be penned, and, when penned, it was unintelligible to the great mass of the population. For this reason, among others, the Greeks wrote narratives of the great events which occurred in their day, which narratives they so embellished and adorned by the picturesque lights and shades in which their genius enabled them to present the scenes and characters described as to make them universally admired, while the surrounding nations produced nothing but formal governmental records, not worth to the community at large the toil and labor necessary to decipher them and make them intelligible. Thus the Greek writers became the historians, not only of their own republics, but also of all the nations around them; and with such admirable genius and power did they fulfill this function, that, while the records of all other nations cotemporary with them have been almost entirely neglected and forgotten, the language of the Greeks has been preserved among mankind, with infinite labor and toil, by successive generations of scholars, in every civilized nation, for two thousand years, solely in order that men may continue to read these tales.

Two Greek historians have given us a narrative of the events connected with the life of Cyrus -- Herodotus and Xenophon. These writers disagree very materially in the statements which they make, and modern readers are divided in opinion on the question which to believe. In order to present this question fairly to the minds of our readers, we must commence this volume with some account of these two authorities, whose guidance, conflicting as it is, furnishes all the light which we have to follow.

Herodotus was a philosopher and scholar. Xenophon was a great general. The one spent his life in solitary study, or in visiting various countries in the pursuit of knowledge; the other distinguished himself in the command of armies, and in distant military expeditions, which he conducted with great energy and skill. They were both, by birth, men of wealth and high station, so that they occupied, from the beginning, conspicuous positions in society; and as they were both energetic and enterprising in character, they were led, each, to a very romantic and adventurous career, the one in his travels, the other in his campaigns, so that their personal history and their exploits attracted great attention even while they lived.

Herodotus was born in the year 484 before Christ, which was about fifty years after the death of the Cyrus whose history forms the subject of this volume. He was born in the Grecian state of Caria, in Asia Minor, and in the city of Halicarnassus. Caria, as may be seen from the map at the commencement of this volume, was in the southwestern part of Asia Minor, near the shores of the AEgean Sea. Herodotus became a student at a very early age. It was the custom in Greece, at that time, to give to young men of his rank a good intellectual education. In other nations, the training of the young men, in wealthy and powerful families, was confined almost exclusively to the use of arms, to horsemanship, to athletic feats, and other such accomplishments as would give them a manly and graceful personal bearing, and enable them to excel in the various friendly contests of the public games, as well as prepare them to maintain their ground against their enemies in personal combats on the field of battle. The Greeks, without neglecting these things, taught their young men also to read and to write, explained to them the structure and the philosophy of language, and trained them to the study of the poets, the orators, and the historians

which their country had produced. Thus a general taste for intellectual pursuits and pleasures was diffused throughout the community. Public affairs were discussed, before large audiences assembled for the purpose, by orators who felt a great pride and pleasure in the exercise of the power which they had acquired of persuading, convincing, or exciting the mighty masses that listened to them; and at the great public celebrations which were customary in those days, in addition to the wrestlings, the races, the games, and the military spectacles, there were certain literary entertainments provided, which constituted an essential part of the public pleasures. Tragedies were acted, poems recited, odes and lyrics sung, and narratives of martial enterprises and exploits, and geographical and historical descriptions of neighboring nations, were read to vast throngs of listeners, who, having been accustomed from infancy to witness such performances, and to hear them applauded, had learned to appreciate and enjoy them. Of course, these literary exhibitions would make impressions, more or less strong, on different minds, as the mental temperaments and characters of individuals varied. They seem to have exerted a very powerful influence on the mind of Herodotus in his early years. He was inspired, when very young, with a great zeal and ardor for the attainment of knowledge; and as he advanced toward maturity, he began to be ambitious of making new discoveries, with a view of communicating to his countrymen, in these great public assemblies, what he should thus acquire. Accordingly, as soon as he arrived at a suitable age, he resolved to set out upon a tour into foreign countries, and to bring back a report of what he should see and hear. The intercourse of nations was, in those days, mainly carried on over the waters of the Mediterranean Sea; and in times of peace, almost the only mode of communication was by the ships and the caravans of the merchants who traded from country to country, both by sea and on the land. In fact, the knowledge which one country possessed of the geography and the manners and customs of another, was almost wholly confined to the reports which these merchants circulated. When military expeditions invaded a territory, the commanders, or the writers who accompanied them, often wrote descriptions of the scenes which they witnessed in their campaigns, and described briefly the countries through which they passed. These cases were, however, comparatively rare; and yet, when they occurred, they furnished accounts better authenticated, and more to be relied upon, and expressed, moreover, in a more systematic and regular form, than the reports of the merchants, though the information which was derived from both these sources combined was very insufficient, and tended to excite more curiosity than it gratified. Herodotus, therefore, conceived that, in thoroughly exploring the countries on the shores of the Mediterranean and in the interior of Asia, examining their geographical position, inquiring into their history, their institutions, their manners, customs, and laws, and writing the results for the entertainment and instruction of his countrymen, he had an ample field before him for the exercise of all his powers.

He went first to Egypt. Egypt had been until that time, closely shut up from the rest of mankind by the jealousy and watchfulness of the government. But now, on account of some recent political changes, which will be hereafter more particularly alluded to, the way was opened for travelers from other countries to come in. Herodotus was the first to avail himself of this opportunity. He spent some time in the country, and made himself minutely acquainted with its history, its antiquities, its political and social condition at the time of his visit, and with all the other points in respect to which he supposed that his countrymen would wish to be informed. He took copious notes of all that he saw. From Egypt he went westward into Libya, and thence he traveled slowly along the whole southern shore of the Mediterranean Sea as far as to the Straits of Gibraltar,

noting, with great care, every thing which presented itself to his own personal observation, and availing himself of every possible source of information in respect to all other points of importance for the object which he had in view. The Straits of Gibraltar were the ends of the earth toward the westward in those ancient days, and our traveler accordingly, after reaching them, returned again to the eastward. He visited Tyre, and the cities of Phoenicia, on the eastern coast of the Mediterranean Sea, and thence went still farther eastward to Assyria and Babylon. It was here that he obtained the materials for what he has written in respect to the Medes and Persians, and to the history of Cyrus. After spending some time in these countries, he went on by land still further to the eastward, into the heart of Asia. The country of Scythia was considered as at |the end of the earth| in this direction. Herodotus penetrated for some distance into the almost trackless wilds of this remote land, until he found that he had gone as far from the great center of light and power on the shores of the AEgean Sea as he could expect the curiosity of his countrymen to follow him. He passed thence round toward the north, and came down through the countries north of the Danube into Greece, by way of the Epirus and Macedon. To make such a journey as this was, in fact, in those days, almost to explore the whole known world.

It ought, however, here to be stated, that many modern scholars, who have examined, with great care, the accounts which Herodotus has given of what he saw and heard in his wanderings, doubt very seriously whether his journeys were really as extended as he pretends. As his object was to read what he was intending to write at great public assemblies in Greece, he was, of course, under every possible inducement to make his narrative as interesting as possible, and not to detract at all from whatever there might be extraordinary either in the extent of his wanderings or in the wonderfulness of the objects and scenes which he saw, or in the romantic nature of the adventures which he met with in his protracted tour. Cicero, in lauding him as a writer, says that he was the first who evinced the power to adorn a historical narrative. Between adorning and embellishing, the line is not to be very distinctly marked; and Herodotus has often been accused of having drawn more from his fancy than from any other source, in respect to a large portion of what he relates and describes. Some do not believe that he ever even entered half the countries which he professes to have thoroughly explored, while others find, in the minuteness of his specifications, something like conclusive proof that he related only what he actually saw. In a word, the question of his credibility has been discussed by successive generations of scholars ever since his day, and strong parties have been formed who have gone to extremes in the opinions they have taken; so that, while some confer upon him the title of the father of history, others say it would be more in accordance with his merits to call him the father of lies. In controversies like this, and, in fact, in all controversies, it is more agreeable to the mass of mankind to take sides strongly with one party or the other, and either to believe or disbelieve one or the other fully and cordially. There is a class of minds, however, more calm and better balanced than the rest, who can deny themselves this pleasure, and who see that often, in the most bitter and decided controversies, the truth lies between. By this class of minds it has been generally supposed that the narratives of Herodotus are substantially true, though in many cases highly colored and embellished, or, as Cicero called it, adorned, as, in fact, they inevitably must have been under the circumstances in which they were written.

We can not follow minutely the circumstances of the subsequent life of Herodotus. He became involved in some political disturbances and difficulties in his native state after his return, in

consequence of which he retired, partly a fugitive and partly an exile, to the island of Samos, which is at a little distance from Caria, and not far from the shore. Here he lived for some time in seclusion, occupied in writing out his history. He divided it into nine books, to which, respectively, the names of the nine Muses were afterward given, to designate them. The island of Samos, where this great literary work was performed, is very near to Patmos, where, a few hundred years later, the Evangelist John, in a similar retirement, and in the use of the same language and character, wrote the Book of Revelation. When a few of the first books of his history were completed, Herodotus went with the manuscript to Olympia, at the great celebration of the 81st Olympiad. The Olympiads were periods recurring at intervals of about four years. By means of them the Greeks reckoned their time. The Olympiads were celebrated as they occurred, with games, shows, spectacles, and parades, which were conducted on so magnificent a scale that vast crowds were accustomed to assemble from every part of Greece to witness and join in them. They were held at Olympia, a city on the western side of Greece. Nothing now remains to mark the spot but some acres of confused and unintelligible ruins. The personal fame of Herodotus and of his travels had preceded him, and when he arrived at Olympia he found the curiosity and eagerness of the people to listen to his narratives extreme. He read copious extracts from his accounts, so far as he had written them, to the vast assemblies which convened to hear him, and they were received with unbounded applause; and inasmuch as these assemblies comprised nearly all the statesmen, the generals, the philosophers, and the scholars of Greece, applause expressed by them became at once universal renown. Herodotus was greatly gratified at the interest which his countrymen took in his narratives, and he determined thenceforth to devote his time assiduously to the continuation and completion of his work.

It was twelve years, however, before his plan was finally accomplished. He then repaired to Athens, at the time of a grand festive celebration which was held in that city, and there he appeared in public again, and read extended portions of the additional books that he had written. The admiration and applause which his work now elicited was even greater than before. In deciding upon the passages to be read, Herodotus selected such as would be most likely to excite the interest of his Grecian hearers, and many of them were glowing accounts of Grecian exploits in former wars which had been waged in the countries which he had visited. To expect that, under such circumstances, Herodotus should have made his history wholly impartial, would be to suppose the historian not human. The Athenians were greatly pleased with the narratives which Herodotus thus read to them of their own and of their ancestors' exploits. They considered him a national benefactor for having made such a record of their deeds, and, in addition to the unbounded applause which they bestowed upon him, they made him a public grant of a large sum of money. During the remainder of his life Herodotus continued to enjoy the high degree of literary renown which his writings had acquired for him -- a renown which has since been extended and increased, rather than diminished, by the lapse of time. As for Xenophon, the other great historian of Cyrus, it has already been said that he was a military commander, and his life was accordingly spent in a very different manner from that of his great competitor for historic fame. He was born at Athens, about thirty years after the birth of Herodotus, so that he was but a child while Herodotus was in the midst of his career. When he was about twenty-two years of age, he joined a celebrated military expedition which was formed in Greece, for the purpose of proceeding to Asia Minor to enter into the service of the governor of that country. The name of this governor was Cyrus; and to distinguish him from Cyrus the Great, whose history is to form the subject of this volume, and who

lived about one hundred and fifty years before him, he is commonly called Cyrus the Younger. This expedition was headed by a Grecian general named Clearchus. The soldiers and the subordinate officers of the expedition did not know for what special service it was designed, as Cyrus had a treasonable and guilty object in view, and he kept it accordingly concealed, even from the agents who were to aid him in the execution of it. His plan was to make war upon and dethrone his brother Artaxerxes, then king of Persia, and consequently his sovereign. Cyrus was a very young man, but he was a man of a very energetic and accomplished character, and of unbounded ambition. When his father died, it was arranged that Artaxerxes, the older son, should succeed him. Cyrus was extremely unwilling to submit to this supremacy of his brother. His mother was an artful and unprincipled woman, and Cyrus, being the youngest of her children, was her favorite. She encouraged him in his ambitious designs; and so desperate was Cyrus himself in his determination to accomplish them, that it is said he attempted to assassinate his brother on the day of his coronation. His attempt was discovered, and it failed. His brother, however, instead of punishing him for the treason, had the generosity to pardon him, and sent him to his government in Asia Minor. Cyrus immediately turned all his thoughts to the plan of raising an army and making war upon his brother, in order to gain forcible possession of his throne. That he might have a plausible pretext for making the necessary military preparations, he pretended to have a quarrel with one of his neighbors, and wrote, hypocritically, many letters to the king, affecting solicitude for his safety, and asking aid. The king was thus deceived, and made no preparations to resist the force which Cyrus was assembling, not having the remotest suspicion that its destiny was Babylon. The auxiliary army which came from Greece to enter into Cyrus's service under these circumstances, consisted of about thirteen thousand men. He had, it was said, a hundred thousand men besides; but so celebrated were the Greeks in those days for their courage, their discipline, their powers of endurance, and their indomitable tenacity and energy, that Cyrus very properly considered this corps as the flower of his army. Xenophon was one of the younger Grecian generals. The army crossed the Hellespont, and entered Asia Minor, and, passing across the country, reached at last the famous pass of Cilicia, in the southwestern part of the country -- a narrow defile between the mountains and the sea, which opens the only passage in that quarter toward the Persian regions beyond. Here the suspicions which the Greeks had been for some time inclined to feel, that they were going to make war upon the Persian monarch himself, were confirmed, and they refused to proceed. Their unwillingness, however, did not arise from any compunctions of conscience about the guilt of treason, or the wickedness of helping an ungrateful and unprincipled wretch, whose forfeited life had once been given to him by his brother, in making war upon and destroying his benefactor. Soldiers have never, in any age of the world, any thing to do with compunctions of conscience in respect to the work which their commanders give them to perform. The Greeks were perfectly willing to serve in this or in any other undertaking; but, since it was rebellion and treason that was asked of them, they considered it as specially hazardous, and so they concluded that they were entitled to extra pay. Cyrus made no objection to this demand; an arrangement was made accordingly, and the army went on.

Artaxerxes assembled suddenly the whole force of his empire on the plains of Babylon -- an immense army, consisting, it is said, of over a million of men. Such vast forces occupy, necessarily, a wide extent of country, even when drawn up in battle array. So great, in fact, was the extent occupied in this case, that the Greeks, who conquered all that part of the king's forces which was directly opposed to them, supposed, when night came, at the close of the day of battle,

that Cyrus had been every where victorious; and they were only undeceived when, the next day, messengers came from the Persian camp to inform them that Cyrus's whole force, excepting themselves, was defeated and dispersed, and that Cyrus himself was slain, and to summon them to surrender at once and unconditionally to the conquerors. The Greeks refused to surrender. They formed themselves immediately into a compact and solid body, fortified themselves as well as they could in their position, and prepared for a desperate defense. There were about ten thousand of them left, and the Persians seem to have considered them too formidable to be attacked. The Persians entered into negotiations with them, offering them certain terms on which they would be allowed to return peaceably into Greece. These negotiations were protracted from day to day for two or three weeks, the Persians treacherously using toward them a friendly tone, and evincing a disposition to treat them in a liberal and generous manner. This threw the Greeks off their guard, and finally the Persians contrived to get Clearchus and the leading Greek generals into their power at a feast, and then they seized and murdered them, or, as they would perhaps term it, executed them as rebels and traitors. When this was reported in the Grecian camp, the whole army was thrown at first into the utmost consternation. They found themselves two thousand miles from home, in the heart of a hostile country, with an enemy nearly a hundred times their own number close upon them, while they themselves were without provisions, without horses, without money; and there were deep rivers, and rugged mountains, and every other possible physical obstacle to be surmounted, before they could reach their own frontiers. If they surrendered to their enemies, a hopeless and most miserable slavery was their inevitable doom.

Under these circumstances, Xenophon, according to his own story, called together the surviving officers in the camp, urged them not to despair, and recommended that immediate measures should be taken for commencing a march toward Greece. He proposed that they should elect commanders to take the places of those who had been killed, and that, under their new organization, they should immediately set out on their return. These plans were adopted. He himself was chosen as the commanding general, and under his guidance the whole force was conducted safely through the countless difficulties and dangers which beset their way, though they had to defend themselves, at every step of their progress, from an enemy so vastly more numerous than they, and which was hanging on their flanks and on their rear, and making the most incessant efforts to surround and capture them. This retreat occupied two hundred and fifteen days. It has always been considered as one of the greatest military achievements that has ever been performed. It is called in history the Retreat of the Ten Thousand. Xenophon acquired by it a double immortality. He led the army, and thus attained to a military renown which will never fade; and he afterward wrote a narrative of the exploit, which has given him an equally extended and permanent literary fame.

Some time after this, Xenophon returned again to Asia as a military commander, and distinguished himself in other campaigns. He acquired a large fortune, too, in these wars, and at length retired to a villa, which he built and adorned magnificently, in the neighborhood of Olympia, where Herodotus had acquired so extended a fame by reading his histories. It was probably, in some degree, through the influence of the success which had attended the labors of Herodotus in this field, that Xenophon was induced to enter it. He devoted the later years of his life to writing various historical memoirs, the two most important of which that have come down to modern times are, first, the narrative of his own expedition, under Cyrus the Younger, and, secondly, a sort of

romance or tale founded on the history of Cyrus the Great. This last is called the Cyropaedia; and it is from this work, and from the history written by Herodotus, that nearly all our knowledge of the great Persian monarch is derived. The question how far the stories which Herodotus and Xenophon have told us in relating the history of the great Persian king are true, is of less importance than one would at first imagine; for the case is one of those numerous instances in which the narrative itself, which genius has written, has had far greater influence on mankind than the events themselves exerted which the narrative professes to record. It is now far more important for us to know what the story is which has for eighteen hundred years been read and listened to by every generation of men, than what the actual events were in which the tale thus told had its origin. This consideration applies very extensively to history, and especially to ancient history. The events themselves have long since ceased to be of any great interest or importance to readers of the present day; but the accounts, whether they are fictitious or real, partial or impartial, honestly true or embellished and colored, since they have been so widely circulated in every age and in every nation, and have impressed themselves so universally and so permanently in the mind and memory of the whole human race, and have penetrated into and colored the literature of every civilized people, it becomes now necessary that every well-informed man should understand. In a word, the real Cyrus is now a far less important personage to mankind than the Cyrus of Herodotus and Xenophon, and it is, accordingly, their story which the author proposes to relate in this volume. The reader will understand, therefore, that the end and aim of the work is not to guarantee an exact and certain account of Cyrus as he actually lived and acted, but only to give a true and faithful summary of the story which for the last two thousand years has been in circulation respecting him among mankind.

1.02 Chapter 2. THE BIRTH OF CYRUS.

CHAPTER II. THE BIRTH OF CYRUS.

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There are records coming down to us from the very earliest times of three several kingdoms situated in the heart of Asia-Assyria, Media, and Persia, the two latter of which, at the period when they first emerge indistinctly into view, were more or less connected with and dependent upon the former. Astyages was the King of Media; Cambyses was the name of the ruling prince or magistrate of Persia. Cambyses married Mandane, the daughter of Astyages, and Cyrus was their son. In recounting the circumstances of his birth, Herodotus relates, with all seriousness, the following very extraordinary story:

While Mandane was a maiden, living at her father's palace and home in Media, Astyages awoke one morning terrified by a dream. He had dreamed of a great inundation, which overwhelmed and destroyed his capital, and submerged a large part of his kingdom. The great rivers of that country were liable to very destructive floods, and there would have been nothing extraordinary or alarming in the king's imagination being haunted, during his sleep, by the image of such a calamity, were it not that, in this case, the deluge of water which produced such disastrous results seemed to be, in some mysterious way, connected with his daughter, so that the dream appeared to portend some great calamity which was to originate in her. He thought it perhaps indicated that after her marriage she should have a son who would rebel against him and seize the supreme power, thus overwhelming his kingdom as the inundation had done which he had seen in his dream. To guard against this imagined danger, Astyages determined that his daughter should not be married in Media, but that she should be provided with a husband in some foreign land, so as to be taken away from Media altogether. He finally selected Cambyses, the king of Persia, for her

husband. Persia was at that time a comparatively small and circumscribed dominion, and Cambyses, though he seems to have been the supreme ruler of it, was very far beneath Astyages in rank and power. The distance between the two countries was considerable, and the institutions and customs of the people of Persia were simple and rude, little likely to awaken or encourage in the minds of their princes any treasonable or ambitious designs. Astyages thought, therefore, that in sending Mandane there to be the wife of the king, he had taken effectual precautions to guard against the danger portended by his dream.

Mandane was accordingly married, and conducted by her husband to her new home. About a year afterward her father had another dream. He dreamed that a vine proceeded from his daughter, and, growing rapidly and luxuriantly while he was regarding it, extended itself over the whole land. Now the vine being a symbol of beneficence and plenty, Astyages might have considered this vision as an omen of good; still, as it was good which was to be derived in some way from his daughter, it naturally awakened his fears anew that he was doomed to find a rival and competitor for the possession of his kingdom in Mandane's son and heir. He called together his soothsayers, related his dream to them, and asked for their interpretation. They decided that it meant that Mandane would have a son who would one day become a king.

Astyages was now seriously alarmed, and he sent for Mandane to come home, ostensibly because he wished her to pay a visit to her father and to her native land, but really for the purpose of having her in his power, that he might destroy her child so soon as one should be born.

Mandane came to Media, and was established by her father in a residence near his palace, and such officers and domestics were put in charge of her household as Astyages could rely upon to do whatever he should command. Things being thus arranged, a few months passed away, and then Mandane's child was born.

Immediately on hearing of the event, Astyages sent for a certain officer of his court, an unscrupulous and hardened man, who possessed, as he supposed, enough of depraved and reckless resolution for the commission of any crime, and addressed him as follows:

|I have sent for you, Harpagus, to commit to your charge a business of very great importance. I confide fully in your principles of obedience and fidelity, and depend upon your doing, yourself, with your own hands, the work that I require. If you fail to do it, or if you attempt to evade it by putting it off upon others, you will suffer severely. I wish you to take Mandane's child to your own house and put him to death. You may accomplish the object in any mode you please, and you may arrange the circumstances of the burial of the body, or the disposal of it in any other way, as you think best; the essential thing is, that you see to it, yourself, that the child is killed.|

Harpagus replied that whatever the king might command it was his duty to do, and that, as his master had never hitherto had occasion to censure his conduct, he should not find him wanting now. Harpagus then went to receive the infant. The attendants of Mandane had been ordered to deliver it to him. Not at all suspecting the object for which the child was thus taken away, but naturally supposing, on the other hand, that it was for the purpose of some visit, they arrayed their unconscious charge in the most highly-wrought and costly of the robes which Mandane, his mother, had for many months been interested in preparing for him, and then gave him up to the custody of Harpagus, expecting, doubtless, that he would be very speedily returned to their care.

Although Harpagus had expressed a ready willingness to obey the cruel behest of the king at the time of receiving it, he manifested, as soon as he received the child, an extreme degree of anxiety and distress. He immediately sent for a herdsman named Mitridates to come to him. In the mean time, he took the child home to his house, and in a very excited and agitated manner related to his wife what had passed. He laid the child down in the apartment, leaving it neglected and alone, while he conversed with his wife in a harried and anxious manner in respect to the dreadful situation in which he found himself placed. She asked him what he intended to do. He replied that he certainly should not, himself, destroy the child. |It is the son of Mandane,| said he. |She is the king's daughter. If the king should die, Mandane would succeed him, and then what terrible danger would impend over me if she should know me to have been the slayer of her son!| Harpagus said, moreover, that he did not dare absolutely to disobey the orders of the king so far as to save the child's life, and that he had sent for a herdsman, whose pastures extended to wild and desolate forests and mountains -- the gloomy haunts of wild beasts and birds of prey -- intending to give the child to him, with orders to carry it into those solitudes and abandon it there. His name was Mitridates.

While they were speaking this herdsman came in. He found Harpagus and his wife talking thus together, with countenances expressive of anxiety and distress, while the child, uneasy under the confinement and inconveniences of its splendid dress, and terrified at the strangeness of the scene and the circumstances around it, and perhaps, moreover, experiencing some dawning and embryo emotions of resentment at being laid down in neglect, cried aloud and incessantly. Harpagus gave the astonished herdsman his charge. He, afraid, as Harpagus had been in the presence of Astyages, to evince any hesitation in respect to obeying the orders of his superior, whatever they might be, took up the child and bore it away.

He carried it to his hut. It so happened that his wife, whose name was Spaco, had at that very time a new-born child, but it was dead. Her dead son had, in fact, been born during the absence of Mitridates. He had been extremely unwilling to leave his home at such a time, but the summons of Harpagus must, he knew, be obeyed. His wife, too, not knowing what could have occasioned so sudden and urgent a call, had to bear, all the day, a burden of anxiety and solicitude in respect to her husband, in addition to her disappointment and grief at the loss of her child. Her anxiety and grief were changed for a little time into astonishment and curiosity at seeing the beautiful babe, so magnificently dressed, which her husband brought to her, and at hearing his extraordinary story.

He said that when he first entered the house of Harpagus and saw the child lying there, and heard the directions which Harpagus gave him to carry it into the mountains and leave it to die, he supposed that the babe belonged to some of the domestics of the household, and that Harpagus wished to have it destroyed in order to be relieved of a burden. The richness, however, of the infant's dress, and the deep anxiety and sorrow which was indicated by the countenances and by the conversation of Harpagus and his wife, and which seemed altogether too earnest to be excited by the concern which they would probably feel for any servant's offspring, appeared at the time, he said, inconsistent with that supposition, and perplexed and bewildered him. He said, moreover, that in the end, Harpagus had sent a man with him a part of the way when he left the house, and that this man had given him a full explanation of the case. The child was the son of Mandane, the daughter of the king, and he was to be destroyed by the orders of Astyages himself, for fear that at some future period he might attempt to usurp the throne.

They who know any thing of the feelings of a mother under the circumstances in which Spaco was placed, can imagine with what emotions she received the little sufferer, now nearly exhausted by abstinence, fatigue, and fear, from her husband's hands, and the heartfelt pleasure with which she drew him to her bosom, to comfort and relieve him. In an hour she was, as it were, herself his mother, and she began to plead hard with her husband for his life.

Mitridates said that the child could not possibly be saved. Harpagus had been most earnest and positive in his orders, and he was coming himself to see that they had been executed. He would demand, undoubtedly, to see the body of the child, to assure himself that it was actually dead. Spaco, instead of being convinced by her husband's reasoning, only became more and more earnest in her desires that the child might be saved. She rose from her couch and clasped her husband's knees, and begged him with the most earnest entreaties and with many tears to grant her request. Her husband was, however, inexorable. He said that if he were to yield, and attempt to save the child from its doom, Harpagus would most certainly know that his orders had been disobeyed, and then their own lives would be forfeited, and the child itself sacrificed after all, in the end. The thought then occurred to Spaco that her own dead child might be substituted for the living one, and be exposed in the mountains in its stead. She proposed this plan, and, after much anxious doubt and hesitation, the herdsman consented to adopt it. They took off the splendid robes which adorned the living child, and put them on the corpse, each equally unconscious of the change. The little limbs of the son of Mandane were then more simply clothed in the coarse and scanty covering which belonged to the new character which he was now to assume, and then the babe was restored to its place in Spaco's bosom. Mitridates placed his own dead child, completely disguised as it was by the royal robes it wore, in the little basket or cradle in which the other had been brought, and, accompanied by an attendant, whom he was to leave in the forest to keep watch over the body, he went away to seek some wild and desolate solitude in which to leave it exposed.

[Illustration: THE EXPOSURE OF THE INFANT.]

Three days passed away, during which the attendant whom the herdsman had left in the forest watched near the body to prevent its being devoured by wild beasts or birds of prey, and at the end of that time he brought it home. The herdsman then went to Harpagus to inform him that the child was dead, and, in proof that it was really so, he said that if Harpagus would come to his hut he could see the body. Harpagus sent some messenger in whom he could confide to make the observation. The herdsman exhibited the dead child to him, and he was satisfied. He reported the result of his mission to Harpagus, and Harpagus then ordered the body to be buried. The child of Mandane, whom we may call Cyrus, since that was the name which he subsequently received, was brought up in the herdsman's hut, and passed every where for Spaco's child.

Harpagus, after receiving the report of his messenger, then informed Astyages that his orders had been executed, and that the child was dead. A trusty messenger, he said, whom he had sent for the purpose, had seen the body. Although the king had been so earnest to have the deed performed, he found that, after all, the knowledge that his orders had been obeyed gave him very little satisfaction. The fears, prompted by his selfishness and ambition, which had led him to commit the crime, gave place, when it had been perpetrated, to remorse for his unnatural cruelty. Mandane mourned incessantly the death of her innocent babe, and loaded her father with

reproaches for having destroyed it, which he found it very hard to bear. In the end, he repented bitterly of what he had done. The secret of the child's preservation remained concealed for about ten years. It was then discovered in the following manner:

Cyrus, like Alexander, Caesar, William the Conqueror, Napoleon, and other commanding minds, who obtained a great ascendancy over masses of men in their maturer years, evinced his dawning superiority at a very early period of his boyhood. He took the lead of his playmates in their sports, and made them submit to his regulations and decisions. Not only did the peasants' boys in the little hamlet where his reputed father lived thus yield the precedence to him, but sometimes, when the sons of men of rank and station came out from the city to join them in their plays, even then Cyrus was the acknowledged head. One day the son of an officer of King Astyages's court -- his father's name was Artembaris -- came out, with other boys from the city, to join these village boys in their sports. They were playing king. Cyrus was the king. Herodotus says that the other boys chose him as such. It was, however, probably such a sort of choice as that by which kings and emperors are made among men, a yielding more or less voluntary on the part of the subjects to the resolute and determined energy with which the aspirant places himself upon the throne.

During the progress of the play, a quarrel arose between Cyrus and the son of Artembaris. The latter would not obey, and Cyrus beat him. He went home and complained bitterly to his father. The father went to Astyages to protest against such an indignity offered to his son by a peasant boy, and demanded that the little tyrant should be punished. Probably far the larger portion of intelligent readers of history consider the whole story as a romance; but if we look upon it as in any respect true, we must conclude that the Median monarchy must have been, at that time, in a very rude and simple condition indeed, to allow of the submission of such a question as this to the personal adjudication of the reigning king.

However this may be, Herodotus states that Artembaris went to the palace of Astyages, taking his son with him, to offer proofs of the violence of which the herdsman's son had been guilty, by showing the contusions and bruises that had been produced by the blows. |Is this the treatment,| he asked, indignantly, of the king, when he had completed his statement, |that my boy is to receive from the son of one of your slaves?|

Astyages seemed to be convinced that Artembaris had just cause to complain, and he sent for Mitridates and his son to come to him in the city. When they arrived, Cyrus advanced into the presence of the king with that courageous and manly bearing which romance writers are so fond of ascribing to boys of noble birth, whatever may have been the circumstances of their early training. Astyages was much struck with his appearance and air. He, however, sternly laid to his charge the accusation which Artembaris had brought against him. Pointing to Artembaris's son, all bruised and swollen as he was, he asked, |Is that the way that you, a mere herdsman's boy, dare to treat the son of one of my nobles?| The little prince looked up into his stern judge's face with an undaunted expression of countenance, which, considering the circumstances of the case, and the smallness of the scale on which this embryo heroism was represented, was partly ludicrous and partly sublime.

|My lord,| said he, |what I have done I am able to justify. I did punish this boy, and I had a right to do so. I was king, and he was my subject, and he would not obey me. If you think that for this I deserve punishment myself, here I am; I am ready to suffer it.|

If Astyages had been struck with the appearance and manner of Cyrus at the commencement of the interview, his admiration was awakened far more strongly now, at hearing such words, uttered, too, in so exalted a tone, from such a child. He remained a long time silent. At last he told Artembaris and his son that they might retire. He would take the affair, he said, into his own hands, and dispose of it in a just and proper manner. Astyages then took the herdsman aside, and asked him, in an earnest tone, whose boy that was, and where he had obtained him.

Mitridates was terrified. He replied, however, that the boy was his own son, and that his mother was still living at home, in the hut where they all resided. There seems to have been something, however, in his appearance and manner, while making these assertions, which led Astyages not to believe what he said. He was convinced that there was some unexplained mystery in respect to the origin of the boy, which the herdsman was willfully withholding. He assumed a displeased and threatening air, and ordered in his guards to take Mitridates into custody. The terrified herdsman then said that he would explain all, and he accordingly related honestly the whole story.

Astyages was greatly rejoiced to find that the child was alive. One would suppose it to be almost inconsistent with this feeling that he should be angry with Harpagus for not having destroyed it. It would seem, in fact, that Harpagus was not amenable to serious censure, in any view of the subject, for he had taken what he had a right to consider very effectual measures for carrying the orders of the king into faithful execution. But Astyages seems to have been one of those inhuman monsters which the possession and long-continued exercise of despotic power have so often made, who take a calm, quiet, and deliberate satisfaction in torturing to death any wretched victim whom they can have any pretext for destroying, especially if they can invent some new means of torment to give a fresh piquancy to their pleasure. These monsters do not act from passion. Men are sometimes inclined to palliate great cruelties and crimes which are perpetrated under the influence of sudden anger, or from the terrible impulse of those impetuous and uncontrollable emotions of the human soul which, when once excited, seem to make men insane; but the crimes of a tyrant are not of this kind. They are the calm, deliberate, and sometimes carefully economized gratifications of a nature essentially malign.

When, therefore, Astyages learned that Harpagus had failed of literally obeying his command to destroy, with his own hand, the infant which had been given him, although he was pleased with the consequences which had resulted from it, he immediately perceived that there was another pleasure besides that he was to derive from the transaction, namely, that of gratifying his own imperious and ungovernable will by taking vengeance on him who had failed, even in so slight a degree, of fulfilling its dictates. In a word, he was glad that the child was saved, but he did not consider that that was any reason why he should not have the pleasure of punishing the man who saved him.

Thus, far from being transported by any sudden and violent feeling of resentment to an inconsiderate act of revenge, Astyages began, calmly and coolly, and with a deliberate malignity more worthy of a demon than of a man, to consider how he could best accomplish the purpose he had in view. When, at length, his plan was formed, he sent for Harpagus to come to him. Harpagus came. The king began the conversation by asking Harpagus what method he had employed for destroying the child of Mandane, which he, the king, had delivered to him some years before. Harpagus replied by stating the exact truth. He said that, as soon as he had received the infant, he

began immediately to consider by what means he could effect its destruction without involving himself in the guilt of murder; that, finally, he had determined upon employing the herdsman Mitridates to expose it in the forest till it should perish of hunger and cold; and, in order to be sure that the king's behest was fully obeyed, he charged the herdsman, he said, to keep strict watch near the child till it was dead, and then to bring home the body. He had then sent a confidential messenger from his own household to see the body and provide for its interment. He solemnly assured the king, in conclusion, that this was the real truth, and that the child was actually destroyed in the manner he had described. The king then, with an appearance of great satisfaction and pleasure, informed Harpagus that the child had not been destroyed after all, and he related to him the circumstances of its having been exchanged for the dead child of Spaco, and brought up in the herdsman's hut. He informed him, too, of the singular manner in which the fact that the infant had been preserved, and was still alive, had been discovered. He told Harpagus, moreover, that he was greatly rejoiced at this discovery. |After he was dead, as I supposed,| said he, |I bitterly repented of having given orders to destroy him. I could not bear my daughter's grief, or the reproaches which she incessantly uttered against me. But the child is alive, and all is well; and I am going to give a grand entertainment as a festival of rejoicing on the occasion.|

Astyages then requested Harpagus to send his son, who was about thirteen years of age, to the palace, to be a companion to Cyrus, and, inviting him very specially to come to the entertainment, he dismissed him with many marks of attention and honor. Harpagus went home, trembling at the thought of the imminent danger which he had incurred, and of the narrow escape by which he had been saved from it. He called his son, directed him to prepare himself to go to the king, and dismissed him with many charges in respect to his behavior, both toward the king and toward Cyrus. He related to his wife the conversation which had taken place between himself and Astyages, and she rejoiced with him in the apparently happy issue of an affair which might well have been expected to have been their ruin. The sequel of the story is too horrible to be told, and yet too essential to a right understanding of the influences and effects produced on human nature by the possession and exercise of despotic and irresponsible power to be omitted. Harpagus came to the festival. It was a grand entertainment. Harpagus was placed in a conspicuous position at the table. A great variety of dishes were brought in and set before the different guests, and were eaten without question. Toward the close of the feast, Astyages asked Harpagus what he thought of his fare. Harpagus, half terrified with some mysterious presentiment of danger, expressed himself well pleased with it. Astyages then told him there was plenty more of the same kind, and ordered the attendants to bring the basket in. They came accordingly, and uncovered a basket before the wretched guest, which contained, as he saw when he looked into it, the head, and hands, and feet of his son. Astyages asked him to help himself to whatever part he liked! The most astonishing part of the story is yet to be told. It relates to the action of Harpagus in such an emergency. He looked as composed and placid as if nothing unusual had occurred. The king asked him if he knew what he had been eating. He said that he did; and that whatever was agreeable to the will of the king was always pleasing to him!!

It is hard to say whether despotic power exerts its worst and most direful influences on those who wield it, or on those who have it to bear; on its masters, or on its slaves.

After the first feelings of pleasure which Astyages experienced in being relieved from the sense of guilt which oppressed his mind so long as he supposed that his orders for the murder of his infant

grandchild had been obeyed, his former uneasiness lest the child should in future years become his rival and competitor for the possession of the Median throne, which had been the motive originally instigating him to the commission of the crime, returned in some measure again, and he began to consider whether it was not incumbent on him to take some measures to guard against such a result. The end of his deliberations was, that he concluded to send for the magi, or soothsayers, as he had done in the case of his dream, and obtain their judgment on the affair in the new aspect which it had now assumed. When the magi had heard the king's narrative of the circumstances under which the discovery of the child's preservation had been made, through complaints which had been preferred against him on account of the manner in which he had exercised the prerogatives of a king among his playmates, they decided at once that Astyages had no cause for any further apprehensions in respect to the dreams which had disturbed him previous to his grandchild's birth. |He has been a king,| they said, |and the danger is over. It is true that he has been a monarch only in play, but that is enough to satisfy and fulfill the presages of the vision. Occurrences very slight and trifling in themselves are often found to accomplish what seemed of very serious magnitude and moment, as portended. Your grandchild has been a king, and he will never reign again. You have, therefore, no further cause to fear, and may send him to his parents in Persia with perfect safety.| The king determined to adopt this advice. He ordered the soothsayers, however, not to remit their assiduity and vigilance, and if any signs or omens should appear to indicate approaching danger, he charged them to give him immediate warning. This they faithfully promised to do. They felt, they said, a personal interest in doing it; for Cyrus being a Persian prince, his accession to the Median throne would involve the subjection of the Medes to the Persian dominion, a result which they wished in every account to avoid. So, promising to watch vigilantly for every indication of danger, they left the presence of the king. The king then sent for Cyrus.

It seems that Cyrus, though astonished at the great and mysterious changes which had taken place in his condition, was still ignorant of his true history. Astyages now told him that he was to go into Persia. |You will rejoin there,| said he, |your true parents, who, you will find, are of very different rank in life from the herdsman whom you have lived with thus far. You will make the journey under the charge and escort of persons that I have appointed for the purpose. They will explain to you, on the way, the mystery in which your parentage and birth seems to you at present enveloped. You will find that I was induced many years ago, by the influence of an untoward dream, to treat you injuriously. But all has ended well, and you can now go in peace to your proper home.| As soon as the preparations for the journey could be made, Cyrus set out, under the care of the party appointed to conduct him, and went to Persia. His parents were at first dumb with astonishment, and were then overwhelmed with gladness and joy at seeing their much-loved and long-lost babe reappear, as if from the dead, in the form of this tall and handsome boy, with health, intelligence, and happiness beaming in his countenance. They overwhelmed him with caresses, and the heart of Mandane, especially, was filled with pride and pleasure. As soon as Cyrus became somewhat settled in his new home, his parents began to make arrangements for giving him as complete an education as the means and opportunities of those days afforded.

Xenophon, in his narrative of the early life of Cyrus, gives a minute, and, in some respects, quite an extraordinary account of the mode of life led in Cambyses's court. The sons of all the nobles and officers of the court were educated together, within the precincts of the royal palaces, or,

rather, they spent their time together there, occupied in various pursuits and avocations, which were intended to train them for the duties of future life, though there was very little of what would be considered, in modern times, as education. They were not generally taught to read, nor could they, in fact, since there were no books, have used that art if they had acquired it. The only intellectual instruction which they seem to have received was what was called learning justice. The boys had certain teachers, who explained to them, more or less formally, the general principles of right and wrong, the injunctions and prohibitions of the laws, and the obligations resulting from them, and the rules by which controversies between man and man, arising in the various relations of life, should be settled. The boys were also trained to apply these principles and rules to the cases which occurred among themselves, each acting as judge in turn, to discuss and decide the questions that arose from time to time, either from real transactions as they occurred, or from hypothetical cases invented to put their powers to the test. To stimulate the exercise of their powers, they were rewarded when they decided right, and punished when they decided wrong. Cyrus himself was punished on one occasion for a wrong decision, under the following circumstances: A bigger boy took away the coat of a smaller boy than himself, because it was larger than his own, and gave him his own smaller coat instead. The smaller boy complained of the wrong, and the case was referred to Cyrus for his adjudication. After hearing the case, Cyrus decided that each boy should keep the coat that fitted him. The teacher condemned this as a very unjust decision. |When you are called upon,| said he, |to consider a question of what fits best, then you should determine as you have done in this case; but when you are appointed to decide whose each coat is, and to adjudge it to the proper owner, then you are to consider what constitutes right possession, and whether he who takes a thing by force from one who is weaker than himself, should have it, or whether he who made it or purchased it should be protected in his property. You have decided against law, and in favor of violence and wrong.| Cyrus's sentence was thus condemned, and he was punished for not reasoning more soundly. The boys at this Persian court were trained to many manly exercises. They were taught to wrestle and to run. They were instructed in the use of such arms as were employed in those times, and rendered dexterous in the use of them by daily exercises. They were taught to put their skill in practice, too, in hunting excursions, which they took, by turns, with the king, in the neighboring forest and mountains. On these occasions, they were armed with a bow, and a quiver of arrows, a shield, a small sword or dagger which was worn at the side in a sort of scabbard, and two javelins. One of these was intended to be thrown, the other to be retained in the hand, for use in close combat, in case the wild beast, in his desperation, should advance to a personal re-encounter. These hunting expeditions were considered extremely important as a part of the system of youthful training. They were often long and fatiguing. The young men became inured, by means of them, to toil, and privation, and exposure. They had to make long marches, to encounter great dangers, to engage in desperate conflicts, and to submit sometimes to the inconveniences of hunger and thirst, as well as exposure to the extremes of heat and cold, and to the violence of storms. All this was considered as precisely the right sort of discipline to make them good soldiers in their future martial campaigns.

Cyrus was not, himself, at this time, old enough to take a very active part in these severer services, as they belonged to a somewhat advanced stage of Persian education, and he was yet not quite twelve years old. He was a very beautiful boy, tall and graceful in form and his countenance was striking and expressive. He was very frank and open in his disposition and

character, speaking honestly, and without fear, the sentiments of his heart, in any presence and on all occasions. He was extremely kind hearted, and amiable, too, in his disposition, averse to saying or doing any thing which could give pain to those around him. In fact, the openness and cordiality of his address and manners, and the unaffected ingenuousness and sincerity which characterized his disposition, made him a universal favorite. His frankness, his childish simplicity, his vivacity, his personal grace and beauty, and his generous and self-sacrificing spirit, rendered him the object of general admiration throughout the court, and filled Mandane’s heart with maternal gladness and pride.

1.03 Chapter 3. THE VISIT TO MEDIA.

CHAPTER III. THE VISIT TO MEDIA.

B.C.587-584

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human happiness to the very end of life, that we can renew, through sympathy with children, the pleasures which, for ourselves alone, had long since, through repetition and satiety, lost their charm. The rides, the walks, the flowers gathered by the road-side, the rambles among pebbles on the beach, the songs, the games, and even the little picture-book of childish tales which have utterly and entirely lost their power to affect the mind even of middle life, directly and alone, regain their magic influence, and call up vividly all the old emotions, even to the heart of decrepit age, when it seeks these enjoyments in companionship and sympathy with children or grandchildren beloved. By giving to us this capacity for renewing our own sensitiveness to the impressions of pleasure through sympathy with childhood, God has provided a true and effectual remedy for the satiety and insensibility of age. Let any one who is in the decline of years, whose time passes but heavily away, and who supposes that nothing can awaken interest in his mind or give him pleasure, make the experiment of taking children to a ride or to a concert, or to see a menagerie or a museum, and he will find that there is a way by which he can again enjoy very highly the pleasures which he had supposed were for him forever exhausted and gone. This was the result, at all events, in the case of Astyages and Cyrus. The monarch took a new pleasure in the luxuries and splendors which had long since lost their charm for him, in observing their influence and effect upon the mind of his little grandson. Cyrus, as we have already said, was very frank and open in his disposition, and spoke with the utmost freedom of every thing that he saw. He was, of course, a privileged person, and could always say what the feeling of the moment and his own childish conceptions prompted, without danger. He had, however, according to the account which Xenophon gives, a great deal of good sense, as well as of sprightliness and brilliancy; so that, while his remarks, through their originality and point, attracted every one’s attention, there was a native politeness and sense of propriety which restrained him from saying any thing to give pain. Even when he disapproved of and condemned what he saw in the arrangements of his grandfather’s court or household, he did it in such a manner -- so ingenuous, good-natured, and unassuming, that it amused all and offended none. In fact, on the very first interview which Astyages had with Cyrus, an instance of the boy’s readiness and tact occurred, which impressed his grandfather very much in his favor. The Persians, as has been already remarked, were accustomed to dress very plainly, while, on the other hand, at the Median court the superior officers, and especially the king, were always very splendidly adorned. Accordingly, when Cyrus was introduced into his grandfather’s presence, he was quite dazzled with the display. The king wore a purple robe, very richly adorned, with a belt and collars, which were embroidered highly, and set with precious stones. He had bracelets, too, upon his wrists, of the most costly character. He wore flowing locks of artificial hair, and his face was painted, after the Median manner. Cyrus gazed upon this gay spectacle for a few moments in silence, and then exclaimed, |Why, mother! what a handsome man my grandfather is!|

Such an exclamation, of course, made great amusement both for the king himself and for the others who were present; and at length Mandane, somewhat indiscreetly, it must be confessed, asked Cyrus which of the two he thought the handsomest, his father or his grandfather. Cyrus escaped from the danger of deciding such a formidable question by saying that his father was the handsomest man in Persia, but his grandfather was the handsomest of all the Medes he had ever seen. Astyages was even more pleased by this proof of his grandson’s adroitness and good sense than he had been with the compliment which the boy had paid to him; and thenceforward Cyrus became an established favorite, and did and said, in his grandfather’s presence, almost whatever

he pleased. When the first childish feelings of excitement and curiosity had subsided, Cyrus seemed to attach very little value to the fine clothes and gay trappings with which his grandfather was disposed to adorn him, and to all the other external marks of parade and display, which were generally so much prized among the Medes. He was much more inclined to continue in his former habits of plain dress and frugal means than to imitate Median ostentation and luxury. There was one pleasure, however, to be found in Media, which in Persia he had never enjoyed, that he prized very highly. That was the pleasure of learning to ride on horseback. The Persians, it seems, either because their country was a rough and mountainous region, or for some other cause, were very little accustomed to ride. They had very few horses, and there were no bodies of cavalry in their armies. The young men, therefore, were not trained to the art of horsemanship. Even in their hunting excursions they went always on foot, and were accustomed to make long marches through the forests and among the mountains in this manner, loaded heavily, too, all the time, with the burden of arms and provisions which they were obliged to carry. It was, therefore, a new pleasure to Cyrus to mount a horse. Horsemanship was a great art among the Medes. Their horses were beautiful and fleet, and splendidly caparisoned. Astyages provided for Cyrus the best animals which could be procured, and the boy was very proud and happy in exercising himself in the new accomplishment which he thus had the opportunity to acquire. To ride is always a great source of pleasure to boys; but in that period of the world, when physical strength was so much more important and more highly valued than at present, horsemanship was a vastly greater source of gratification than it is now. Cyrus felt that he had, at a single leap, quadrupled his power, and thus risen at once to a far higher rank in the scale of being than he had occupied before; for, as soon as he had once learned to be at home in the saddle, and to subject the spirit and the power of his horse to his own will, the courage, the strength, and the speed of the animal became, in fact, almost personal acquisitions of his own. He felt, accordingly, when he was galloping over the plains, or pursuing deer in the park, or running over the racecourse with his companions, as if it was some newly-acquired strength and speed of his own that he was exercising, and which, by some magic power, was attended by no toilsome exertion, and followed by no fatigue. The various officers and servants in Astyages's household, as well as Astyages himself, soon began to feel a strong interest in the young prince. Each took a pleasure in explaining to him what pertained to their several departments, and in teaching him whatever he desired to learn. The attendant highest in rank in such a household was the cup-bearer. He had the charge of the tables and the wine, and all the general arrangements of the palace seem to have been under his direction. The cup-bearer in Astyages's court was a Sacian. He was, however, less a friend to Cyrus than the rest. There was nothing within the range of his official duties that he could teach the boy; and Cyrus did not like his wine. Besides, when Astyages was engaged, it was the cup-bearer's duty to guard him from interruption, and at such times he often had occasion to restrain the young prince from the liberty of entering his grandfather's apartments as often as he pleased. At one of the entertainments which Astyages gave in his palace, Cyrus and Mandane were invited; and Astyages, in order to gratify the young prince as highly as possible, set before him a great variety of dishes -- meats, and sauces, and delicacies of every kind -- all served in costly vessels, and with great parade and ceremony. He supposed that Cyrus would have been enraptured with the luxury and splendor of the entertainment. He did not, however, seem much pleased. Astyages asked him the reason, and whether the feast which he saw before him was not a much finer one than he had been accustomed to see in Persia. Cyrus said, in reply, that it seemed to him to be

very troublesome to have to eat a little of so many separate things. In Persia they managed, he thought, a great deal better. |And how do you manage in Persia?| asked Astyages. |Why, in Persia,| replied Cyrus, |we have plain bread and meat, and eat it when we are hungry; so we get health and strength, and have very little trouble.| Astyages laughed at this simplicity, and told Cyrus that he might, if he preferred it, live on plain bread and meat while he remained in Media, and then he would return to Persia in as good health as he came.

Cyrus was satisfied; he, however, asked his grandfather if he would give him all those things which had been set before him, to dispose of as he thought proper; and on his grandfather's assenting, he began to call the various attendants up to the table, and to distribute the costly dishes to them, in return, as he said, for their various kindnesses to him. |This,| said he to one, |is for you, because you take pains to teach me to ride; this,| to another, |for you, because you gave me a javelin; this to you, because you serve my grandfather well and faithfully; and this to you, because you honor my mother.| Thus he went on until he had distributed all that he had received, though he omitted, as it seemed designedly, to give any thing to the Sacian cup-bearer. This Sacian being an officer of high rank, of tall and handsome figure, and beautifully dressed, was the most conspicuous attendant at the feast, and could not, therefore, have been accidentally passed by. Astyages accordingly asked Cyrus why he had not given any thing to the Sacian -- the servant whom, as he said, he liked better than all the others.

|And what is the reason,| asked Cyrus, in reply, |that this Sacian is such a favorite with you?|

|Have you not observed,| replied Astyages, |how gracefully and elegantly he pours out the wine for me, and then hands me the cup?| The Sacian was, in fact, uncommonly accomplished in respect to the personal grace and dexterity for which cup-bearers in those days were most highly valued, and which constitute, in fact, so essential a part of the qualifications of a master of ceremonies at a royal court in every age. Cyrus, however, instead of yielding to this argument, said, in reply, that he could come into the room and pour out the wine as well as the Sacian could do it, and he asked his grandfather to allow him to try. Astyages consented. Cyrus then took the goblet of wine, and went out. In a moment he came in again, stepping grandly, as he entered, in mimicry of the Sacian, and with a countenance of assumed gravity and self-importance, which imitated so well the air and manner of the cup-bearer as greatly to amuse the whole company assembled. Cyrus advanced thus toward the king and presented him with the cup, imitating, with the grace and dexterity natural to childhood, all the ceremonies which he had seen the cup-bearer himself perform, except that of tasting the wine. The king and Mandane laughed heartily. Cyrus then, throwing off his assumed character, jumped up into his grandfather's lap and kissed him, and turning to the cup-bearer, he said, |Now, Sacian, you are ruined. I shall get my grandfather to appoint me in your place. I can hand the wine as well as you, and without tasting it myself at all.| |But why did you not taste it?| asked Astyages; |you should have performed that part of the duty as well as the rest.|

It was, in fact, a very essential part of the duty of a cup-bearer to taste the wine that he offered before presenting it to the king. He did this, however, not by putting the cup to his lips, but by pouring out a little of it into the palm of his hand. This custom was adopted by these ancient despots to guard against the danger of being poisoned; for such a danger would of course be very much diminished by requiring the officer who had the custody of the wine, and without whose

knowledge no foreign substance could well be introduced into it, always to drink a portion of it himself immediately before tendering it to the king. To Astyages's question why he had not tasted the wine, Cyrus replied that he was afraid it was poisoned. |What led you to imagine that it was poisoned?| asked his grandfather. |Because,| said Cyrus, |it was poisoned the other day, when you made a feast for your friends, on your birth-day. I knew by the effects. It made you all crazy. The things that you do not allow us boys to do, you did yourselves, for you were very rude and noisy; you all bawled together, so that nobody could hear or understand what any other person said. Presently you went to singing in a very ridiculous manner, and when a singer ended his song, you applauded him, and declared that he had sung admirably, though nobody had paid attention. You went to telling stories, too, each one of his own accord, without succeeding in making any body listen to him. Finally, you got up and began to dance, but it was out of all rule and measure; you could not even stand erect and steadily. Then, you all seemed to forget who and what you were. The guests paid no regard to you as their king, but treated you in a very familiar and disrespectful manner, and you treated them in the same way; so I thought that the wine that produced these effects must have been poisoned.| Of course, Cyrus did not seriously mean that he thought the wine had been actually poisoned. He was old enough to understand its nature and effects. He undoubtedly intended his reply as a playful satire upon the intemperate excesses of his grandfather's court.

|But have not you ever seen such things before?| asked Astyages. |Does not your father ever drink wine until it makes him merry?|

|No,| replied Cyrus, |indeed he does not. He drinks only when he is thirsty, and then only enough for his thirst, and so he is not harmed.| He then added, in a contemptuous tone, |He has no Sacian cup-bearer, you may depend, about him.| |What is the reason, my son,| here asked Mandane, |why you dislike this Sacian so much?|

|Why, every time that I want to come and see my grandfather,| replied Cyrus, |this teazing man always stops me, and will not let me come in. I wish, grandfather, you would let me have the rule over him just for three days.| |Why, what would you do to him?| asked Astyages.

|I would treat him as he treats me now,| replied Cyrus. |I would stand at the door, as he does when I want to come in, and when he was coming for his dinner, I would stop him and say, 'You can not come in now; he is busy with some men.'| In saying this, Cyrus imitated, in a very ludicrous manner, the gravity and dignity of the Sacian's air and manner.

|Then,| he continued, |when he came to supper, I would say, 'He is bathing now; you must come some other time;' or else, 'He is going to sleep, and you will disturb him.' So I would torment him all the time, as he now torments me, in keeping me out when I want to come and see you.|

Such conversation as this, half playful, half earnest, of course amused Astyages and Mandane very much, as well as all the other listeners. There is a certain charm in the simplicity and confiding frankness of childhood, when it is honest and sincere, which in Cyrus's case was heightened by his personal grace and beauty. He became, in fact, more and more a favorite the longer he remained. At length, the indulgence and the attentions which he received began to produce, in some degree, their usual injurious effects. Cyrus became too talkative, and sometimes he appeared a little vain. Still, there was so much true kindness of heart, such consideration for the

feelings of others, and so respectful a regard for his grandfather, his mother, and his uncle,[A] that his faults were overlooked, and he was the life and soul of the company in all the social gatherings which took place in the palaces of the king.

[Footnote A: The uncle here referred to was Mandane's brother. His name was Oyaxares. He was at this time a royal prince, the heir apparent to the throne. He figures very conspicuously in the subsequent portions of Xenophon's history as Astyages's successor on the throne. Herodotus does not mention him at all, but makes Cyrus himself the direct successor of Astyages.] At length the time arrived for Mandane to return to Persia. Astyages proposed that she should leave Cyrus in Media, to be educated there under his grandfather's charge. Mandane replied that she was willing to gratify her father in every thing, but she thought it would be very hard to leave Cyrus behind, unless he was willing, of his own accord, to stay. Astyages then proposed the subject to Cyrus himself. |If you will stay,| said he, |the Sacian shall no longer have power to keep you from coming in to see me; you shall come whenever you choose. Then, besides, you shall have the use of all my horses, and of as many more as you please, and when you go home at last you shall take as many as you wish with you. Then you may have all the animals in the park to hunt. You can pursue them on horseback, and shoot them with bows and arrows, or kill them with javelins, as men do with wild beasts in the woods. I will provide boys of your own age to play with you, and to ride and hunt with you, and will have all sorts of arms made of suitable size for you to use; and if there is any thing else that you should want at any time, you will only have to ask me for it, and I will immediately provide it.| The pleasure of riding and of hunting in the park was very captivating to Cyrus's mind, and he consented to stay. He represented to his mother that it would be of great advantage to him, on his final return to Persia, to be a skillful and powerful horseman, as that would at once give him the superiority over all the Persian youths, for they were very little accustomed to ride. His mother had some fears lest, by too long a residence in the Median court, her son should acquire the luxurious habits, and proud and haughty manners, which would be constantly before him in his grandfather's example; but Cyrus said that his grandfather, being imperious himself, required all around him to be submissive, and that Mandane need not fear but that he would return at last as dutiful and docile as ever. It was decided, therefore, that Cyrus should stay, while his mother, bidding her child and her father farewell, went back to Persia.

After his mother was gone, Cyrus endeared himself very strongly to all persons at his grandfather's court by the nobleness and generosity of character which he evinced, more and more, as his mind was gradually developed. He applied himself with great diligence to acquiring the various accomplishments and arts then most highly prized, such as leaping, vaulting, racing, riding, throwing the javelin, and drawing the bow. In the friendly contests which took place among the boys, to test their comparative excellence in these exercises, Cyrus would challenge those whom he knew to be superior to himself, and allow them to enjoy the pleasure of victory, while he was satisfied, himself, with the superior stimulus to exertion which he derived from coming thus into comparison with attainments higher than his own. He pressed forward boldly and ardently, undertaking every thing which promised to be, by any possibility, within his power; and, far from being disconcerted and discouraged at his mistakes and failures, he always joined merrily in the laugh which they occasioned, and renewed his attempts with as much ardor and alacrity as before. Thus he made great and rapid progress, and learned first to equal and then to surpass one after another of his companions, and all without exciting any jealousy or envy.

It was a great amusement both to him and to the other boys, his playmates, to hunt the animals in the park, especially the deer. The park was a somewhat extensive domain, but the animals were soon very much diminished by the slaughter which the boys made among them. Astyages endeavored to supply their places by procuring more. At length, however, all the sources of supply that were conveniently at hand were exhausted; and Cyrus, then finding that his grandfather was put to no little trouble to obtain tame animals for his park, proposed, one day, that he should be allowed to go out into the forests, to hunt the wild beasts with the men. |There are animals enough there, grandfather,| said Cyrus, |and I shall consider them all just as if you had procured them expressly for me.| In fact, by this time Cyrus had grown up to be a tall and handsome young man, with strength and vigor sufficient, under favorable circumstances, to endure the fatigues and exposures of real hunting. As his person had become developed, his mind and manners, too, had undergone a change. The gayety, the thoughtfulness, the self-confidence, and talkative vivacity of his childhood had disappeared, and he was fast becoming reserved, sedate, deliberate, and cautious. He no longer entertained his grandfather's company by his mimicry, his repartees, and his childish wit. He was silent; he observed, he listened, he shrank from publicity, and spoke, when he spoke at all, in subdued and gentle tones. Instead of crowding forward eagerly into his grandfather's presence on all occasions, seasonable and unseasonable, as he had done before, he now became, of his own accord, very much afraid of occasioning trouble or interruption. He did not any longer need a Sacian to restrain him, but became, as Xenophon expresses it, a Sacian to himself, taking great care not to go into his grandfather's apartments without previously ascertaining that the king was disengaged; so that he and the Sacian now became very great friends. This being the state of the case, Astyages consented that Cyrus should go out with his son Cyaxares into the forests to hunt at the next opportunity. The party set out, when the time arrived, on horseback, the hearts of Cyrus and his companions bounding, when they mounted their steeds, with feelings of elation and pride. There were certain attendants and guards appointed to keep near to Cyrus, and to help him in the rough and rocky parts of the country, and to protect him from the dangers to which, if left alone, he would doubtless have been exposed. Cyrus talked with these attendants, as they rode along, of the mode of hunting, of the difficulties of hunting, the characters and the habits of the various wild beasts, and of the dangers to be shunned. His attendants told him that the dangerous beasts were bears, lions, tigers, boars, and leopards; that such animals as these often attacked and killed men, and that he must avoid them; but that stags, wild goats, wild sheep, and wild asses were harmless, and that he could hunt such animals as they as much as he pleased. They told him, moreover, that steep, rocky, and broken ground was more dangerous to the huntsman than any beasts, however ferocious; for riders, off their guard, driving impetuously over such ways, were often thrown from their horses, or fell with them over precipices or into chasms, and were killed.

[Illustration: CYRUS'S HUNTING.]

Cyrus listened very attentively to these instructions, with every disposition to give heed to them; but when he came to the trial, he found that the ardor and impetuosity of the chase drove all considerations of prudence wholly from his mind. When the men got into the forest, those that were with Cyrus roused a stag, and all set off eagerly in pursuit, Cyrus at the head. Away went the stag over rough and dangerous ground. The rest of the party turned aside, or followed cautiously, while Cyrus urged his horse forward in the wildest excitement, thinking of nothing, and seeing

nothing but the stag bounding before him. The horse came to a chasm which he was obliged to leap. But the distance was too great; he came down upon his knees, threw Cyrus violently forward almost over his head, and then, with a bound and a scramble, recovered his feet and went on. Cyrus clung tenaciously to the horse's mane, and at length succeeded in getting back to the saddle, though, for a moment his life was in the most imminent danger. His attendants were extremely terrified, though he himself seemed to experience no feeling but the pleasurable excitement of the chase; for, as soon as the obstacle was cleared, he pressed on with new impetuosity after the stag, overtook him, and killed him with his javelin. Then, alighting from his horse, he stood by the side of his victim, to wait the coming up of the party, his countenance beaming with an expression of triumph and delight. His attendants, however, on their arrival, instead of applauding his exploit, or seeming to share his pleasure, sharply reproved him for his recklessness and daring. He had entirely disregarded their instructions, and they threatened to report him to his grandfather. Cyrus looked perplexed and uneasy. The excitement and the pleasure of victory and success were struggling in his mind against his dread of his grandfather's displeasure. Just at this instant he heard a new halloo. Another party in the neighborhood had roused fresh game. All Cyrus's returning sense of duty was blown at once to the winds. He sprang to his horse with a shout of wild enthusiasm, and rode off toward the scene of action. The game which had been started, a furious wild boar, just then issued from a thicket directly before him. Cyrus, instead of shunning the danger, as he ought to have done, in obedience to the orders of those to whom his grandfather had intrusted him, dashed on to meet the boar at full speed, and aimed so true a thrust with his javelin against the beast as to transfix him in the forehead. The boar fell, and lay upon the ground in dying struggles, while Cyrus's heart was filled with joy and triumph even greater than before. When Cyaxares came up, he reproved Cyrus anew for running such risks. Cyrus received the reproaches meekly, and then asked Cyaxares to give him the two animals that he had killed; he wanted to carry them home to his grandfather.

|By no means,| said Cyaxares, |your grandfather would be very much displeased to know what you had done. He would not only condemn you for acting thus, but he would reprove us too, severely, for allowing you to do so.|

|Let him punish me,| said Cyrus, |if he wishes, after I have shown him the stag and the boar, and you may punish me too, if you think best; but do let me show them to him.|

Cyaxares consented, and Cyrus made arrangements to have the bodies of the beasts and the bloody javelins carried home. Cyrus then presented the carcasses to his grandfather, saying that it was some game which he had taken for him. The javelins he did not exhibit directly, but he laid them down in a place where his grandfather would see them. Astyages thanked him for his presents, but he said he had no such need of presents of game as to wish his grandson to expose himself to such imminent dangers to take it.

|Well, grandfather,| said Cyrus, |if you do not want the meat, give it to me, and I will divide it among my friends.| Astyages agreed to this, and Cyrus divided his booty among his companions, the boys, who had before hunted with him in the park. They, of course, took their several portions home, each one carrying with his share of the gift a glowing account of the valor and prowess of the giver. It was not generosity which led Cyrus thus to give away the fruits of his toil, but a desire to widen and extend his fame. When Cyrus was about fifteen or sixteen years old, his uncle

Cyaxares was married, and in celebrating his nuptials, he formed a great hunting party, to go to the frontiers between Media and Assyria to hunt there, where it was said that game of all kinds was very plentiful, as it usually was, in fact, in those days, in the neighborhood of disturbed and unsettled frontiers. The very causes which made such a region as this a safe and frequented haunt for wild beasts, made it unsafe for men, and Cyaxares did not consider it prudent to venture on his excursion without a considerable force to attend him. His hunting party formed, therefore, quite a little army. They set out from home with great pomp and ceremony, and proceeded to the frontiers in regular organization and order, like a body of troops on a march. There was a squadron of horsemen, who were to hunt the beasts in the open parts of the forest, and a considerable detachment of light-armed footmen also, who were to rouse the game, and drive them out of their lurking places in the glens and thickets. Cyrus accompanied this expedition. When Cyaxares reached the frontiers, he concluded, instead of contenting himself and his party with hunting wild beasts, to make an incursion for plunder into the Assyrian territory, that being, as Zenophon expresses it, a more noble enterprise than the other. The nobleness, it seems, consisted in the greater imminence of the danger, in having to contend with armed men instead of ferocious brutes, and in the higher value of the prizes which they would obtain in case of success. The idea of there being any injustice or wrong in this wanton and unprovoked aggression upon the territories of a neighboring nation seems not to have entered the mind either of the royal robber himself or of his historian.

Cyrus distinguished himself very conspicuously in this expedition, as he had done in the hunting excursion before; and when, at length, this nuptial party returned home, loaded with booty, the tidings of Cyrus's exploits went to Persia. Cambyses thought that if his son was beginning to take part, as a soldier, in military campaigns, it was time for him to be recalled. He accordingly sent for him, and Cyrus began to make preparations for his return. The day of his departure was a day of great sadness and sorrow among all his companions in Media, and, in fact, among all the members of his grandfather's household. They accompanied him for some distance on his way, and took leave of him, at last, with much regret and many tears. Cyrus distributed among them, as they left him, the various articles of value which he possessed, such as his arms, and ornaments of various kinds, and costly articles of dress. He gave his Median robe, at last, to a certain youth whom he said he loved the best of all. The name of this special favorite was Araspes. As these his friends parted from him, Cyrus took his leave of them, one by one, as they returned, with many proofs of his affection for them, and with a very sad and heavy heart. The boys and young men who had received these presents took them home, but they were so valuable, that they or their parents, supposing that they were given under a momentary impulse of feeling, and that they ought to be returned, sent them all to Astyages. Astyages sent them to Persia, to be restored to Cyrus. Cyrus sent them all back again to his grandfather, with a request that he would distribute them again to those to whom Cyrus had originally given them, |which,| said he, |grandfather, you must do, if you wish me ever to come to Media again with pleasure and not with shame.|

Such is the story which Xenophon gives of Cyrus's visit to Media, and in its romantic and incredible details it is a specimen of the whole narrative which this author has given of his hero's life. It is not, at the present day, supposed that these, and the many similar stories with which Xenophon's books are filled, are true history. It is not even thought that Xenophon really intended to offer his narrative as history, but rather as an historical romance -- a fiction founded on fact,

written to amuse the warriors of his times, and to serve as a vehicle for inculcating such principles of philosophy, of morals, and of military science as seemed to him worthy of the attention of his countrymen. The story has no air of reality about it from beginning to end, but only a sort of poetical fitness of one part to another, much more like the contrived coincidences of a romance writer than like the real events and transactions of actual life. A very large portion of the work consists of long discourses on military, moral, and often metaphysical philosophy, made by generals in council, or commanders in conversation with each other when going into battle. The occurrences and incidents out of which these conversations arise always take place just as they are wanted and arrange themselves in a manner to produce the highest dramatic effect; like the stag, the broken ground, and the wild boar in Cyrus's hunting, which came, one after another, to furnish the hero with poetical occasions for displaying his juvenile bravery, and to produce the most picturesque and poetical grouping of incidents and events. Xenophon too, like other writers of romances, makes his hero a model of military virtue and magnanimity, according to the ideas of the times. He displays superhuman sagacity in circumventing his foes, he performs prodigies of valor, he forms the most sentimental attachments, and receives with a romantic confidence the adhesions of men who come over to his side from the enemy, and who, being traitors to old friends, would seem to be only worthy of suspicion and distrust in being received by new ones. Every thing, however, results well; all whom he confides in prove worthy; all whom he distrusts prove base. All his friends are generous and noble, and all his enemies treacherous and cruel. Every prediction which he makes is verified, and all his enterprises succeed; or if, in any respect, there occurs a partial failure, the incident is always of such a character as to heighten the impression which is made by the final and triumphant success.

Such being the character of Xenophon's tale, or rather drama, we shall content ourselves, after giving this specimen of it, with adding, in some subsequent chapters, a few other scenes and incidents drawn from his narrative. In the mean time, in relating the great leading events of Cyrus's life, we shall take Herodotus for our guide, by following his more sober, and, probably, more trustworthy record.

1.04 Chapter 4. CROESUS.

CHAPTER IV. CROESUS.

B.C.718-545 The wealth of Croesus. -- The Mermnadae. -- Origin of the Mermnadean dynasty. -- Candaules and Gyges. -- Infamous proposal of Candaules. -- Remonstrance of Gyges. -- Nyssia's suppressed indignation. -- She sends for Gyges. -- Candaules is assassinated. -- Gyges succeeds. -- The Lydian power extended. -- The wars of

Alyattes. -- Destruction of Minerva's temple. -- Stratagem of Thrasybulus -- Success of the stratagem. -- A treaty of peace concluded. -- Story of Arion and the dolphin. -- The alternative. -- Arion leaps into the sea. -- He is preserved by a dolphin. -- Death of Alyattes. -- Succession of Croesus. -- Plans of Croesus for subjugating the islands. -- The golden sands of the Pactolus. -- The story of Midas. -- Wealth and renown of Croesus. -- Visit of Solon. -- Croesus and Solon. -- What constitutes happiness. -- Cleobis and Bito. -- Croesus displeased with Solon. -- Solon treated with neglect. -- The two sons of Croesus. -- The king's dream. -- Arrival of Adrastus. -- The wild boar. -- Precautions of Croesus. -- Remonstrance of Atys. -- Explanation of Croesus. -- Atys joins the expedition. -- He is killed by Adrastus. -- Anguish of Adrastus. -- Burial of Atys. -- Adrastus kills himself. -- Grief of Croesus. The scene of our narrative must now be changed, for a time, from Persia and Media, in the East, to Asia Minor, in the West, where the great Croesus, originally King of Lydia, was at this time gradually extending his empire along the shores of the AEgean Sea. The name of Croesus is associated in the minds of men with the idea of boundless wealth, the phrase |as rich as Croesus| having been a common proverb in all the modern languages of Europe for many centuries. It was to this Croesus, king of Lydia, whose story we are about to relate, that the proverb alludes. The country of Lydia, over which this famous sovereign originally ruled, was in the western part of Asia Minor, bordering on the AEgean Sea. Croesus himself belonged to a dynasty, or race of kings, called the Mermnadae. The founder of this line was Gyges, who displaced the dynasty which preceded him and established his own by a revolution effected in a very remarkable manner. The circumstances were as follows: The name of the last monarch of the old dynasty -- the one, namely, whom Gyges displaced -- was Candaules. Gyges was a household servant in Candaules's family -- a sort of slave, in fact, and yet, as such slaves often were in those rude days, a personal favorite and boon companion of his master. Candaules was a dissolute and unprincipled tyrant. He had, however, a very beautiful and modest wife, whose name was Nyssia. Candaules was very proud of the beauty of his queen, and was always extolling it, though, as the event proved, he could not have felt for her any true and honest affection. In some of his revels with Gyges, when he was boasting of Nyssia's charms, he said that the beauty of her form and figure, when unrobed, was even more exquisite than that of her features; and, finally, the monster, growing more and more excited, and having rendered himself still more of a brute than he was by nature by the influence of wine, declared that Gyges should see for himself. He would conceal him, he said, in the queen's bed-chamber, while she was undressing for the night. Gyges remonstrated very earnestly against this proposal. It would be doing the innocent queen, he said, a great wrong. He assured the king, too, that he believed fully

all that he said about Nyssia's beauty, without applying such a test, and he begged him not to insist upon a proposal with which it would be criminal to comply. The king, however, did insist upon it, and Gyges was compelled to yield. Whatever is offered as a favor by a half-intoxicated despot to an humble inferior, it would be death to refuse. Gyges allowed himself to be placed behind a half-opened door of the king's apartment, when the king retired to it for the night. There he was to remain while the queen began to unrobe herself for retiring, with a strict injunction to withdraw at a certain time which the king designated, and with the utmost caution, so as to prevent being observed by the queen. Gyges did as he was ordered. The beautiful queen laid aside her garments and made her toilet for the night with all the quiet composure and confidence which a woman might be expected to feel while in so sacred and inviolable a sanctuary, and in the presence and under the guardianship of her husband. Just as she was about to retire to rest, some movement alarmed her. It was Gyges going away. She saw him. She instantly understood the case. She was overwhelmed with indignation and shame. She, however, suppressed and concealed her emotions; she spoke to Candaules in her usual tone of voice, and he, on his part, secretly rejoiced in the adroit and successful manner in which his little contrivance had been carried into execution. The next morning Nyssia sent, by some of her confidential messengers, for Gyges to come to her. He came, with some forebodings, perhaps, but without any direct reason for believing that what he had done had been discovered. Nyssia, however, informed him that she knew all, and that either he or her husband must die. Gyges earnestly remonstrated against this decision, and supplicated forgiveness. He explained the circumstances under which the act had been performed, which seemed, at least so far as he was concerned, to palliate the deed. The queen was, however, fixed and decided. It was wholly inconsistent with her ideas of womanly delicacy that there should be two living men who had both been admitted to her bed-chamber. |The king,| she said, |by what he has done, has forfeited his claims to me and resigned me to you. If you will kill him, seize his kingdom, and make me your wife, all shall be well; otherwise you must prepare to die.| From this hard alternative, Gyges chose to assassinate the king, and to make the lovely object before him his own. The excitement of indignation and resentment which glowed upon her cheek, and with which her bosom was heaving, made her more beautiful than ever.

|How shall our purpose be accomplished?| asked Gyges. |The deed,| she replied, |shall be perpetrated in the very place which was the scene of the dishonor done to me. I will admit you into our bed-chamber in my turn, and you shall kill Candaules in his bed.| When night came, Nyssia stationed Gyges again behind the same door where the king had placed him. He had a dagger in his hand. He waited there till Candaules was asleep. Then at a signal given him by the queen, he entered, and stabbed the husband in his bed. He married Nyssia, and possessed himself of the kingdom. After this, he and his successors reigned for many years over the kingdom of Lydia, constituting the dynasty of the Mermnadae, from which, in process of time, King Croesus descended. The successive sovereigns of this dynasty gradually extended the Lydian power over the countries around them. The name of Croesus's father, who was the monarch that immediately preceded him, was Alyattes. Alyattes waged war toward the southward, into the territories of the city of Miletus. He made annual incursions into the country of the Milesians for plunder, always taking care, however, while he seized all the movable property that he could find, to leave the villages and towns, and all the hamlets of the laborers without injury. The reason for this was, that he did not wish to drive away the population, but to encourage them to remain and cultivate their lands, so that there might be new flocks and herds, and new stores of corn, and fruit, and wine, for

him to plunder from in succeeding years. At last, on one of these marauding excursions, some fires which were accidentally set in a field spread into a neighboring town, and destroyed, among other buildings, a temple consecrated to Minerva. After this, Alyattes found himself quite unsuccessful in all his expeditions and campaigns. He sent to a famous oracle to ask the reason.

|You can expect no more success,| replied the oracle, |until you rebuild the temple that you have destroyed.| But how could he rebuild the temple? The site was in the enemy's country. His men could not build an edifice and defend themselves, at the same time, from the attacks of their foes. He concluded to demand a truce of the Milesians until the reconstruction should be completed, and he sent embassadors to Miletus, accordingly, to make the proposal. The proposition for a truce resulted in a permanent peace, by means of a very singular stratagem which Thrasybulus, the king of Miletus, practiced upon Alyattes. It seems that Alyattes supposed that Thrasybulus had been reduced to great distress by the loss and destruction of provisions and stores in various parts of the country, and that he would soon be forced to yield up his kingdom. This was, in fact, the case; but Thrasybulus determined to disguise his real condition, and to destroy, by an artifice, all the hopes which Alyattes had formed from the supposed scarcity in the city. When the herald whom Alyattes sent to Miletus was about to arrive, Thrasybulus collected all the corn, and grain, and other provisions which he could command, and had them heaped up in a public part of the city, where the herald was to be received, so as to present indications of the most ample abundance of food. He collected a large body of his soldiers, too, and gave them leave to feast themselves without restriction on what he had thus gathered. Accordingly, when the herald came in to deliver his message, he found the whole city given up to feasting and revelry, and he saw stores of provisions at hand, which were in process of being distributed and consumed with the most prodigal profusion. The herald reported this state of things to Alyattes. Alyattes then gave up all hopes of reducing Miletus by famine, and made a permanent peace, binding himself to its stipulations by a very solemn treaty. To celebrate the event, too, he built two temples to Minerva instead of one. A story is related by Herodotus of a remarkable escape made by Arion at sea, which occurred during the reign of Alyattes, the father of Croesus. We will give the story as Herodotus relates it, leaving the reader to judge for himself whether such tales were probably true, or were only introduced by Herodotus into his narrative to make his histories more entertaining to the Grecian assemblies to whom he read them. Arion was a celebrated singer. He had been making a tour in Sicily and in the southern part of Italy, where he had acquired considerable wealth, and he was now returning to Corinth. He embarked at Tarentum, which is a city in the southern part of Italy, in a Corinthian vessel, and put to sea. When the sailors found that they had him in their power, they determined to rob and murder him. They accordingly seized his gold and silver, and then told him that he might either kill himself or jump overboard into the sea. One or the other he must do. If he would kill himself on board the vessel, they would give him decent burial when they reached the shore.

Arion seemed at first at a loss how to decide in so hard an alternative. At length he told the sailors that he would throw himself into the sea, but he asked permission to sing them one of his songs before he took the fatal plunge. They consented. He accordingly went into the cabin, and spent some time in dressing himself magnificently in the splendid and richly-ornamented robes in which he had been accustomed to appear upon the stage. At length he reappeared, and took his position on the side of the ship, with his harp in his hand. He sang his song, accompanying himself upon

the harp, and then, when he had finished his performance, he leaped into the sea. The seamen divided their plunder and pursued their voyage. Arion, however, instead of being drowned, was taken up by a dolphin that had been charmed by his song, and was borne by him to Taenarus, which is the promontory formed by the southern extremity of the Peloponnesus. There Arion landed in safety. From Taenarus he proceeded to Corinth, wearing the same dress in which he had plunged into the sea. On his arrival, he complained to the king of the crime which the sailors had committed, and narrated his wonderful escape. The king did not believe him, but put him in prison to wait until the ship should arrive. When at last the vessel came, the king summoned the sailors into his presence, and asked them if they knew any thing of Arion. Arion himself had been previously placed in an adjoining room, ready to be called in as soon as his presence was required. The mariners answered to the question which the king put to them, that they had seen Arion in Tarentum, and that they had left him there. Arion was then himself called in. His sudden appearance, clothed as he was in the same dress in which the mariners had seen him leap into the sea, so terrified the conscience-stricken criminals, that they confessed their guilt, and were all punished by the king. A marble statue, representing a man seated upon a dolphin, was erected at Taenarus to commemorate this event, where it remained for centuries afterward, a monument of the wonder which Arion had achieved. At length Alyattes died and Croesus succeeded him. Croesus extended still further the power and fame of the Lydian empire, and was for a time very successful in all his military schemes. By looking upon the map, the reader will see that the AEgean Sea, along the coasts of Asia Minor, is studded with islands. These islands were in those days very fertile and beautiful, and were densely inhabited by a commercial and maritime people, who possessed a multitude of ships, and were very powerful in all the adjacent seas. Of course their land forces were very few, whether of horse or of foot, as the habits and manners of such a sea-going people were all foreign to modes of warfare required in land campaigns. On the sea, however, these islanders were supreme.

Croesus formed a scheme for attacking these islands and bringing them under his sway, and he began to make preparations for building and equipping a fleet for this purpose, though, of course, his subjects were as unused to the sea as the nautical islanders were to military operations on the land. While he was making these preparations, a certain philosopher was visiting at his court: he was one of the seven wise men of Greece, who had recently come from the Peloponnesus. Croesus asked him if there was any news from that country. |I heard,| said the philosopher, |that the inhabitants of the islands were preparing to invade your dominions with a squadron of ten thousand horse.| Croesus, who supposed that the philosopher was serious, appeared greatly pleased and elated at the prospect of his sea-faring enemies attempting to meet him as a body of cavalry. |No doubt,| said the philosopher, after a little pause, |you would be pleased to have those sailors attempt to contend with you on horseback; but do you not suppose that they will be equally pleased at the prospect of encountering Lydian landsmen on the ocean?| Croesus perceived the absurdity of his plan, and abandoned the attempt to execute it.

Croesus acquired the enormous wealth for which he was so celebrated from the golden sands of the River Pactolus, which flowed through his kingdom. The river brought the particles of gold, in grains, and globules, and flakes, from the mountains above, and the servants and slaves of Croesus washed the sands, and thus separated the heavier deposit of the metal. In respect to the origin of the gold, however, the people who lived upon the banks of the river had a different

explanation from the simple one that the waters brought down the treasure from the mountain ravines. They had a story that, ages before, a certain king, named Midas, rendered some service to a god, who, in his turn, offered to grant him any favor that he might ask. Midas asked that the power might be granted him to turn whatever he touched into gold. The power was bestowed, and Midas, after changing various objects around him into gold until he was satisfied, began to find his new acquisition a source of great inconvenience and danger. His clothes, his food, and even his drink, were changed to gold when he touched them. He found that he was about to starve in the midst of a world of treasure, and he implored the god to take back the fatal gift. The god directed him to go and bathe in the Pactolus, and he should be restored to his former condition. Midas did so, and was saved, but not without transforming a great portion of the sands of the stream into gold during the process of his restoration.

Croesus thus attained quite speedily to a very high degree of wealth, prosperity, and renown. His dominions were widely extended; his palaces were full of treasures; his court was a scene of unexampled magnificence and splendor. While in the enjoyment of all this grandeur, he was visited by Solon, the celebrated Grecian law-giver, who was traveling in that part of the world to observe the institutions and customs of different states. Croesus received Solon with great distinction, and showed him all his treasures. At last he one day said to him, |You have traveled, Solon, over many countries, and have studied, with a great deal of attention and care, all that you have seen. I have heard great commendations of your wisdom, and I should like very much to know who, of all the persons you have ever known, has seemed to you most fortunate and happy.| The king had no doubt that the answer would be that he himself was the one.

|I think,| replied Solon, after a pause, |that Tellus, an Athenian citizen, was the most fortunate and happy man I have ever known.| |Tellus, an Athenian!| repeated Croesus, surprised. |What was there in his case which you consider so remarkable?|

|He was a peaceful and quiet citizen of Athens,| said Solon. |He lived happily with his family, under a most excellent government, enjoying for many years all the pleasures of domestic life. He had several amiable and virtuous children, who all grew up to maturity, and loved and honored their parents as long as they lived. At length, when his life was drawing toward its natural termination, a war broke out with a neighboring nation, and Tellus went with the army to defend his country. He aided very essentially in the defeat of the enemy, but fell, at last, on the field of battle. His countrymen greatly lamented his death. They buried him publicly where he fell, with every circumstance of honor.|

Solon was proceeding to recount the domestic and social virtues of Tellus, and the peaceful happiness which he enjoyed as the result of them, when Croesus interrupted him to ask who, next to Tellus, he considered the most fortunate and happy man.

Solon, after a little farther reflection, mentioned two brothers, Cleobis and Bito, private persons among the Greeks, who were celebrated for their great personal strength, and also for their devoted attachment to their mother. He related to Croesus a story of a feat they performed on one occasion, when their mother, at the celebration of some public festival, was going some miles to a temple, in a car to be drawn by oxen. There happened to be some delay in bringing the oxen, while the mother was waiting in the car. As the oxen did not come, the young men took hold of the pole of the car themselves, and walked off at their ease with the load, amid the acclamations of the

spectators, while their mother's heart was filled with exultation and pride.

Croesus here interrupted the philosopher again, and expressed his surprise that he should place private men, like those whom he had named, who possessed no wealth, or prominence, or power, before a monarch like him, occupying a station of such high authority and renown, and possessing such boundless treasures.

|Croesus,| replied Solon, |I see you now, indeed, at the height of human power and grandeur. You reign supreme over many nations, and you are in the enjoyment of unbounded affluence, and every species of luxury and splendor. I can not, however, decide whether I am to consider you a fortunate and happy man, until I know how all this is to end. If we consider seventy years as the allotted period of life, you have a large portion of your existence yet to come, and we can not with certainty pronounce any man happy till his life is ended.| This conversation with Solon made a deep impression upon Croesus's mind, as was afterward proved in a remarkable manner; but the impression was not a pleasant or a salutary one. The king, however, suppressed for the time the resentment which the presentation of these unwelcome truths awakened within him, though he treated Solon afterward with indifference and neglect, so that the philosopher soon found it best to withdraw.

Croesus had two sons. One was deaf and dumb. The other was a young man of uncommon promise, and, of course, as he only could succeed his father in the government of the kingdom, he was naturally an object of the king's particular attention and care. His name was Atys. He was unmarried. He was, however, old enough to have the command of a considerable body of troops, and he had often distinguished himself in the Lydian campaigns. One night the king had a dream about Atys which greatly alarmed him. He dreamed that his son was destined to die of a wound received from the point of an iron spear. The king was made very uneasy by this ominous dream. He determined at once to take every precaution in his power to avert the threatened danger. He immediately detached Atys from his command in the army, and made provision for his marriage. He then very carefully collected all the darts, javelins, and every other iron-pointed weapon that he could find about the palace, and caused them to be deposited carefully in a secure place, where there could be no danger even of an accidental injury from them.

About that time there appeared at the court of Croesus a stranger from Phrygia, a neighboring state, who presented himself at the palace and asked for protection. He was a prince of the royal family of Phrygia, and his name was Adrastus. He had had the misfortune, by some unhappy accident, to kill his brother; his father, in consequence of it, had banished him from his native land, and he was now homeless, friendless, and destitute.

Croesus received him kindly. |Your family have always been my friends,| said he, |and I am glad of the opportunity to make some return by extending my protection to any member of it suffering misfortune. You shall reside in my palace, and all your wants shall be supplied. Come in, and forget the calamity which has befallen you, instead of distressing yourself with it as if it had been a crime.|

Thus Croesus received the unfortunate Adrastus into his household. After the prince had been domiciliated in his new home for some time, messengers came from Mysia, a neighboring state, saying that a wild boar of enormous size and unusual ferocity had come down from the mountains,

and was lurking in the cultivated country, in thickets and glens, from which, at night, he made great havoc among the flocks and herds, and asking that Croesus would send his son, with a band of hunters and a pack of dogs, to help them destroy the common enemy. Croesus consented immediately to send the dogs and the men, but he said that he could not send his son. |My son,| he added, |has been lately married, and his time and attention are employed about other things.|

When, however, Atys himself heard of this reply, he remonstrated very earnestly against it, and begged his father to allow him to go. |What will the world think of me,| said he |if I shut myself up to these effeminate pursuits and enjoyments, and shun those dangers and toils which other men consider it their highest honor to share? What will my fellow-citizens think of me, and how shall I appear in the eyes of my wife? She will despise me.|

Croesus then explained to his son the reason why he had been so careful to avoid exposing him to danger. He related to him the dream which had alarmed him. |It is on that account,| said he, |that I am so anxious about you. You are, in fact, my only son, for your speechless brother can never be my heir.|

Atys said, in reply, that he was not surprised, under those circumstances, at his father's anxiety; but he maintained that this was a case to which his caution could not properly apply.

|You dreamed,| he said, |that I should be killed by a weapon pointed with iron; but a boar has no such weapon. If the dream had portended that I was to perish by a tusk or a tooth, you might reasonably have restrained me from going to hunt a wild beast; but iron-pointed instruments are the weapons of men, and we are not going, in this expedition, to contend with men.| The king, partly convinced, perhaps, by the arguments which Atys offered, and partly overborne by the urgency of his request, finally consented to his request and allowed him to go. He consigned him, however, to the special care of Adrastus, who was likewise to accompany the expedition, charging Adrastus to keep constantly by his side, and to watch over him with the utmost vigilance and fidelity. The band of huntsmen was organized, the dogs prepared, and the train departed. Very soon afterward, a messenger came back from the hunting ground, breathless, and with a countenance of extreme concern and terror, bringing the dreadful tidings that Atys was dead. Adrastus himself had killed him. In the ardor of the chase, while the huntsmen had surrounded the boar, and were each intent on his own personal danger while in close combat with such a monster, and all were hurling darts and javelins at their ferocious foe, the spear of Adrastus missed its aim, and entered the body of the unhappy prince. He bled to death on the spot.

Soon after the messenger had made known these terrible tidings, the hunting train, transformed now into a funeral procession, appeared, bearing the dead body of the king's son, and followed by the wretched Adrastus himself, who was wringing his hands, and crying out incessantly in accents and exclamations of despair. He begged the king to kill him at once, over the body of his son, and thus put an end to the unutterable agony that he endured. This second calamity was more, he said, than he could bear. He had killed before his own brother, and now he had murdered the son of his greatest benefactor and friend.

Croesus, though overwhelmed with anguish, was disarmed of all resentment at witnessing Adrastus's suffering. He endeavored to soothe and quiet the agitation which the unhappy man endured, but it was in vain. Adrastus could not be calmed. Croesus then ordered the body of his

son to be buried with proper honors. The funeral services were performed with great and solemn ceremonies, and when the body was interred, the household of Croesus returned to the palace, which was now, in spite of all its splendor, shrouded in gloom. That night -- at midnight -- Adrastus, finding his mental anguish insupportable retired from his apartment to the place where Atys had been buried, and killed himself over the grave.

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Solon was wise in saying that he could not tell whether wealth and grandeur were to be accounted as happiness till he saw how they would end. Croesus was plunged into inconsolable grief, and into extreme dejection and misery for a period of two years, in consequence of this calamity, and yet this calamity was only the beginning of the end.

1.05 Chapter 5. ACCESSION OF CYRUS TO THE THRONE.

CHAPTER V. ACCESSION OF CYRUS TO THE THRONE.

B.C.560

Change in the character of Cyrus. -- His ambition. -- Capriciousness of Astyages. -- Cyrus makes great progress in mental and personal accomplishments. -- Harpagus's plans for revenge. -- Suspicions of Astyages. -- Condition of Persia. -- Discontent in Media. -- Proceedings of Harpagus. -- His deportment toward Astyages. -- Co-operation in Media. -- Harpagus writes to Cyrus. -- Harpagus's singular method of conveying his letter to Cyrus. -- Contents of Harpagus's letter. -- Excitement of Cyrus. -- Cyrus accedes to Harpagus's plan. -- How to raise an army. -- The day of toil. -- The day of festivity. -- Speech of Cyrus. -- Ardor of the soldiers. -- Defection of Harpagus. -- The battle. -- Rage of Astyages. -- His vengeance on the magi. -- Defeat and capture of Astyages. -- Interview with Harpagus. -- Cyrus King of Media and Persia. -- Confinement of Astyages. -- Acquiescence of the Medes. -- Death of Astyages. -- Suddenness of Cyrus's elevation. -- Harpagus.

While Croesus had thus, on his side of the River Halys -- which was the stream that marked the boundary between the Lydian empire on the west and the Persian and Assyrian dominions on the east -- been employed in building up his grand structure of outward magnificence and splendor, and in contending, within, against an overwhelming tide of domestic misery and woe, great changes had taken place in the situation and prospects of Cyrus. From being an artless and generous-minded child, he had become a calculating, ambitious, and aspiring man, and he was preparing to take his part in the great public contests and struggles of the day, with the same eagerness for self-aggrandizement, and the same unconcern for the welfare and happiness of others, which always characterizes the spirit of ambition and love of power.

Although it is by no means certain that what Xenophon relates of his visit to his grandfather Astyages is meant for a true narrative of facts, it is not at all improbable that such a visit might have been made, and that occurrences, somewhat similar, at least, to those which his narrative records, may have taken place. It may seem strange to the reader that a man who should, at one time, wish to put his grandchild to death, should, at another, be disposed to treat him with such a profusion of kindness and attention. There is nothing, however, really extraordinary in this. Nothing is more fluctuating than the caprice of a despot. Man, accustomed from infancy to govern those around him by his own impetuous will, never learns self-control. He gives himself up to the dominion of the passing animal emotions of the hour. It may be jealousy, it may be revenge, it may be parental fondness, it may be hate, it may be love -- whatever the feeling is that the various incidents of life, as they occur, or the influences, irritating or exhilarating, which are produced by food or wine, awaken in his mind, he follows its impulse blindly and without reserve. He loads a favorite with kindness and caresses at one hour, and directs his assassination the next. He imagines that his infant grandchild is to become his rival, and he deliberately orders him to be left in a gloomy forest alone, to die of cold and hunger. When the imaginary danger has passed away,

he seeks amusement in making the same grandchild his plaything, and overwhelms him with favors bestowed solely for the gratification of the giver, under the influence of an affection almost as purely animal as that of a lioness for her young.

Favors of such a sort can awaken no permanent gratitude in any heart, and thus it is quite possible that Cyrus might have evinced, during the simple and guileless days of his childhood, a deep veneration and affection for his grandfather, and yet, in subsequent years, when he had arrived at full maturity, have learned to regard him simply in the light of a great political potentate, as likely as any other potentate around him to become his rival or his enemy. This was, at all events, the result. Cyrus, on his return to Persia, grew rapidly in strength and stature, and soon became highly distinguished for his personal grace, his winning manners, and for the various martial accomplishments which he had acquired in Media, and in which he excelled almost all his companions. He gained, as such princes always do, a vast ascendency over the minds of all around him. As he advanced toward maturity, his mind passed from its interest in games, and hunting, and athletic sports, to plans of war, of conquest, and of extended dominion. In the mean time, Harpagus, though he had, at the time when he endured the horrid punishment which Astyages inflicted upon him, expressed no resentment, still he had secretly felt an extreme indignation and anger, and he had now, for fifteen years, been nourishing covert schemes and plans for revenge. He remained all this time in the court of Astyages, and was apparently his friend. He was, however, in heart a most bitter and implacable enemy. He was looking continually for a plan or prospect which should promise some hope of affording him his long-desired revenge. His eyes were naturally turned toward Cyrus. He kept up a communication with him so far as it was possible, for Astyages watched very closely what passed between the two countries, being always suspicious of plots against his government and crown. Harpagus, however, contrived to evade this vigilance in some degree. He made continual reports to Cyrus of the tyranny and misgovernment of Astyages, and of the defenselessness of the realm of Media, and he endeavored to stimulate his rising ambition to the desire of one day possessing for himself both the Median and Persian throne. In fact, Persia was not then independent of Media. It was more or less connected with the government of Astyages, so that Cambyses, the chief ruler of Persia, Cyrus’s father, is called sometimes a king and sometimes a satrap, which last title is equivalent to that of viceroy or governor general. Whatever his true and proper title may have been, Persia was a Median dependency, and Cyrus, therefore, in forming plans for gaining possession of the Median throne, would consider himself as rather endeavoring to rise to the supreme command in his own native country, than as projecting any scheme for foreign conquest.

Harpagus, too, looked upon the subject in the same light. Accordingly, in pushing forward his plots toward their execution, he operated in Media as well as Persia, He ascertained, by diligent and sagacious, but by very covert inquiries, who were discontented and ill at ease under the dominion of Astyages, and by sympathizing with and encouraging them, he increased their discontent and insubmission. Whenever Astyages, in the exercise of his tyranny inflicted an injury upon a powerful subject, Harpagus espoused the cause of the injured man, condemned, with him, the intolerable oppression of the king, and thus fixed and perpetuated his enmity. At the same time, he took pains to collect and to disseminate among the Medes all the information which he could obtain favorable to Cyrus, in respect to his talents, his character, and his just and generous spirit, so that, at length, the ascendency of Astyages, through the instrumentality of these measures,

was very extensively undermined, and the way was rapidly becoming prepared for Cyrus's accession to power.

During all this time, moreover, Harpagus was personally very deferential and obsequious to Astyages, and professed an unbounded devotedness to his interests. He maintained a high rank at court and in the army, and Astyages relied upon him as one of the most obedient and submissive of his servants, without entertaining any suspicion whatever of his true designs. At length a favorable occasion arose, as Harpagus thought, for the execution of his plans. It was at a time when Astyages had been guilty of some unusual acts of tyranny and oppression, by which he had produced extensive dissatisfaction among his people. Harpagus communicated, very cautiously, to the principal men around him, the designs that he had long been forming for deposing Astyages and elevating Cyrus in his place. He found them favorably inclined to the plan. The way being thus prepared, the next thing was to contrive some secret way of communicating with Cyrus. As the proposal which he was going to make was that Cyrus should come into Media with as great a force as he could command, and head an insurrection against the government of Astyages, it would, of course, be death to him to have it discovered. He did not dare to trust the message to any living messenger, for fear of betrayal; nor was it safe to send a letter by any ordinary mode of transmission, lest the letter should be intercepted by some of Astyages's spies, and thus the whole plot be discovered. He finally adopted the following very extraordinary plan:

[Illustration: THE SECRET CORRESPONDENCE.]

He wrote a letter to Cyrus, and then taking a hare, which some of his huntsmen had caught for him, he opened the body and concealed the letter within. He then sewed up the skin again in the most careful manner, so that no signs of the incision should remain. He delivered this hare, together with some nets and other hunting apparatus, to certain trustworthy servants, on whom he thought he could rely, charging them to deliver the hare into Cyrus's own hands, and to say that it came from Harpagus, and that it was the request of Harpagus that Cyrus should open it himself and alone. Harpagus concluded that this mode of making the communication was safe; for, in case the persons to whom the hare was intrusted were to be seen by any of the spies or other persons employed by Astyages on the frontiers, they would consider them as hunters returning from the chase with their game, and would never think of examining the body of a hare, in the hands of such a party, in search after a clandestine correspondence. The plan was perfectly successful. The men passed into Persia without any suspicion. They delivered the hare to Cyrus, with their message. He opened the hare, and found the letter. It was in substance as follows:

|It is plain, Cyrus, that you are a favorite of Heaven, and that you are destined to a great and glorious career. You could not otherwise have escaped, in so miraculous a manner, the snares set for you in your infancy. Astyages meditated your death, and he took such measures to effect it as would seem to have made your destruction sure. You were saved by the special interposition of Heaven. Yon are aware by what extraordinary incidents you were preserved and discovered, and what great and unusual prosperity has since attended you. You know, too, what cruel punishments Astyages inflicted upon me, for my humanity in saving you. The time has now come for retribution. From this time the authority and the dominions of Astyages may be yours. Persuade the Persians to revolt. Put yourself at the head of an army, and march into Media. I shall probably myself be appointed to command the army sent out to oppose you. If so, we will join our forces when we

meet, and I will enter your service. I have conferred with the leading nobles in Media, and they are all ready to espouse your cause. You may rely upon finding every thing thus prepared for you here; come, therefore, without any delay.|

Cyrus was thrown into a fever of excitement and agitation on reading this letter. He determined to accede to Harpagus's proposal. He revolved in his mind for some time the measures by which he could raise the necessary force. Of course he could not openly announce his plan and enlist an army to effect it, for any avowed and public movement of that kind would be immediately made known to Astyages, who, by being thus forewarned of his enemies' designs, might take effectual measures to circumvent them. He determined to resort to deceit, or, as he called it, stratagem; nor did he probably have any distinct perception of the wrongfulness of such a mode of proceeding. The demon of war upholds and justifies falsehood and treachery, in all its forms, on the part of his votaries. He always applauds a forgery, a false pretense, or a lie: he calls it a stratagem.

Cyrus had a letter prepared, in the form of a commission from Astyages, appointing him commander of a body of Persian forces to be raised for the service of the king. Cyrus read the fabricated document in the public assembly of the Persians, and called upon all the warriors to join him. When they were organized, he ordered them to assemble on a certain day, at a place that he named, each one provided with a woodman's ax. When they were thus mustered, he marched them into a forest, and set them at work to clear a piece of ground. The army toiled all day, felling the trees, and piling them up to be burned. They cleared in this way, as Herodotus states, a piece of ground eighteen or twenty furlongs in extent. Cyrus kept them thus engaged in severe and incessant toil all the day, giving them, too, only coarse food and little rest. At night he dismissed them, commanding them to assemble again the second day. On the second day, when they came together, they found a great banquet prepared for them, and Cyrus directed them to devote the day to feasting and making merry. There was an abundance of meats of all kinds, and rich wines in great profusion. The soldiers gave themselves up for the whole day to merriment and revelry. The toils and the hard fare of the day before had prepared them very effectually to enjoy the rest and the luxuries of this festival. They spent the hours in feasting about their camp-fires and reclining on the grass, where they amused themselves and one another by relating tales, or joining in merry songs and dances. At last, in the evening, Cyrus called them together, and asked them which day they had liked the best. They replied that there was nothing at all to like in the one, and nothing to be disliked in the other. They had had, on the first day, hard work and bad fare, and on the second, uninterrupted ease and the most luxurious pleasures.

|It is indeed so,| said Cyrus, |and you have your destiny in your own hands to make your lives pass like either of these days, just as you choose. If you will follow me, you will enjoy ease, abundance, and luxury. If you refuse, you must remain as you are, and toil on as you do now, and endure your present privations and hardships to the end of your days.| He then explained to them his designs. He told them that although Media was a great and powerful kingdom, still that they were as good soldiers as the Medes, and with the arrangements and preparations which he had made, they were sure of victory. The soldiers received this proposal with great enthusiasm and joy. They declared themselves ready to follow Cyrus wherever he should lead them, and the whole body immediately commenced making preparations for the expedition. Astyages was, of course, soon informed of these proceedings. He sent an order to Cyrus, summoning him immediately into his presence. Cyrus sent back word, in reply, that Astyages would probably see him sooner than he

wished, and went on vigorously with his preparations. When all was ready, the army marched, and, crossing the frontiers, they entered into Media. In the mean time, Astyages had collected a large force, and, as had been anticipated by the conspirators, he put it under the command of Harpagus. Harpagus made known his design of going over to Cyrus as soon as he should meet him, to as large a portion of the army as he thought it prudent to admit to his confidence; the rest knew nothing of the plan; and thus the Median army advanced to meet the invaders, a part of the troops with minds intent on resolutely meeting and repelling their enemies, while the rest were secretly preparing to go over at once to their side. When the battle was joined, the honest part of the Median army fought valiantly at first, but soon, thunderstruck and utterly confounded at seeing themselves abandoned and betrayed by a large body of their comrades, they were easily overpowered by the triumphant Persians. Some were taken prisoners; some fled back to Astyages; and others, following the example of the deserters, went over to Cyrus's camp and swelled the numbers of his train. Cyrus, thus re-enforced by the accessions he had received, and encouraged by the flight or dispersion of all who still wished to oppose him, began to advance toward the capital.

Astyages, when he heard of the defection of Harpagus and of the discomfiture of his army, was thrown into a perfect phrensy of rage and hate. The long-dreaded prediction of his dream seemed now about to be fulfilled, and the magi, who had taught him that when Cyrus had once been made king of the boys in sport, there was no longer any danger of his aspiring to regal power, had proved themselves false. They had either intentionally deceived him, or they were ignorant themselves, and in that case they were worthless impostors. Although the danger from Cyrus's approach was imminent in the extreme, Astyages could not take any measures for guarding against it until he had first gratified the despotic cruelty of his nature by taking vengeance on these false pretenders. He directed to have them all seized and brought before him, and then, having upbraided them with bitter reproaches for their false predictions, he ordered them all to be crucified.

He then adopted the most decisive measures for raising an army. He ordered every man capable of bearing arms to come forward, and then, putting himself at the head of the immense force which he had thus raised, he advanced to meet his enemy. He supposed, no doubt, that he was sure of victory; but he under-rated the power which the discipline, the resolution, the concentration, and the terrible energy of Cyrus's troops gave to their formidable array. He was defeated. His army was totally cut to pieces, and he himself was taken prisoner.

Harpagus was present when he was taken, and he exulted in revengeful triumph over the fallen tyrant's ruin. Astyages was filled with rage and despair. Harpagus asked him what he thought now of the supper in which he had compelled a father to feed on the flesh of his child. Astyages, in reply, asked Harpagus whether he thought that the success of Cyrus was owing to what he had done. Harpagus replied that it was, and exultingly explained to Astyages the plots he had formed, and the preparations which he had made for Cyrus's invasion, so that Astyages might see that his destruction had been effected by Harpagus alone, in terrible retribution for the atrocious crime which he had committed so many years before, and for which the vengeance of the sufferer had slumbered, during the long interval, only to be more complete and overwhelming at last.

Astyages told Harpagus that he was a miserable wretch, the most foolish and most wicked of mankind. He was the most foolish, for having plotted to put power into another's hands which it would have been just as easy for him to have secured and retained in his own; and he was the most wicked, for having betrayed his country, and delivered it over to a foreign power, merely to gratify his own private revenge. The result of this battle was the complete overthrow of the power and kingdom of Astyages, and the establishment of Cyrus on the throne of the united kingdom of Media and Persia. Cyrus treated his grandfather with kindness after his victory over him. He kept him confined, it is true, but it was probably that indirect and qualified sort of confinement which is all that is usually enforced in the case of princes and kings. In such cases, some extensive and often sumptuous residence is assigned to the illustrious prisoner, with grounds sufficiently extensive to afford every necessary range for recreation and exercise, and with bodies of troops for keepers, which have much more the form and appearance of military guards of honor attending on a prince, than of jailers confining a prisoner. It was probably in such an imprisonment as this that Astyages passed the remainder of his days. The people, having been wearied with his despotic tyranny, rejoiced in his downfall, and acquiesced very readily in the milder and more equitable government of Cyrus.

Astyages came to his death many years afterward, in a somewhat remarkable manner. Cyrus sent for him to come into Persia, where he was himself then residing. The officer who had Astyages in charge, conducted him, on the way, into a desolate wilderness, where he perished of fatigue, exposure, and hunger. It was supposed that this was done in obedience to secret orders from Cyrus, who perhaps found the charge of such a prisoner a burden. The officer, however, was cruelly punished for the act; but even this may have been only for appearances, to divert the minds of men from all suspicion that Cyrus could himself have been an accomplice in such a crime. The whole revolution which has been described in this chapter, from its first inception to its final accomplishment, was effected in a very short period of time, and Cyrus thus found himself very unexpectedly and suddenly elevated to a throne.

Harpagus continued in his service, and became subsequently one of his most celebrated generals.

1.06 Chapter 6. THE ORACLES.

CHAPTER VI. THE ORACLES.

B.C.547

Plans of Croesus. -- The River Halys. -- Nature of the oracles. -- Situation of Delphi. -- The gaseous vapor. -- The priestess. -- The sacred tripod. -- The oracle of Dodona. -- The two black doves. -- The priestesses of Dodona. -- Manner of obtaining responses. -- The great brazen caldron. -- The Oasis of Jupiter Ammon. -- Discovery of the Oasis of Jupiter Ammon. -- Other oracles. -- Mode of consulting the oracle. -- Mystic ceremonies. -- Croesus puts the oracle to the test. -- Manner of doing it. -- Return of the messengers. -- The replies. -- Croesus decides in favor of Delphi. -- His costly gifts. -- The silver tank. -- The golden lion. -- The bread-maker. -- Her history. -- The oracle questioned. -- The response. -- Delight of Croesus. -- Supplementary inquiry. -- Croesus's feeling of security. -- Nature of the oracles. -- Means by which the credit of the oracles was sustained. -- Whether the priests were impostors. -- Answers of the oracles. -- Collusion between the priests and those who consulted the oracle. -- Is there any revelation truly divine? As soon as Cyrus had become established on his throne as King of the Medes and Persians, his influence and power began to extend westward toward the confines of the empire of Croesus, king of Lydia. Croesus was aroused from the dejection and stupor into which the death of his son had plunged him, as related in a former chapter, by this threatening danger. He began to consider very earnestly what he could do to avert it. The River Halys, a great river of Asia Minor, which flows northward into the Black Sea, was the eastern boundary of the Lydian empire. Croesus began to entertain the design of raising an army and crossing the Halys, to invade the empire of Cyrus, thinking that that would perhaps be safer policy than to wait for Cyrus to cross the Halys, and bring the war upon him. Still, the enterprise of invading Persia was a vast undertaking, and the responsibility great of being the aggressor in the contest. After carefully considering the subject in all its aspects, Croesus found himself still perplexed and undecided. The Greeks had a method of looking into futurity, and of ascertaining, as they imagined, by supernatural means, the course of future events, which was peculiar to that people; at least no other nation seems ever to have practiced it in the precise form which prevailed among them. It was by means of the oracles. There were four or five localities in the Grecian countries which possessed, as the people thought, the property of inspiring persons who visited them, or of giving to some natural object certain supernatural powers by which future events could be foretold. The three most important of these oracles were situated respectively at Delphi, at Dodona, and at the Oasis of Jupiter Ammon.

Delphi was a small town built in a sort of valley, shaped like an amphitheater, on the southern side of Mount Parnassus. Mount Parnassus is north of the Peloponnesus, not very far from the shores of the Gulf of Corinth. Delphi was in a picturesque and romantic situation, with the mountain behind it, and steep, precipitous rocks descending to the level country before. These precipices answered instead of walls to defend the temple and the town. In very early times a cavern or fissure in the rocks was discovered at Delphi, from which there issued a stream of gaseous vapor,

which produced strange effects on those who inhaled it. It was supposed to inspire them. People resorted to the place to obtain the benefit of these inspirations, and of the knowledge which they imagined they could obtain by means of them. Finally, a temple was built, and a priestess resided constantly in it, to inhale the vapor and give the responses. When she gave her answers to those who came to consult the oracle, she sat upon a sort of three-legged stool, which was called the sacred tripod. These stools were greatly celebrated as a very important part of the sacred apparatus of the place. This oracle became at last so renowned, that the greatest potentates, and even kings, came from great distances to consult it, and they made very rich and costly presents at the shrine when they came. These presents, it was supposed, tended to induce the god who presided over the oracle to give to those who made them favorable and auspicious replies. The deity that dictated the predictions of this oracle was Apollo.

There was another circumstance, besides the existence of the cave, which signalized the locality where this oracle was situated. The people believed that this spot was the exact center of the earth, which of course they considered as one vast plain. There was an ancient story that Jupiter, in order to determine the central point of creation, liberated two eagles at the same time, in opposite quarters of the heavens, that they might fly toward one another, and so mark the middle point by the place of their meeting. They met at Delphi.

Another of the most celebrated oracles was at Dodona. Dodona was northwest of Delphi, in the Epirus, which was a country in the western part of what is now Turkey in Europe, and on the shores of the Adriatic Sea. The origin of the oracle at Dodona was, as the priestesses there told Herodotus, as follows: In very ancient times, two black doves were set at liberty in Thebes, which was a very venerable and sacred city of Egypt. One flew toward the north and the other toward the west. The former crossed the Mediterranean, and then continued its flight over the Peloponnesus, and over all the southern provinces of Greece, until it reached Dodona. There it alighted on a beech-tree, and said, in a human voice, that that spot was divinely appointed for the seat of a sacred oracle. The other dove flew to the Oasis of Jupiter Ammon.

There were three priestesses at Dodona in the days of Herodotus. Their names were Promenea, Timarete, and Nicandre. The answers of the oracle were, for a time, obtained by the priestesses from some appearances which they observed in the sacred beech on which the dove alighted, when the tree was agitated by the wind. In later times, however, the responses were obtained in a still more singular manner. Then was a brazen statue of a man, holding a whip in his hand. The whip had three lashes, which were formed of brazen chains. At the end of each chain was an astragalus, as it was called, which was a row of little knots or knobs, such as were commonly appended to the lashes of whips used in those days for scourging criminals.

These heavy lashes hung suspended in the hand of the statue over a great brazen caldron, in such a manner that the wind would impel them, from time to time, against its sides, causing the caldron to ring and resound like a gong. There was, however, something in this resonance supernatural and divine; for, though it was not loud, it was very long continued, when once the margin of the caldron was touched, however gently, by the lashes. In fact, it was commonly said that if touched in the morning, it would be night before the reverberations would have died entirely away. Such a belief could be very easily sustained among the common people; for a large, open-mouthed vessel like the Dodona caldron, with thin sides formed of sonorous metal, might be

kept in a state of continual vibration by the wind alone.

They who wished to consult this oracle came with rich presents both for the priestesses and for the shrine, and when they had made the offerings, and performed the preliminary ceremonies required, they propounded their questions to the priestesses, who obtained the replies by interpreting, according to certain rules which they had formed, the sounds emitted by the mysterious gong. The second black dove which took its flight from Thebes alighted, as we have already said, in the Oasis of Jupiter Ammon. This oasis was a small fertile spot in the midst of the deserts of Africa, west of Egypt, about a hundred miles from the Nile, and somewhat nearer than that to the Mediterranean Sea. It was first discovered in the following manner: A certain king was marching across the deserts, and his army, having exhausted their supplies of water, were on the point of perishing with thirst, when a ram mysteriously appeared, and took a position before them as their guide. They followed him, and at length came suddenly upon a green and fertile valley, many miles in length. The ram conducted them into this valley, and then suddenly vanished, and a copious fountain of water sprung up in the place where he had stood. The king, in gratitude for this divine interposition, consecrated the spot and built a temple upon it, which was called the temple of Jupiter Ammon. The dove alighted here, and ever afterward the oracles delivered by the priests of this temple were considered as divinely inspired.

These three were the most important oracles. There were, however, many others of subordinate consequence, each of which had its own peculiar ceremonies, all senseless and absurd. At one there was a sort of oven-shaped cave in the rocks, the spot being inclosed by an artificial wall. The cave was about six feet wide and eight feet deep. The descent into it was by a ladder. Previously to consulting this oracle certain ceremonies were necessary, which it required several days to perform. The applicant was to offer sacrifices to many different deities, and to purify himself in various ways. He was then conducted to a stream in the neighborhood of the oracle, where he was to be anointed and washed. Then he drank a certain magical water, called the water of forgetfulness, which made him forget all previous sorrows and cares. Afterward he drank of another enchanted cup, which contained the water of remembrance; this was to make him remember all that should be communicated to him in the cave. He then descended the ladder, and received within the cave the responses of the oracle. At another of these oracles, which was situated in Attica, the magic virtue was supposed to reside in a certain marble statue, carved in honor of an ancient and celebrated prophet, and placed in a temple. Whoever wished to consult this oracle must abstain from wine for three days, and from food of every kind for twenty-four hours preceding the application. He was then to offer a ram as a sacrifice; and afterward, taking the skin of the ram from the carcass, he was to spread it out before the statue and lie down upon it to sleep. The answers of the oracle came to him in his dreams. But to return to Croesus. He wished to ascertain, by consulting some of these oracles, what the result of his proposed invasion of the dominions of Cyrus would be, in case he should undertake it; and in order to determine which of the various oracles were most worthy of reliance, he conceived the plan of putting them all to a preliminary test. He effected this object in the following manner:

He dispatched a number of messengers from Sardis, his capital, sending one to each of the various oracles. He directed these messengers to make their several journeys with all convenient dispatch; but, in order to provide for any cases of accidental detention or delay, he allowed them all one hundred days to reach their several places of destination. On the hundredth day from the

time of their leaving Sardis, they were all to make applications to the oracles, and inquire what Croesus, king of Lydia, was doing at that time. Of course he did not tell them what he should be doing; and as the oracles themselves could not possibly know how he was employed by any human powers, their answers would seem to test the validity of their claims to powers divine.

Croesus kept the reckoning of the days himself with great care, and at the hour appointed on the hundredth day, he employed himself in boiling the flesh of a turtle and of a lamb together in a brazen vessel. The vessel was covered with a lid, which was also of brass. He then awaited the return of the messengers. They came in due time, one after another, bringing the replies which they had severally obtained. The replies were all unsatisfactory, except that of the oracle at Delphi. This answer was in verse, as, in fact, the responses of that oracle always were. The priestess who sat upon the tripod was accustomed to give the replies in an incoherent and half-intelligible manner, as impostors are very apt to do in uttering prophecies, and then the attendant priests and secretaries wrote them out in verse. The verse which the messenger brought back from the Delphic tripod was in Greek; but some idea of its style, and the import of it, is conveyed by the following imitation:

|I number the sands, I measure the sea, What’s hidden to others is known to me. The lamb and the turtle are simmering slow With brass above them and brass below.| Of course, Croesus decided that the Delphic oracle was the one that he must rely upon for guidance in respect to his projected campaign. And he now began to prepare to consult it in a manner corresponding with the vast importance of the subject, and with his own boundless wealth. He provided the most extraordinary and sumptuous presents. Some of these treasures were to be deposited in the temple, as sacred gifts, for permanent preservation there. Others were to be offered as a burnt sacrifice in honor of the god. Among the latter, besides an incredible number of living victims, he caused to be prepared a great number of couches, magnificently decorated with silver and gold, and goblets and other vessels of gold, and dresses of various kinds richly embroidered, and numerous other articles, all intended to be used in the ceremonies preliminary to his application to the oracle. When the time arrived, a vast concourse of people assembled to witness the spectacle. The animals were sacrificed, and the people feasted on the flesh; and when these ceremonies were concluded, the couches, the goblets, the utensils of every kind, the dresses -- every thing, in short, which had been used on the occasion, were heaped up into one great sacrificial pile, and set on fire. Every thing that was combustible was consumed, while the gold was melted, and ran into plates of great size, which were afterward taken out from the ashes. Thus it was the workmanship only of these articles which was destroyed and lost by the fire. The gold, in which the chief value consisted, was saved. It was gold from the Pactolus.

Besides these articles, there were others made, far more magnificent and costly, for the temple itself. There was a silver cistern or tank, large enough to hold three thousand gallons of wine. This tank was to be used by the inhabitants of Delphi in their great festivals. There was also a smaller cistern, or immense goblet, as it might, perhaps, more properly be called, which was made of gold. There were also many other smaller presents, such as basins, vases, and statues, all of silver and gold, and of the most costly workmanship. The gold, too, which had been taken from the fire, was cast again, a part of it being formed into the image of a lion, and the rest into large plates of metal for the lion to stand upon. The image was then set up upon the plates, within the precincts of the temple.

There was one piece of statuary which Croesus presented to the oracle at Delphi, which was, in some respects, more extraordinary than any of the rest. It was called the bread-maker. It was an image representing a woman, a servant in the household of Croesus, whose business it was to bake the bread. The reason that induced Croesus to honor this bread-maker with a statue of gold was, that on one occasion during his childhood she had saved his life. The mother of Croesus died when he was young, and his father married a second time. The second wife wished to have some one of her children, instead of Croesus, succeed to her husband's throne. In order, therefore, to remove Croesus out of the way, she prepared some poison and gave it to the bread-maker, instructing her to put it into the bread which Croesus was to eat. The bread-maker received the poison and promised to obey. But, instead of doing so, she revealed the intended murder to Croesus, and gave the poison to the queen's own children. In gratitude for this fidelity to him, Croesus, when he came to the throne, caused this statue to be made, and now he placed it at Delphi, where he supposed it would forever remain. The memory of his faithful servant was indeed immortalized by the measure, though the statue itself, as well as all these other treasures, in process of time disappeared. In fact, statues of brass or of marble generally make far more durable monuments than statues of gold; and no structure or object of art is likely to be very permanent among mankind unless the workmanship is worth more than the material.

Croesus did not proceed himself to Delphi with these presents, but sent them by the hands of trusty messengers, who were instructed to perform the ceremonies required, to offer the gifts, and then to make inquiries of the oracle in the following terms.

|Croesus the sovereign of Lydia and of various other kingdoms, in return for the wisdom which has marked your former declarations, has sent you these gifts. He now furthermore desires to know whether it is safe for him to proceed against the Persians, and if so, whether it is best for him to seek the assistance of any allies.| The answer was as follows:

|If Croesus crosses the Halys, and prosecutes a war with Persia, a mighty empire will be overthrown. It will be best for him to form an alliance with the most powerful states of Greece.|

Croesus was extremely pleased with this response. He immediately resolved on undertaking the expedition against Cyrus; and to express his gratitude for so favorable an answer to his questions, he sent to Delphi to inquire what was the number of inhabitants in the city, and, when the answer was reported to him, he sent a present of a sum of money to every one. The Delphians, in their turn, conferred special privileges and honors upon the Lydians and upon Croesus in respect to their oracle, giving them the precedence in all future consultations, and conferring upon them other marks of distinction and honor. At the time when Croesus sent his present to the inhabitants of Delphi, he took the opportunity to address another inquiry to the oracle, which was, whether his power would ever decline. The oracle replied in a couplet of Greek verse, similar in its style to the one recorded on the previous occasion.

It was as follows:

|Whene'er a mule shall mount upon the Median throne, Then, and not till then, shall great Croesus fear to lose his own.| This answer pleased the king quite as much as the former one had done. The allusion to the contingency of a mule's reigning in Media he very naturally regarded as only a rhetorical and mystical mode of expressing an utter impossibility. Croesus considered himself and

the continuance of his power as perfectly secure. He was fully confirmed in his determination to organize his expedition without any delay, and to proceed immediately to the proper measures for obtaining the Grecian alliance and aid which the oracle had recommended. The plans which he formed, and the events which resulted, will be described in subsequent chapters. In respect to these Grecian oracles, it is proper here to state, that there has been much discussion among scholars on the question how they were enabled to maintain, for so long a period, so extended a credit among a people as intellectual and well informed as the Greeks. It was doubtless by means of a variety of contrivances and influences that this end was attained. There is a natural love of the marvelous among the humbler classes in all countries, which leads them to be very ready to believe in what is mystic and supernatural; and they accordingly exaggerate and color such real incidents as occur under any strange or remarkable circumstances, and invest any unusual phenomena which they witness with a miraculous or supernatural interest. The cave at Delphi might really have emitted gases which would produce quite striking effects upon those who inhaled them; and how easy it would be for those who witnessed these effects to imagine that some divine and miraculous powers must exist in the aerial current which produced them. The priests and priestesses, who inhabited the temples in which these oracles were contained, had, of course, a strong interest in keeping up the belief of their reality in the minds of the community; so were, in fact, all the inhabitants of the cities which sprung up around them. They derived their support from the visitors who frequented these places, and they contrived various ways for drawing contributions, both of money and gifts, from all who came. In one case there was a sacred stream near an oracle, where persons, on permission from the priests, were allowed to bathe. After the bathing, they were expected to throw pieces of money into the stream. What afterward, in such cases, became of the money, it is not difficult to imagine. Nor is it necessary to suppose that all these priests and priestesses were impostors. Having been trained up from infancy to believe that the inspirations were real, they would continue to look upon them as such all their lives. Even at the present day we shall all, if we closely scrutinize our mental habits, find ourselves continuing to take for granted, in our maturer years, what we inconsiderately imbibed or were erroneously taught in infancy, and that, often, in cases where the most obvious dictates of reason, or even the plain testimony of our senses, might show us that our notions are false. The priests and priestesses, therefore, who imposed on the rest of mankind, may have been as honestly and as deep in the delusion themselves as any of their dupes. The answers of the oracles were generally vague and indefinite, and susceptible of almost any interpretation, according to the result. Whenever the event corresponded with the prediction, or could be made to correspond with it by the ingenuity of the commentators, the story of the coincidence would, of course, be every where spread abroad, becoming more striking and more exact at each repetition. Where there was a failure, it would not be direct and absolute, on account of the vagueness and indefiniteness of the response, and there would therefore be no interest felt in hearing or in circulating the story. The cases, thus, which would tend to establish the truth of the oracle, would be universally known and remembered, while those of a contrary bearing would be speedily forgotten.

There is no doubt, however, that in many cases the responses were given in collusion with the one who consulted the oracle, for the purpose of deceiving others. For example, let us suppose that Croesus wished to establish strongly the credibility of the Delphic oracle in the minds of his countrymen, in order to encourage them to enlist in his armies, and to engage in the enterprise which he was contemplating against Cyrus with resolution and confidence; it would have been

easy for him to have let the priestess at Delphi know what he was doing on the day when he sent to inquire, and thus himself to have directed her answer. Then, when his messengers returned, he would appeal to the answer as proof of the reality of the inspiration which seemed to furnish it. Alexander the Great certainly did, in this way, act in collusion with the priests at the temple of Jupiter Ammon.

* * * * * The fact that there have been so many and such successful cases of falsehood and imposture among mankind in respect to revelations from Heaven, is no indication, as some superficially suppose, that no revelation is true, but is, on the other hand, strong evidence to the contrary. The Author of human existence has given no instincts in vain; and the universal tendency of mankind to believe in the supernatural, to look into an unseen world, to seek, and to imagine that they find, revelations from Heaven, and to expect a continuance of existence after this earthly life is over, is the strongest possible natural evidence that there is an unseen world; that man may have true communications with it; that a personal deity reigns, who approves and disapproves of human conduct, and that there is a future state of being. In this point of view, the absurd oracles of Greece, and the universal credence which they obtained, constitute strong evidence that there is somewhere to be found inspiration and prophecy really divine.

1.07 Chapter 7. THE CONQUEST OF LYDIA.

CHAPTER VII. THE CONQUEST OF LYDIA.

B.C.546

Reasons which induced Croesus to invade Media. -- The Lacedaemonians. -- Embassadors to Sparta. -- Preparations of Croesus. -- The counsel of Sardaris. -- The army begins to march. -- Thales the Milesian. -- Mathematical skill of Thales. -- His theorems. -- Ingenious plan of Thales for crossing the Halys. -- Advance of Cyrus. -- Preparations for battle. -- Great battle at Pteria. -- Undecisive result. -- Croesus returns to Sardis. -- Cyrus follows him. -- Confusion and alarm at Sardis. -- The Lydian cavalry. -- Nature of cavalry. -- Manner of receiving a cavalry charge. -- The camels. -- Cyrus opposes them to the cavalry. -- The battle fought. -- Cyrus victorious. -- Situation of Sardis. -- Its walls. -- An ancient legend. -- Cyrus besieges the city. -- The reconnoissance. -- The walls scaled. -- Storming of the city. -- Croesus made prisoner. -- The funeral pile. -- Anguish and despair of Croesus. -- The saying of Solon. -- Croesus is saved. -- He becomes Cyrus's friend. -- Croesus sends his fetters to the oracle at Delphi. -- Explanations of the priests. -- Their adroitness and dexterity.

There were, in fact, three inducements which combined their influence on the mind of Croesus, in leading him to cross the Halys, and invade the dominions of the Medes and Persians: first, he was ambitious to extend his own empire; secondly, he feared that if he did not attack Cyrus, Cyrus would himself cross the Halys and attack him; and, thirdly, he felt under some obligation to consider himself the ally of Astyages, and thus bound to espouse his cause, and to aid him in putting down, if possible, the usurpation of Cyrus, and in recovering his throne. He felt under this obligation because Astyages was his brother-in-law; for the latter had married, many years before, a daughter of Alyattes, who was the father of Croesus. This, as Croesus thought, gave him a just title to interfere between the dethroned king and the rebel who had dethroned him. Under the influence of all these reasons combined, and encouraged by the responses of the oracle, he determined on attempting the invasion. The first measure which he adopted was to form an alliance with the most powerful of the states of Greece, as he had been directed to do by the oracle. After much inquiry and consideration, he concluded that the Lacedaemonian state was the most powerful. Their chief city was Sparta, in the Peloponnesus. They were a warlike, stern, and indomitable race of men, capable of bearing every possible hardship, and of enduring every degree of fatigue and toil, and they desired nothing but military glory for their reward. This was a species of wages which it was very easy to pay; much more easy to furnish than coin, even for Croesus, notwithstanding the abundant supplies of gold which he was accustomed to obtain from the sands of the Pactolus.

Croesus sent embassadors to Sparta to inform the people of the plans which he contemplated, and to ask their aid. He had been instructed, he said, by the oracle at Delphi, to seek the alliance of the most powerful of the states of Greece, and he accordingly made application to them. They were gratified with the compliment implied in selecting them, and acceded readily to his proposal.

Besides, they were already on very friendly terms with Croesus; for, some years before, they had sent to him to procure some gold for a statue which they had occasion to erect, offering to give an equivalent for the value of it in such productions as their country afforded. Croesus supplied them with the gold that they needed, but generously refused to receive any return. In the mean time, Croesus went on, energetically, at Sardis, making the preparations for his campaign. One of his counselors, whose name was Sardaris, ventured, one day, strongly to dissuade him from undertaking the expedition. |You have nothing to gain by it,| said he, |if you succeed, and every thing to lose if you fail. Consider what sort of people these Persians are whom you are going to combat. They live in the most rude and simple manner, without luxuries, without pleasures, without wealth. If you conquer their country, you will find nothing in it worth bringing away. On the other hand, if they conquer you, they will come like a vast band of plunderers into Lydia, where there is every thing to tempt and reward them. I counsel you to leave them alone, and to remain on this side the Halys, thankful if Cyrus will be contented to remain on the other.| But Croesus was not in a mood of mind to be persuaded by such reasoning. When all things were ready, the army commenced its march and moved eastward, through one province of Asia Minor after another, until they reached the Halys. This river is a considerable stream, which rises in the interior of the country, and flows northward into the Euxine Sea. The army encamped on the banks of it, and some plan was to be formed for crossing the stream. In accomplishing this object, Croesus was aided by a very celebrated engineer who accompanied his army, named Thales. Thales was a native of Miletus, and is generally called in history, Thales the Milesian. He was a very able mathematician and calculator, and many accounts remain of the discoveries and performances by which he acquired his renown. For example, in the course of his travels, he at one time visited Egypt, and while there, he contrived a very simple way of measuring the height of the pyramids. He set up a pole on the plain in an upright position, and then measured the pole and also its shadow. He also measured the length of the shadow of the pyramid. He then calculated the height of the pyramid by this proportion: as the length of shadow of the pole is to that of the pole itself, so is the length of the shadow of the pyramid to its height.

Thales was an astronomer as well as a philosopher and engineer. He learned more exactly the true length of the year than it had been known before; and he also made some calculations of eclipses, at least so far as to predict the year in which they would happen. One eclipse which he predicted happened to occur on the day of a great battle between two contending armies. It was cloudy, so that the combatants could not see the sun. This circumstance, however, which concealed the eclipse itself, only made the darkness which was caused by it the more intense. The armies were much terrified at this sudden cessation of the light of day, and supposed it to be a warning from heaven that they should desist from the combat.

Thales the Milesian was the author of several of the geometrical theorems and demonstrations now included in the Elements of Euclid. The celebrated fifth proposition of the first book, so famous among all the modern nations of Europe as the great stumbling block in the way of beginners in the study of geometry, was his. The discovery of the truth expressed in this proposition, and of the complicated demonstration which establishes it, was certainly a much greater mathematical performance than the measuring of the altitude of the pyramids by their shadow. But to return to Croesus. Thales undertook the work of transporting the army across the river. He examined the banks, and found, at length, a spot where the land was low and level for

some distance from the stream. He caused the army to be brought up to the river at this point, and to be encamped there, as near to the bank as possible, and in as compact a form. He then employed a vast number of laborers to cut a new channel for the waters, behind the army, leading out from the river above, and rejoining it again at a little distance below. When this channel was finished, he turned the river into its new course, and then the army passed without difficulty over the former bed of the stream. The Halys being thus passed, Croesus moved on in the direction of Media. But he soon found that he had not far to go to find his enemy. Cyrus had heard of his plans through deserters and spies, and he had for some time been advancing to meet him. One after the other of the nations through whose dominions he had passed, he had subjected to his sway, or, at least, brought under his influence by treaties and alliances, and had received from them all re-enforcements to swell the numbers of his army. One nation only remained -- the Babylonians. They were on the side of Croesus. They were jealous of the growing power of the Medes and Persians, and had made a league with Croesus, promising to aid him in the war. The other nations of the East were in alliance with Cyrus, and he was slowly moving on, at the head of an immense combined force, toward the Halys, at the very time when Croesus was crossing the stream. The scouts, therefore, that preceded the army of Croesus on its march, soon began to fall back into the camp, with intelligence that there was a large armed force coming on to meet them, the advancing columns filling all the roads, and threatening to overwhelm them. The scouts from the army of Cyrus carried back similar intelligence to him. The two armies accordingly halted and began to prepare for battle. The place of their meeting was called Pteria. It was in the province of Cappadocia, and toward the eastern part of Asia Minor. A great battle was fought at Pteria. It was continued all day, and remained undecided when the sun went down. The combatants separated when it became dark, and each withdrew from the field. Each king found, it seems, that his antagonist was more formidable than he had imagined, and on the morning after the battle they both seemed inclined to remain in their respective encampments, without evincing any disposition to renew the contest.

Croesus, in fact, seems to have considered that he was fortunate in having so far repulsed the formidable invasion which Cyrus had been intending for him. He considered Cyrus’s army as repulsed, since they had withdrawn from the field, and showed no disposition to return to it. He had no doubt that Cyrus would now go back to Media again, having found how well prepared Croesus had been to receive him. For himself, he concluded that he ought to be satisfied with the advantage which he had already gained, as the result of one campaign, and return again to Sardis to recruit his army, the force of which had been considerably impaired by the battle, and so postpone the grand invasion till the next season. He accordingly set out on his return. He dispatched messengers, at the same time, to Babylon, to Sparta, to Egypt, and to other countries with which he was in alliance, informing these various nations of the great battle of Pteria and its results, and asking them to send him, early in the following spring, all the re-enforcements that they could command, to join him in the grand campaign which he was going to make the next season.

He continued his march homeward without any interruption, sending off, from time to time, as he was moving through his own dominions, such portions of his troops as desired to return to their homes, enjoining upon them to come back to him in the spring. By this temporary disbanding of a portion of his army, he saved the expense of maintaining them through the winter.

Very soon after Croesus arrived at Sardis, the whole country in the neighborhood of the capital was thrown into a state of universal alarm by the news that Cyrus was close at hand. It seems that Cyrus had remained in the vicinity of Pteria long enough to allow Croesus to return, and to give him time to dismiss his troops and establish himself securely in the city. He then suddenly resumed his march, and came on toward Sardis with the utmost possible dispatch. Croesus, in fact, had no announcement of his approach until he heard of his arrival.

All was now confusion and alarm, both within and without the city. Croesus hastily collected all the forces that he could command. He sent immediately to the neighboring cities, summoning all the troops in them to hasten to the capital. He enrolled all the inhabitants of the city that were capable of bearing arms. By these means he collected, in a very short time, quite a formidable force, which he drew up, in battle array, on a great plain not far from the city, and there waited, with much anxiety and solicitude, for Cyrus to come on. The Lydian army was superior to that of Cyrus in cavalry, and as the place where the battle was to be fought was a plain, which was the kind of ground most favorable for the operations of that species of force, Cyrus felt some solicitude in respect to the impression which might be made by it on his army. Nothing is more terrible than the onset of a squadron of horse when charging an enemy upon the field of battle. They come in vast bodies, sometimes consisting of many thousands, with the speed of the wind, the men flourishing their sabers and rending the air with the most unearthly cries, those in advance being driven irresistibly on by the weight and impetus of the masses behind. The dreadful torrent bears down and overwhelms every thing that attempts to resist its way. They trample one another and their enemies together promiscuously in the dust; the foremost of the column press on with the utmost fury, afraid quite as much of the headlong torrent of friends coming on behind them, as of the line of fixed and motionless enemies who stand ready to receive them before. These enemies, stationed to withstand the charge, arrange themselves in triple or quadruple rows, with the shafts of their spears planted against the ground, and the points directed forward and upward to receive the advancing horsemen. These spears transfix and kill the foremost horses; but those that come on behind, leaping and plunging over their fallen companions, soon break through the lines and put their enemies to flight, in a scene of indescribable havoc and confusion.

Croesus had large bodies of horse, while Cyrus had no efficient troops to oppose them. He had a great number of camels in the rear of his army, which had been employed as beasts of burden to transport the baggage and stores of the army on their march. Cyrus concluded to make the experiment of opposing these camels to the cavalry. It is frequently said by the ancient historians that the horse has a natural antipathy to the camel, and can not bear either the smell or the sight of one, though this is not found to be the case at the present day. However the fact might have been in this respect, Cyrus determined to arrange the camels in his front as he advanced into battle. He accordingly ordered the baggage to be removed, and, releasing their ordinary drivers from the charge of them, he assigned each one to the care of a soldier, who was to mount him, armed with a spear. Even if the supposed antipathy of the horse for the camel did not take effect, Cyrus thought that their large and heavy bodies, defended by the spears of their riders, would afford the most effectual means of resistance against the shock of the Lydian squadrons that he was now able to command. The battle commenced, and the squadrons of horse came on. But, as soon as they came near the camels, it happened that, either from the influence of the antipathy above referred to, or from alarm at the novelty of the spectacle of such huge and misshapen beasts, or

else because of the substantial resistance which the camels and the spears of their riders made to the shock of their charge, the horses were soon thrown into confusion and put to flight. In fact, a general panic seized them, and they became totally unmanageable. Some threw their riders; others, seized with a sort of phrensy, became entirely independent of control. They turned, and trampled the foot soldiers of their own army under foot, and threw the whole body into disorder. The consequence was, that the army of Croesus was wholly defeated; they fled in confusion, and crowded in vast throngs through the gates into the city, and fortified themselves there.

Cyrus advanced to the city, invested it closely on all sides, and commenced a siege. But the appearances were not very encouraging. The walls were lofty, thick, and strong, and the numbers within the city were amply sufficient to guard them. Nor was the prospect much more promising of being soon able to reduce the city by famine. The wealth of Croesus had enabled him to lay up almost inexhaustible stores of food and clothing, as well as treasures of silver and gold. He hoped, therefore, to be able to hold out against the besiegers until help should come from some of his allies. He had sent messengers to them, asking them to come to his rescue without any delay, before he was shut up in the city. The city of Sardis was built in a position naturally strong, and one part of the wall passed over rocky precipices which were considered entirely impassable. There was a sort of glen or rocky gorge in this quarter, outside of the walls, down which dead bodies were thrown on one occasion subsequently, at a time when the city was besieged, and beasts and birds of prey fed upon them there undisturbed, so lonely was the place and so desolate. In fact, the walls that crowned these precipices were considered absolutely inaccessible, and were very slightly built and very feebly guarded. There was an ancient legend that, a long time before, when a certain Males was king of Lydia, one of his wives had a son in the form of a lion, whom they called Leon, and an oracle declared that if this Leon were carried around the walls of the city, it would be rendered impregnable, and should never be taken. They carried Leon, therefore, around, so far as the regular walls extended. When they came to this precipice of rocks, they returned, considering that this part of the city was impregnable without any such ceremony. A spur or eminence from the mountain of Tmolus, which was behind the city, projected into it at this point, and there was a strong citadel built upon its summit.

[Illustration: THE SIEGE OF SARDIS.]

Cyrus continued the siege fourteen days, and then he determined that he must, in some way or other, find the means of carrying it by assault, and to do this he must find some place to scale the walls. He accordingly sent a party of horsemen around to explore every part, offering them a large reward if they would find any place where an entrance could be effected. The horsemen made the circuit, and reported that their search had been in vain. At length a certain soldier, named Hyraeades, after studying for some time the precipices on the side which had been deemed inaccessible, saw a sentinel, who was stationed on the walls above, leave his post and come climbing down the rocks for some distance to get his helmet, which had accidentally dropped down. Hyraeades watched him both as he descended and as he returned. He reflected on this discovery, communicated it to others, and the practicability of scaling the rock and the walls at that point was discussed. In the end, the attempt was made and was successful. Hyraeades went up first, followed by a few daring spirits who were ambitious of the glory of the exploit. They were not at first observed from above. The way being thus shown, great numbers followed on, and so large a force succeeded in thus gaining an entrance that the city was taken. In the dreadful confusion

and din of the storming of the city, Croesus himself had a very narrow escape from death. He was saved by the miraculous speaking of his deaf and dumb son -- at least such is the story. Cyrus had given positive orders to his soldiers, both before the great battle on the plain and during the siege, that, though they might slay whomever else they pleased, they must not harm Croesus, but must take him alive. During the time of the storming of the town, when the streets were filled with infuriated soldiers, those on the one side wild with the excitement of triumph, and those on the other maddened with rage and despair, a party, rushing along, overtook Croesus and his helpless son, whom the unhappy father, it seems, was making a desperate effort to save. The Persian soldiers were about to transfix Croesus with their spears, when the son, who had never spoken before, called out, |It is Croesus; do not kill him.| The soldiers were arrested by the words, and saved the monarch's life. They made him prisoner, and bore him away to Cyrus.

Croesus had sent, a long time before, to inquire of the Delphic oracle by what means the power of speech could be restored to his son. The answer was, that that was a boon which he had better not ask; for the day on which he should hear his son speak for the first time, would be the darkest and most unhappy day of his life.

Cyrus had not ordered his soldiers to spare the life of Croesus in battle from any sentiment of humanity toward him, but because he wished to have his case reserved for his own decision. When Croesus was brought to him a captive, he ordered him to be put in chains, and carefully guarded. As soon as some degree of order was restored in the city, a large funeral pile was erected, by his directions, in a public square, and Croesus was brought to the spot. Fourteen Lydian young men, the sons, probably, of the most prominent men in the state, were with him. The pile was large enough for them all, and they were placed upon it. They were all laid upon the wood. Croesus raised himself and looked around, surveying with extreme consternation and horror the preparations which were making for lighting the pile. His heart sank within him as he thought of the dreadful fate that was before him. The spectators stood by in solemn silence, awaiting the end. Croesus broke this awful pause by crying out, in a tone of anguish and despair, |Oh Solon! Solon! Solon!| The officers who had charge of the execution asked him what he meant. Cyrus, too, who was himself personally superintending the scene, asked for an explanation. Croesus was, for a time, too much agitated and distracted to reply. There were difficulties in respect to language, too, which embarrassed the conversation, as the two kings could speak to each other only through an interpreter. At length Croesus gave an account of his interview with Solon, and of the sentiment which the philosopher had expressed, that no one could decide whether a man was truly prosperous and happy till it was determined how his life was to end. Cyrus was greatly interested in this narrative; but, in the mean time, the interpreting of the conversation had been slow, a considerable period had elapsed, and the officers had lighted the fire. The pile had been made extremely combustible, and the fire was rapidly making its way through the whole mass. Cyrus eagerly ordered it to be extinguished. The efforts which the soldiers made for this purpose seemed, at first, likely to be fruitless; but they were aided very soon by a sudden shower of rain, which, coming down from the mountains, began, just at this time, to fall; and thus the flames were extinguished, and Croesus and the captives saved.

Cyrus immediately, with a fickleness very common among great monarchs in the treatment of both enemies and favorites, began to consider Croesus as his friend. He ordered him to be unbound, brought him near his person, and treated him with great consideration and honor.

Croesus remained after this for a long time with Cyrus, and accompanied him in his subsequent campaigns. He was very much incensed at the oracle at Delphi for having deceived him by its false responses and predictions, and thus led him into the terrible snare into which he had fallen. He procured the fetters with which he had been chained when placed upon the pile, and sent them to Delphi with orders that they should be thrown down upon the threshold of the temple -- the visible symbol of his captivity and ruin -- as a reproach to the oracle for having deluded him and caused his destruction. In doing this, the messengers were to ask the oracle whether imposition like that which had been practiced on Croesus was the kind of gratitude it evinced to one who had enriched it by such a profusion of offerings and gifts. To this the priests of the oracle said in reply, that the destruction of the Lydian dynasty had long been decreed by the Fates, in retribution for the guilt of Gyges, the founder of the line. He had murdered his master, and usurped the throne, without any title to it whatever. The judgments of Heaven had been denounced upon Gyges for this crime, to fall on himself or on some of his descendants. The Pythian Apollo at Delphi had done all in his power to postpone the falling of the blow until after the death of Croesus, on account of the munificent benefactions which he had made to the oracle; but he had been unable to effect it: the decrees of Fate were inexorable. All that the oracle could do was to postpone -- as it had done, it said, for three years -- the execution of the sentence, and to give Croesus warning of the evil that was impending. This had been done by announcing to him that his crossing the Halys would cause the destruction of a mighty empire, meaning that of Lydia, and also by informing him that when he should find a mule upon the throne of Media he must expect to lose his own. Cyrus, who was descended, on the father’s side, from the Persian stock, and on the mother’s from that of Media, was the hybrid sovereign represented by the mule. When this answer was reported to Croesus, it is said that he was satisfied with the explanations, and admitted that the oracle was right, and that he himself had been unreasonable and wrong. However this may be, it is certain that, among mankind at large, since Croesus’s day, there has been a great disposition to overlook whatever of criminality there may have been in the falsehood and imposture of the oracle, through admiration of the adroitness and dexterity which its ministers evinced in saving themselves from exposure.

1.08 Chapter 8. THE CONQUEST OF BABYLON.

CHAPTER VIII. THE CONQUEST OF BABYLON.

B.C.544-538

Babylon. -- The River Euphrates. -- Canals. -- Curious boats. -- Their mode of construction. -- Primitive navigation. -- Return of the boatmen. -- Extent of Babylon. -- Parks, gardens, palaces, etc. -- The walls of Babylon. -- Marvelous accounts. -- The ditches. -- Streets and gates. -- Palace of the king. -- Temple of Belus. -- The bridge. -- Sculptures. -- The hanging gardens. -- Construction of the gardens. -- The platform and terraces. -- Engine for raising water. -- Floral beauties. -- The works of Nitocris. -- Her canals and levees. -- The bridge over the Euphrates. -- The tomb of the queen. -- Cyrus plans an attack upon Babylon. -- Government of Lydia. -- Cyrus returns eastward. -- Revolt of the Lydians. -- Detachment of Mazares. -- Flight of Pactyas. -- Pactyas at Cyme. -- The people consult the oracle. -- Reply of the oracle. -- Aristodicus and the birds' nests. -- Capture of Pactyas. -- Situation of Belshazzar. -- Belshazzar's feeling of security. -- Approach of Cyrus. -- Cyrus draws off the water from the river. -- The city captured. In his advance toward the dominions of Croesus in Asia Minor, Cyrus had passed to the northward of the great and celebrated city of Babylon. Babylon was on the Euphrates, toward the southern part of Asia. It was the capital of a large and very fertile region, which extended on both sides of the Euphrates toward the Persian Gulf. The limits of the country, however, which was subject to Babylon, varied very much at different times, as they were extended or contracted by revolutions and wars. The River Euphrates was the great source of fertility for the whole region through which it flowed. The country watered by this river was very densely populated, and the inhabitants were industrious and peaceable, cultivating their land, and living quietly and happily on its fruits. The surface was intersected with canals, which the people had made for conveying the water of the river over the land for the purpose of irrigating it. Some of these canals were navigable. There was one great trunk which passed from the Euphrates to the Tigris, supplying many minor canals by the way, that was navigable for vessels of considerable burden. The traffic of the country was, however, mainly conducted by means of boats of moderate size, the construction of which seemed to Herodotus very curious and remarkable. The city was enormously large, and required immense supplies of food, which were brought down in these boats from the agricultural country above. The boats were made in the following manner: first a frame was built, of the shape of the intended boat, broad and shallow, and with the stem and stern of the same form. This frame was made of willows, like a basket, and, when finished, was covered with a sheathing of skins. A layer of reeds was then spread over the bottom of the boat to protect the frame, and to distribute evenly the pressure of the cargo. The boat, thus finished, was laden with the produce of the country, and was then floated down the river to Babylon. In this navigation the boatmen were careful to protect the leather sheathing from injury by avoiding all contact with rocks, or even with the gravel of the shores. They kept their craft in the middle of the stream by means of two oars, or, rather, an oar and a paddle, which were worked, the first at the bows, and the second at the stern. The advance of the boat was in some measure accelerated by these boatmen, though their main function was to steer their

vessel by keeping it out of eddies and away from projecting points of land, and directing its course to those parts of the stream where the current was swiftest, and where it would consequently be borne forward most rapidly to its destination.

These boats were generally of very considerable size, and they carried, in addition to their cargo and crew, one or more beasts of burden -- generally asses or mules. These animals were allowed the pleasure, if any pleasure it was to them, of sailing thus idly down the stream, for the sake of having them at hand at the end of the voyage, to carry back again, up the country, the skins, which constituted the most valuable portion of the craft they sailed in. It was found that these skins, if carefully preserved, could be easily transported up the river, and would answer the purpose of a second voyage. Accordingly, when the boats arrived at Babylon, the cargo was sold, the boats were broken up, the skins were folded into packs, and in this form the mules carried them up the river again, the boatmen driving the mules as they walked by their side.

Babylon was a city of immense extent and magnitude. In fact, the accounts given of the space which it covered have often been considered incredible. These accounts make the space which was included within the walls four or five times as large as London. A great deal of this space was, however, occupied by parks and gardens connected with the royal palaces, and by open squares. Then, besides, the houses occupied by the common people in the ancient cities were of fewer stories in height, and consequently more extended on the ground, than those built in modern times. In fact, it is probable that, in many instances, they were mere ranges of huts and hovels, as is the case, indeed, to a considerable extent, in Oriental cities, at the present day, so that it is not at all impossible that even so large an area as four or five times the size of London may have been included within the fortifications of the city. In respect to the walls of the city, very extraordinary and apparently contradictory accounts are given by the various ancient authors who described them. Some make them seventy-five and others two or three hundred feet high. There have been many discussions in respect to the comparative credibility of these several statements, and some ingenious attempts have been made to reconcile them. It is not, however, at all surprising that there should be such a diversity in the dimensions given, for the walling of an ancient city was seldom of the same height in all places. The structure necessarily varied according to the nature of the ground, being high wherever the ground without was such as to give the enemy an advantage in an attack, and lower in other situations, where the conformation of the surface was such as to afford, of itself, a partial protection. It is not, perhaps, impossible that, at some particular points -- as, for example, across glens and ravines, or along steep declivities -- the walls of Babylon may have been raised even to the very extraordinary height which Herodotus ascribes to them. The walls were made of bricks, and the bricks were formed of clay and earth, which was dug from a trench made outside of the lines. This trench served the purpose of a ditch, to strengthen the fortification when the wall was completed. The water from the river, and from streams flowing toward the river, was admitted to these ditches on every side, and kept them always full. The sides of these ditches were lined with bricks too, which were made, like those of the walls, from the earth obtained from the excavations. They used for all this masonry a cement made from a species of bitumen, which was found in great quantities floating down one of the rivers which flowed into the Euphrates, in the neighborhood of Babylon. The River Euphrates itself flowed through the city. There was a breast-work or low wall along the banks of it on either side, with openings at the terminations of the streets leading to the water, and flights of steps to go down. These openings

were secured by gates of brass, which, when closed, would prevent an enemy from gaining access to the city from the river. The great streets, which terminated thus at the river on one side, extended to the walls of the city on the other, and they were crossed by other streets at right angles to them. In the outer walls of the city, at the extremities of all these streets, were massive gates of brass, with hinges and frames of the same metal. There were a hundred of these gates in all. They were guarded by watch-towers on the walls above. The watch-towers were built on both the inner and outer faces of the wall, and the wall itself was so broad that there was room between these watch-towers for a chariot and four to drive and turn. The river, of course, divided the city into two parts. The king's palace was in the center of one of these divisions, within a vast circular inclosure, which contained the palace buildings, together with the spacious courts, and parks, and gardens pertaining to them. In the center of the other division was a corresponding inclosure, which contained the great temple of Belus. Here there was a very lofty tower, divided into eight separate towers, one above another, with a winding staircase to ascend to the summit. In the upper story was a sort of chapel, with a couch, and a table, and other furniture for use in the sacred ceremonies, all of gold. Above this, on the highest platform of all, was a grand observatory, where the Babylonian astrologers made their celestial observations.

There was a bridge across the river, connecting one section of the city with the other, and it is said that there was a subterranean passage under the river also, which was used as a private communication between two public edifices -- palaces or citadels -- which were situated near the extremities of the bridge. All these constructions were of the most grand and imposing character. In addition to the architectural magnificence of the buildings, the gates and walls were embellished with a great variety of sculptures: images of animals, of every form and in every attitude; and men, single and in groups, models of great sovereigns, and representations of hunting scenes, battle scenes, and great events in the Babylonian history. The most remarkable, however, of all the wonders of Babylon -- though perhaps not built till after Cyrus's time -- were what were called the hanging gardens. Although called the hanging gardens, they were not suspended in any manner, as the name might denote, but were supported upon arches and walls. The arches and walls sustained a succession of terraces, rising one above another, with broad flights of steps for ascending to them, and on these terraces the gardens were made. The upper terrace, or platform, was several hundred feet from the ground; so high, that it was necessary to build arches upon arches within, in order to attain the requisite elevation. The lateral thrust of these arches was sustained by a wall twenty-five feet in thickness, which surrounded the garden on all sides, and rose as high as the lowermost tier of arches, upon which would, of course, be concentrated the pressure and weight of all the pile. The whole structure thus formed a sort of artificial hill, square in form, and rising, in a succession of terraces, to a broad and level area upon the top. The extent of this grand square upon the summit was four hundred feet upon each side. The surface which served as the foundation for the gardens that adorned these successive terraces and the area above was formed in the following manner: Over the masonry of the arches there was laid a pavement of broad flat stones, sixteen feet long and four feet wide. Over these there was placed a stratum of reeds, laid in bitumen, and above them another flooring of bricks, cemented closely together, so as to be impervious to water. To make the security complete in this respect, the upper surface of this brick flooring was covered with sheets of lead, overlapping each other in such a manner as to convey all the water which might percolate through the mold away to the sides of the garden. The earth and mold were placed upon this surface, thus prepared, and the stratum was so

deep as to allow large trees to take root and grow in it. There was an engine constructed in the middle of the upper terrace, by which water could be drawn up from the river, and distributed over every part of the vast pile. The gardens, thus completed, were filled to profusion with every species of tree, and plant, and vine, which could produce fruit or flowers to enrich or adorn such a scene. Every country in communication with Babylon was made to contribute something to increase the endless variety of floral beauty which was here literally enthroned. Gardeners of great experience and skill were constantly employed in cultivating the parterres, pruning the fruit-trees and the vines, preserving the walks, and introducing new varieties of vegetation. In a word, the hanging gardens of Babylon became one of the wonders of the world. The country in the neighborhood of Babylon, extending from the river on either hand was in general level and low, and subject to inundations. One of the sovereigns of the country, a queen named Nitocris, had formed the grand design of constructing an immense lake, to take off the superfluous water in case of a flood, and thus prevent an overflow. She also opened a great number of lateral and winding channels for the river, wherever the natural disposition of the surface afforded facilities for doing so, and the earth which was taken out in the course of these excavations was employed in raising the banks by artificial terraces, such as are made to confine the Mississippi at New Orleans, and are there called levees.[B] The object of Nitocris in these measures was two-fold. She wished, in the first place, to open all practicable channels for the flow of the water, and then to confine the current within the channels thus made. She also wished to make the navigation of the stream as intricate and complicated as possible, so that, while the natives of the country might easily find their way, in boats, to the capital, a foreign enemy, if he should make the attempt, might be confused and lost. These were the rivers of Babylon on the banks of which the captive Jews sat down and wept when they remembered Zion.

[Footnote B: From the French word levee, raised.] This queen Nitocris seems to have been quite distinguished for her engineering and architectural plans. It was she that built the bridge across the Euphrates, within the city; and as there was a feeling of jealousy and ill will, as usual in such a case, between the two divisions of the town which the river formed, she caused the bridge to be constructed with a movable platform or draw, by means of which the communication might be cut off at pleasure. This draw was generally up at night and down by day.

Herodotus relates a curious anecdote of this queen, which, if true, evinces in another way the peculiar originality of mind and the ingenuity which characterized all her operations. She caused her tomb to be built, before her death, over one of the principal gates of the city. Upon the facade of this monument was a very conspicuous inscription to this effect: |If any one of the sovereigns, my successors, shall be in extreme want of money, let him open my tomb and take what he may think proper; but let him not resort to this resource unless the urgency is extreme.| The tomb remained for some time after the queen’s death quite undisturbed. In fact, the people of the city avoided this gate altogether, on account of the dead body deposited above it, and the spot became well-nigh deserted. At length, in process of time, a subsequent sovereign, being in want of money, ventured to open the tomb. He found, however, no money within. The gloomy vault contained nothing but the dead body of the queen, and a label with this inscription: |If your avarice were not as insatiable as it is base, you would not have intruded on the repose of the dead.|

It was not surprising that Cyrus, having been so successful in his enterprises thus far, should now begin to turn his thoughts toward this great Babylonian empire, and to feel a desire to bring it

under his sway. The first thing, however, was to confirm and secure his Lydian conquests. He spent some time, therefore, in organizing and arranging, at Sardis, the affairs of the new government which he was to substitute for that of Croesus there. He designated certain portions of his army to be left for garrisons in the conquered cities. He appointed Persian officers, of course, to command these forces; but, as he wished to conciliate the Lydians, he appointed many of the municipal and civil officers of the country from among them. There would appear to be no danger in doing this, as, by giving the command of the army to Persians, he retained all the real power directly in his own hands.

One of these civil officers, the most important, in fact, of all, was the grand treasurer. To him Cyrus committed the charge of the stores of gold and silver which came into his possession at Sardis, and of the revenues which were afterward to accrue. Cyrus appointed a Lydian named Pactyas to this trust, hoping by such measures to conciliate the people of the country, and to make them more ready to submit to his sway. Things being thus arranged, Cyrus, taking Croesus with him, set out with the main army to return toward the East. As soon as he had left Lydia, Pactyas excited the Lydians to revolt. The name of the commander-in-chief of the military forces which Cyrus had left was Tabalus. Pactyas abandoned the city and retired toward the coast where he contrived to raise a large army, formed partly of Lydians and partly of bodies of foreign troops, which he was enabled to hire by means of the treasures which Cyrus had put under his charge. He then advanced to Sardis, took possession of the town, and shut up Tabalus, with his Persian troops, in the citadel. When the tidings of these events came to Cyrus, he was very much incensed, and determined to destroy the city. Croesus, however, interceded very earnestly in its behalf. He recommended that Cyrus, instead of burning Sardis, should send a sufficient force to disarm the population, and that he should then enact such laws and make such arrangements as should turn the minds of the people to habits of luxury and pleasure. |By doing this,| said Croesus, |the people will, in a short time, become so enervated and so effeminate that you will have nothing to fear from them.|

Cyrus decided on adopting this plan. He dispatched a Median named Mazares, an officer of his army, at the head of a strong force, with orders to go back to Sardis, to deliver Tabalus from his danger, to seize and put to death all the leaders in the Lydian rebellion excepting Pactyas. Pactyas was to be saved alive, and sent a prisoner to Cyrus in Persia.

Pactyas did not wait for the arrival of Mazares. As soon as he heard of his approach, he abandoned the ground, and fled northwardly to the city of Cyme, and sought refuge there. When Mazares had reached Sardis and re-established the government of Cyrus there, he sent messengers to Cyme, demanding the surrender of the fugitive. The people of Cyme were uncertain whether they ought to comply. They said that they must first consult an oracle. There was a very ancient and celebrated oracle near Miletus. They sent messengers to this oracle, demanding to know whether it were according to the will of the gods or not that the fugitive should be surrendered. The answer brought back was, that they might surrender him.

They were accordingly making arrangements for doing this, when one of the citizens, a very prominent and influential man, named Aristodicus, expressed himself not satisfied with the reply. He did not think it possible, he said, that the oracle could really counsel them to deliver up a helpless fugitive to his enemies. The messengers must have misunderstood or misreported the

answer which they had received. He finally persuaded his countrymen to send a second embassy: he himself was placed at the head of it. On their arrival, Aristodicus addressed the oracle as follows:

|To avoid a cruel death from the Persians, Pactyas, a Lydian, fled to us for refuge. The Persians demanded that we should surrender him. Much as we are afraid of their power, we are still more afraid to deliver up a helpless suppliant for protection without clear and decided directions from you.| The embassy received to this demand the same reply as before.

Still Aristodicus was not satisfied; and, as if by way of bringing home to the oracle somewhat more forcibly a sense of the true character of such an action as it seemed to recommend, he began to make a circuit in the grove which was around the temple in which the oracle resided, and to rob and destroy the nests which the birds had built there, allured, apparently, by the sacred repose and quietude of the scene. This had the desired effect. A solemn voice was heard from the interior of the temple, saying, in a warning tone, |Impious man! how dost thou dare to molest those who have placed themselves under my protection?| To this Aristodicus replied by asking the oracle how it was that it watched over and guarded those who sought its own protection, while it directed the people of Cyme to abandon and betray suppliants for theirs. To this the oracle answered,

|I direct them to do it, in order that such impious men may the sooner bring down upon their heads the judgments of heaven for having dared to entertain even the thought of delivering up a helpless fugitive.| When this answer was reported to the people of Cyme, they did not dare to give Pactyas up, nor, on the other hand, did they dare to incur the enmity of the Persians by retaining and protecting him. They accordingly sent him secretly away. The emissaries of Mazares, however, followed him. They kept constantly on his track, demanding him successively of every city where the hapless fugitive sought refuge, until, at length, partly by threats and partly by a reward, they induced a certain city to surrender him. Mazares sent him, a prisoner, to Cyrus. Soon after this Mazares himself died, and Harpagus was appointed governor of Lydia in his stead. In the mean time, Cyrus went on with his conquests in the heart of Asia, and at length, in the course of a few years, he had completed his arrangements and preparations for the attack on Babylon. He advanced at the head of a large force to the vicinity of the city. The King of Babylon, whose name was Belshazzar, withdrew within the walls, shut the gates, and felt perfectly secure. A simple wall was in those days a very effectual protection against any armed force whatever, if it was only high enough not to be scaled, and thick enough to resist the blows of a battering ram. The artillery of modern times would have speedily made a fatal breach in such structures; but there was nothing but the simple force of man, applied through brazen-headed beams of wood, in those days, and Belshazzar knew well that his walls would bid all such modes of demolition a complete defiance. He stationed his soldiers, therefore, on the walls, and his sentinels in the watch towers, while he himself, and all the nobles of his court, feeling perfectly secure in their impregnable condition, and being abundantly supplied with all the means that the whole empire could furnish, both for sustenance and enjoyment, gave themselves up, in their spacious palaces and gardens, to gayety, festivity, and pleasure.

Cyrus advanced to the city. He stationed one large detachment of his troops at the opening in the main walls where the river entered into the city, and another one below, where it issued from it. These detachments were ordered to march into the city by the bed of the river, as soon as they

should observe the water subsiding. He then employed a vast force of laborers to open new channels, and to widen and deepen those which had existed before, for the purpose of drawing off the waters from their usual bed. When these passages were thus prepared, the water was let into them one night, at a time previously designated, and it soon ceased to flow through the city. The detachments of soldiers marched in over the bed of the stream, carrying with them vast numbers of ladders. With these they easily scaled the low walls which lined the banks of the river, and Belshazzar was thunderstruck with the announcement made to him in the midst of one of his feasts that the Persians were in complete and full possession of the city.

1.09 Chapter 9. THE RESTORATION OF THE JEWS.

CHAPTER IX. THE RESTORATION OF THE JEWS.

B.C.608 The Jewish captivity. -- Jeremiah and the book of Chronicles. -- Incursions of Nebuchadnezzar. -- Denunciations of Jeremiah. -- Predictions of Jeremiah. -- Exasperation of the priests and people. -- Defense of Jeremiah. -- He is liberated. -- Symbolic method of teaching. -- The wooden yoke and the iron yoke. -- The title deeds of Jeremiah's estate. -- The deeds deposited. -- Baruch writes Jeremiah's prophecies. -- He reads them to the people. -- Baruch summoned before the council. -- The roll sent to the king. -- The roll destroyed. -- Jeremiah attempts to leave the city. -- The king sends for Jeremiah. -- He is imprisoned. -- Jeremiah cast into a dungeon. -- The king orders him to be taken up. -- Jerusalem besieged by the Babylonians. -- Capture of the king. -- Captivity of the Jews. -- The prophet Daniel. -- Cyrus takes possession of Babylon, and allows the Jews to return. -- Assembling of the Jews. -- The number that returned. -- Arrival of the caravan at Jerusalem. -- Building the Temple. -- Emotions of the old men. -- Rejoicings of the young men. The period of the invasion of Babylonia by Cyrus, and the taking of the city, was during the time while the Jews were in captivity there. Cyrus was their deliverer. It results from this circumstance that the name of Cyrus is connected with sacred history more than that of any other great conqueror of ancient times.

It was a common custom in the early ages of the world for powerful sovereigns to take the people of a conquered country captive, and make them slaves. They employed them, to some extent, as personal household servants, but more generally as agricultural laborers, to till the lands. An account of the captivity of the Jews in Babylon is given briefly in the closing chapters of the second book of Chronicles, though many of the attendant circumstances are more fully detailed in the book of Jeremiah. Jeremiah was a prophet who lived in the time of the captivity. Nebuchadnezzar, the king of Babylon, made repeated incursions into the land of Judea, sometimes carrying away the reigning monarch, sometimes deposing him and appointing another sovereign in his stead, sometimes assessing a tax or tribute upon the land, and sometimes plundering the city, and carrying away all the gold and silver that he could find. Thus the kings and the people were kept in a continual state of anxiety and terror for many years, exposed incessantly to the inroads of this nation of robbers and plunderers, that had, so unfortunately for them, found their way across their frontiers. King Zedekiah was the last of this oppressed and unhappy line of Jewish kings. The prophet Jeremiah was accustomed to denounce the sins of the Jewish nation, by which these terrible calamities had been brought upon them, with great courage, and with an eloquence solemn and sublime. He declared that the miseries which the people suffered were the special judgments of Heaven, and he proclaimed repeatedly and openly, and in the most public places of the city, still heavier calamities which he said were impending. The people were troubled and distressed at these prophetic warnings, and some of them were deeply incensed against Jeremiah for uttering them. Finally, on one occasion, he took his stand in one of the public courts of the Temple, and, addressing the concourse of priests and people that were there, he declared that, unless the nation repented of their sins and turned to God, the whole city should be overwhelmed.

Even the Temple itself, the sacred house of God, should be destroyed, and the very site abandoned. The priests and the people who heard this denunciation were greatly exasperated. They seized Jeremiah, and brought him before a great judicial assembly for trial. The judges asked him why he uttered such predictions, declaring that by doing so he acted like an enemy to his country and a traitor, and that he deserved to die. The excitement was very great against him, and the populace could hardly be restrained from open violence. In the midst of this scene Jeremiah was calm and unmoved, and replied to their accusations as follows:

|Every thing which I have said against this city and this house, I have said by the direction of the Lord Jehovah. Instead of resenting it, and being angry with me for delivering my message, it becomes you to look at your sins, and repent of them, and forsake them. It may be that by so doing God will have mercy upon you, and will avert the calamities which otherwise will most certainly come. As for myself, here I am in your hands. Yon can deal with me just as you think best. Yon can kill me if you will, but you may be assured that if you do so, you will bring the guilt and the consequences of shedding innocent blood upon yourselves and upon this city. I have said nothing and foretold nothing but by commandment of the Lord.|[C] [Footnote C: Jeremiah, xxvi., 12-15.] The speech produced, as might have been expected, a great division among the hearers. Some were more angry than ever, and were eager to put the prophet to death. Others defended him, and insisted that he should not die. The latter, for the time, prevailed. Jeremiah was set at liberty, and continued his earnest expostulations with the people on account of their sins, and his terrible annunciations of the impending ruin of the city just as before.

These unwelcome truths being so painful for the people to hear, other prophets soon began to appear to utter contrary predictions, for the sake, doubtless, of the popularity which they should themselves acquire by their promises of returning peace and prosperity. The name of one of these false prophets was Hananiah. On one occasion, Jeremiah, in order to present and enforce what he had to say more effectually on the minds of the people by means of a visible symbol, made a small wooden yoke, by divine direction, and placed it upon his neck, as a token of the bondage which his predictions were threatening. Hananiah took this yoke from his neck and broke it, saying that, as he had thus broken Jeremiah’s wooden yoke, so God would break the yoke of Nebuchadnezzar from all nations within two years; and then, even those of the Jews who had already been taken captive to Babylon should return again in peace. Jeremiah replied that Hananiah’s predictions were false, and that, though the wooden yoke was broken, God would make for Nebuchadnezzar a yoke of iron, with which he should bend the Jewish nation in a bondage more cruel than ever. Still, Jeremiah himself predicted that after seventy years from the time when the last great captivity should come, the Jews should all be restored again to their native land.

He expressed this certain restoration of the Jews, on one occasion, by a sort of symbol, by means of which he made a much stronger impression on the minds of the people than could have been done by simple words. There was a piece of land in the country of Benjamin, one of the provinces of Judea, which belonged to the family of Jeremiah, and it was held in such a way that, by paying a certain sum of money, Jeremiah himself might possess it, the right of redemption being in him. Jeremiah was in prison at this time. His uncle’s son came into the court of the prison, and proposed to him to purchase the land. Jeremiah did so in the most public and formal manner. The title deeds were drawn up and subscribed, witnesses were summoned, the money weighed and paid over, the whole transaction being regularly completed according to the forms and usages

then common for the conveyance of landed property. When all was finished, Jeremiah gave the papers into the hands of his scribe, directing him to put them safely away and preserve them with care, for after a certain period the country of Judea would again be restored to the peaceable possession of the Jews, and such titles to land would possess once more their full and original value. On one occasion, when Jeremiah's personal liberty was restricted so that he could not utter publicly, himself, his prophetical warnings, he employed Baruch, his scribe, to write them from his dictation, with a view of reading them to the people from some public and frequented part of the city. The prophecy thus dictated was inscribed upon a roll of parchment. Baruch waited, when he had completed the writing, until a favorable opportunity occurred for reading it, which was on the occasion of a great festival that was held at Jerusalem, and which brought the inhabitants of the land together from all parts of Judea. On the day of the festival, Baruch took the roll in his hand, and stationed himself at a very public place, at the entrance of one of the great courts of the Temple; there, calling upon the people to hear him, he began to read. A great concourse gathered around him, and all listened to him with profound attention. One of the by-standers, however, went down immediately into the city, to the king's palace, and reported to the king's council, who were then assembled there, that a great concourse was convened in one of the courts of the Temple, and that Baruch was there reading to them a discourse or prophecy which had been written by Jeremiah. The members of the council sent a summons to Baruch to come immediately to them, and to bring his writing with him. When Baruch arrived, they directed him to read what he had written. Baruch accordingly read it. They asked him when and how that discourse was written. Baruch replied that he had written it, word by word, from the dictation of Jeremiah. The officers informed him that they should be obliged to report the circumstances to the king, and they counseled Baruch to go to Jeremiah and recommend to him to conceal himself, lest the king, in his anger, should do him some sudden and violent injury.[D] [Footnote D: See the account of these transactions in the 36th chapter of Jeremiah.] The officers then, leaving the roll in one of their own apartments, went to the king, and reported the facts to him. He sent one of his attendants, named Jehudi, to bring the roll. When it came, the king directed Jehudi to read it. Jehudi did so, standing by a fire which had been made in the apartment, for it was bitter cold.

After Jehudi had read a few pages from the roll, finding that it contained a repetition of the same denunciations and warnings by which the king had often been displeased before, he took a knife and began to cut the parchment into pieces, and to throw it on the fire. Some other persons who were standing by interfered, and earnestly begged the king not to allow the roll to be burned. But the king did not interfere. He permitted Jehudi to destroy the parchment altogether, and then sent officers to take Jeremiah and Baruch, and bring them to him but they were nowhere to be found. The prophet, on one occasion, was reduced to extreme distress by the persecutions which his faithfulness, and the incessant urgency of his warnings and expostulations had brought upon him. It was at a time when the Chaldean armies had been driven away from Jerusalem for a short period by the Egyptians, as one vulture drives away another from its prey. Jeremiah determined to avail himself of the opportunity to go to the province of Benjamin, to visit his friends and family there. He was intercepted, however, at one of the gates, on his way, and accused of a design to make his escape from the city, and go over to the Chaldeans. The prophet earnestly denied this charge. They paid no regard to his declarations, but sent him back to Jerusalem, to the officers of the king's government, who confined him in a house which they used as a prison.

After he had remained in this place of confinement for several days, the king sent and took him from it, and brought him to the palace. The king inquired whether he had any prophecy to utter from the Lord. Jeremiah replied that the word of the Lord was, that the Chaldeans should certainly return again, and that Zedekiah himself should fall into their hands, and be carried captive to Babylon. While he thus persisted so strenuously in the declarations which he had made so often before, he demanded of the king that he should not be sent back again to the house of imprisonment from which he had been rescued. The king said he would not send him back, and he accordingly directed, instead, that he should be taken to the court of the public prison, where his confinement would be less rigorous, and there he was to be supplied daily with food, so long, as the king expressed it, as there should be any food remaining in the city. But Jeremiah's enemies were not at rest. They came again, after a time, to the king, and represented to him that the prophet, by his gloomy and terrible predictions, discouraged and depressed the hearts of the people, and weakened their hands; that he ought, accordingly, to be regarded as a public enemy; and they begged the king to proceed decidedly against him. The king replied that he would give him into their hands, and they might do with him what they pleased.

There was a dungeon in the prison, the only access to which was from above. Prisoners were let down into it with ropes, and left there to die of hunger. The bottom of it was wet and miry, and the prophet, when let down into its gloomy depths, sank into the deep mire. Here he would soon have died of hunger and misery; but the king, feeling some misgivings in regard to what he had done, lest it might really be a true prophet of God that he had thus delivered into the hands of his enemies, inquired what the people had done with their prisoner; and when he learned that he had been thus, as it were, buried alive, he immediately sent officers with orders to take him out of the dungeon. The officers went to the dungeon. They opened the mouth of it. They had brought ropes with them, to be used for drawing the unhappy prisoner up, and cloths, also, which he was to fold together and place under his arms, where the ropes were to pass. These ropes and cloths they let down into the dungeon, and called upon Jeremiah to place them properly around his body. Thus they drew him safely up out of the dismal den.

These cruel persecutions of the faithful prophet were all unavailing either to silence his voice or to avert the calamities which his warnings portended. At the appointed time, the judgments which had been so long predicted came in all their terrible reality. The Babylonians invaded the land in great force, and encamped about the city. The siege continued for two years. At the end of that time the famine became insupportable. Zedekiah, the king, determined to make a sortie, with as strong a force as he could command, secretly, at night, in hopes to escape with his own life, and intending to leave the city to its fate. He succeeded in passing out through the city gates with his band of followers, and in actually passing the Babylonian lines; but he had not gone far before his escape was discovered. He was pursued and taken. The city was then stormed, and, as usual in such cases, it was given up to plunder and destruction. Vast numbers of the inhabitants were killed; many more were taken captive; the principal buildings, both public and private, were burned; the walls were broken down, and all the public treasures of the Jews, the gold and silver vessels of the Temple, and a vast quantity of private plunder, were carried away to Babylon by the conquerors. All this was seventy years before the conquest of Babylon by Cyrus.

[Illustration: RAISING JEREMIAH FROM THE DUNGEON.] Of course, during the time of this captivity, a very considerable portion of the inhabitants of Judea remained in their native land. The

deportation of a whole people to a foreign land is impossible. A vast number, however, of the inhabitants of the country were carried away, and they remained, for two generations, in a miserable bondage. Some of them were employed as agricultural laborers in the rural districts of Babylon; others remained in the city, and were engaged in servile labors there. The prophet Daniel lived in the palaces of the king. He was summoned, as the reader will recollect, to Belshazzar's feast, on the night when Cyrus forced his way into the city, to interpret the mysterious writing on the wall, by which the fall of the Babylonian monarchy was announced in so terrible a manner.

One year after Cyrus had conquered Babylon, he issued an edict authorizing the Jews to return to Jerusalem, and to rebuild the city and the Temple. This event had been long before predicted by the prophets, as the result which God had determined upon for purposes of his own. We should not naturally have expected that such a conqueror as Cyrus would feel any real and honest interest in promoting the designs of God; but still, in the proclamation which he issued authorizing the Jews to return, he acknowledged the supreme divinity of Jehovah, and says that he was charged by him with the work of rebuilding his Temple, and restoring his worship at its ancient seat on Mount Zion. It has, however, been supposed by some scholars, who have examined attentively all the circumstances connected with these transactions, that so far as Cyrus was influenced by political considerations in ordering the return of the Jews, his design was to re-establish that nation as a barrier between his dominions and those of the Egyptians. The Egyptians and the Chaldeans had long been deadly enemies, and now that Cyrus had become master of the Chaldean realms, he would, of course, in assuming their territories and their power, be obliged to defend himself against their foes.

Whatever may have been the motives of Cyrus, he decided to allow the Hebrew captives to return, and he issued a proclamation to that effect. As seventy years had elapsed since the captivity commenced, about two generations had passed away, and there could have been very few then living who had ever seen the land of their fathers. The Jews were, however, all eager to return. They collected in a vast assembly, with all the treasures which they were allowed to take, and the stores of provisions and baggage, and with horses, and mules, and other beasts of burden to transport them. When assembled for the march, it was found that the number, of which a very exact census was taken, was forty-nine thousand six hundred and ninety-seven.

They had also with them seven or eight hundred horses, about two hundred and fifty mules, and about five hundred camels. The chief part, however, of their baggage and stores was borne by asses, of which there were nearly seven thousand in the train. The march of this peaceful multitude of families -- men, women, and children together -- burdened as they went, not with arms and ammunition for conquest and destruction, but with tools and implements for honest industry, and stores of provisions and utensils for the peaceful purposes of social life, as it was, in its bearings and results, one of the grandest events of history, so it must have presented, in its progress, one of the most extraordinary spectacles that the world has ever seen. The grand caravan pursued its long and toilsome march from Babylon to Jerusalem without molestation. All arrived safely, and the people immediately commenced the work of repairing the walls of the city and rebuilding the Temple. When, at length, the foundations of the Temple were laid, a great celebration was held to commemorate the event. This celebration exhibited a remarkable scene of mingled rejoicing and mourning. The younger part of the population, who had never seen Jerusalem in its former grandeur, felt only exhilaration and joy at their re-establishment in the city

of their fathers. The work of raising the edifice, whose foundations they had laid, was to them simply a new enterprise, and they looked forward to the work of carrying it on with pride and pleasure. The old men, however, who remembered the former Temple, were filled with mournful recollections of days of prosperity and peace in their childhood and of the magnificence of the former Temple, which they could now never hope to see realized again. It was customary in those days, to express sorrow and grief by exclamations and outcries, as gladness and joy are expressed audibly now. Accordingly, on this occasion, the cries of grief and of bitter regret at the thought of losses which could now never be retrieved, were mingled with the shouts of rejoicing and triumph raised by the ardent and young, who knew nothing of the past, but looked forward with hope and happiness to the future. The Jews encountered various hinderances, and met with much opposition in their attempts to reconstruct their ancient city, and to re-establish the Mosaic ritual there. We must, however, now return to the history of Cyrus, referring the reader for a narrative of the circumstances connected with the rebuilding of Jerusalem to the very minute account given in the sacred books of Ezra and Nehemiah.

1.10 Chapter 10.THE STORY OF PANTHEA.

CHAPTER X. THE STORY OF PANTHEA.

Xenophon’s romantic tales. -- Panthea a Susian captive. -- Valuable spoil. -- Its division. -- Share of Cyrus. -- Panthea given to Cyrus. -- Araspes. -- Abradates. -- Account of Panthea’s capture. -- Her great loveliness. -- Attempts at consolation. -- Panthea’s renewed grief. -- Cyrus declines to see Panthea. -- His reasons. -- Araspes’s self-confidence. -- Panthea’s patience and gentleness. -- Araspes’s kindness to Panthea. -- His emotions master him. -- Araspes in love. -- Progress of the army. -- Araspes confesses his love. -- Panthea offended. -- Panthea appeals to Cyrus. -- Cyrus reproves Araspes. -- Cyrus’s generosity. -- Araspes’s continued distress. -- Plan of Cyrus. -- Araspes pretends to desert. -- Panthea proposes to send for her husband. -- Cyrus consents. -- Joyful meeting of Panthea and her husband. -- The armed chariots. -- Abradates’s eight-horse chariot. -- Panthea’s presents for her husband. -- Imposing spectacle. -- Panthea’s preparations. -- Panthea offers her presents. -- Abradates’s pleasure. -- Abradates departs for the field. -- The farewell. -- The order of battle. -- Appearance of Abradates. -- The charge. -- Terrible havoc made by the chariots. -- The great victory. -- The council of war. -- Abradates slain. -- Panthea’s grief. -- Cyrus’s kindness to Panthea. -- She is inconsolable. -- Panthea kills herself on the dead body of her husband. In the preceding chapters of this work, we have followed mainly the authority of Herodotus, except, indeed, in the account of the visit of Cyrus to his grandfather in his childhood, which is taken from Xenophon. We shall, in this chapter, relate the story of Panthea, which is also one of Xenophon’s tales. We give it as a specimen of the romantic narratives in which Xenophon’s history abounds, and on account of the many illustrations of an ancient manners and customs which it contains, leaving it for each reader to decide for himself what weight he will attach to its claims to be regarded as veritable history. We relate the story here in our own language, but as to the facts, we follow faithfully the course of Xenophon’s narration.

Panthea was a Susian captive. She was taken, together with a great many other captives and much plunder, after one of the great battles which Cyrus fought with the Assyrians. Her husband was an Assyrian general, though he himself was not captured at this time with his wife. The spoil which came into possession of the army on the occasion of the battle in which Panthea was taken was of great value. There were beautiful and costly suits of arms, rich tents made of splendid materials and highly ornamented, large sums of money, vessels of silver and gold, and slaves -- some prized for their beauty, and others for certain accomplishments which were highly valued in those days. Cyrus appointed a sort of commission to divide this spoil. He pursued always a very generous policy on all these occasions, showing no desire to secure such treasures to himself, but distributing them with profuse liberality among his officers and soldiers. The commissioners whom he appointed in this case divided the spoil among the various generals of the army, and among the different bodies of soldiery, with great impartiality. Among the prizes assigned to Cyrus were two singing women of great fame, and this Susian lady. Cyrus thanked the distributors for the share of booty which they had thus assigned to him, but said that if any of his friends wished for either of these captives, they could have them. An officer asked for one of the singers. Cyrus gave her to

him immediately, saying, |I consider myself more obliged to you for asking her, than you are to me for giving her to you.| As for the Susian lady, Cyrus had not yet seen her, but he called one of his most intimate and confidential friends to him, and requested him to take her under his charge. The name of this officer was Araspes. He was a Mede, and he had been Cyrus's particular friend and playmate when he was a boy, visiting his grandfather in Media. The reader will perhaps recollect that he is mentioned toward the close of our account of that visit, as the special favorite to whom Cyrus presented his robe or mantle when he took leave of his friends in returning to his native land.

Araspes, when he received this charge, asked Cyrus whether he had himself seen the lady. Cyrus replied that he had not. Araspes then proceeded to give an account of her. The name of her husband was Abradates, and he was the king of Susa, as they termed him. The reason why he was not taken prisoner at the same time with his wife was, that when the battle was fought and the Assyrian camp captured, he was absent, having gone away on an embassage to another nation. This circumstance shows that Abradates, though called a king, could hardly have been a sovereign and independent prince, but rather a governor or viceroy -- those words expressing to our minds more truly the station of such a sort of king as could be sent on an embassy.

Araspes went on to say that, at the time of their making the capture, he, with some others, went into Panthea's tent, where they found her and her attendant ladies sitting on the ground, with veils over their faces, patiently awaiting their doom. Notwithstanding the concealment produced by the attitudes and dress of these ladies, there was something about the air and figure of Panthea which showed at once that she was the queen. The leader of Araspes's party asked them all to rise. They did so, and then the superiority of Panthea was still more apparent than before. There was an extraordinary grace and beauty in her attitude and in all her motions. She stood in a dejected posture, and her countenance was sad, though inexpressibly lovely. She endeavored to appear calm and composed, though the tears had evidently been falling from her eyes. The soldiers pitied her in her distress, and the leader of the party attempted to console her, as Araspes said, by telling her that she had nothing to fear; that they were aware that her husband was a most worthy and excellent man; and although, by this capture, she was lost to him, she would have no cause to regret the event, for she would be reserved for a new husband not at all inferior to her former one either in person, in understanding, in rank, or in power.

These well-meant attempts at consolation did not appear to have the good effect desired. They only awakened Panthea's grief and suffering anew. The tears began to fall again faster than before. Her grief soon became more and more uncontrollable. She sobbed and cried aloud, and began to wring her hands and tear her mantle -- the customary Oriental expression of inconsolable sorrow and despair. Araspes said that in these gesticulations her neck, and hands, and a part of her face appeared, and that she was the most beautiful woman that he had ever beheld. He wished Cyrus to see her.

Cyrus said, |No; he would not see her by any means.| Araspes asked him why. He said that there would be danger that he should forget his duty to the army, and lose his interest in the great military enterprise in which he was engaged, if he should allow himself to become captivated by the charms of such a lady, as he very probably would be if he were now to visit her. Araspes said in reply that Cyrus might at least see her; as to becoming captivated with her, and devoting himself

to her to such a degree as to neglect his other duties, he could certainly control himself in respect to that danger. Cyrus said that it was not certain that he could so control himself; and then there followed a long discussion between Cyrus and Araspes, in which Araspes maintained that every man had the command of his own heart and affections, and that, with proper determination and energy, he could direct the channels in which they should run, and confine them within such limits and bounds as he pleased. Cyrus, on the other hand, maintained that human passions were stronger than the human will; that no one could rely on the strength of his resolutions to control the impulses of the heart once strongly excited, and that a man's only safety was in controlling the circumstances which tended to excite them. This was specially true, he said, in respect to the passion of love. The experience of mankind, he said, had shown that no strength of moral principle, no firmness of purpose, no fixedness of resolution, no degree of suffering, no fear of shame, was sufficient to control, in the hearts of men, the impetuosity of the passion of love, when it was once fairly awakened. In a word, Araspes advocated, on the subject of love, a sort of new school philosophy, while that of Cyrus leaned very seriously toward the old. In conclusion, Cyrus jocosely counseled Araspes to beware lest he should prove that love was stronger than the will by becoming himself enamored of the beautiful Susian queen. Araspes said that Cyrus need not fear; there was no danger. He must be a miserable wretch indeed, he said, who could not summon within him sufficient resolution and energy to control his own passions and desires. As for himself, he was sure that he was safe. As usual with those who are self-confident and boastful, Araspes failed when the time of trial came. He took charge of the royal captive whom Cyrus committed to him with a very firm resolution to be faithful to his trust. He pitied the unhappy queen's misfortunes, and admired the heroic patience and gentleness of spirit with which she bore them. The beauty of her countenance, and her thousand personal charms, which were all heightened by the expression of sadness and sorrow which they bore, touched his heart. It gave him pleasure to grant her every indulgence consistent with her condition of captivity, and to do every thing in his power to promote her welfare. She was very grateful for these favors, and the few brief words and looks of kindness with which she returned them repaid him for his efforts to please her a thousand-fold. He saw her, too, in her tent, in the presence of her maidens, at all times; and as she looked upon him as only her custodian and guard, and as, too, her mind was wholly occupied by the thoughts of her absent husband and her hopeless grief, her actions were entirely free and unconstrained in his presence. This made her only the more attractive; every attitude and movement seemed to possess, in Araspes's mind, an inexpressible charm. In a word, the result was what Cyrus had predicted. Araspes became wholly absorbed in the interest which was awakened in him by the charms of the beautiful captive. He made many resolutions, but they were of no avail. While he was away from her, he felt strong in his determination to yield to these feelings no more; but as soon as he came into her presence, all these resolutions melted wholly away, and he yielded his heart entirely to the control of emotions which, however vincible they might appear at a distance, were found, when the time of trial came, to possess a certain mysterious and magic power, which made it most delightful for the heart to yield before them in the contest, and utterly impossible to stand firm and resist. In a word, when seen at a distance, love appeared to him an enemy which he was ready to brave, and was sure that he could overcome; but when near, it transformed itself into the guise of a friend, and he accordingly threw down the arms with which he had intended to combat it, and gave himself up to it in a delirium of pleasure.

Things continued in this state for some time. The army advanced from post to post, and from encampment to encampment, taking the captives in their train. New cities were taken, new provinces overrun, and new plans for future conquests were formed. At last a case occurred in which Cyrus wished to send some one as a spy into a distant enemy's country. The circumstances were such that it was necessary that a person of considerable intelligence and rank should go, as Cyrus wished the messenger whom he should send to make his way to the court of the sovereign, and become personally acquainted with the leading men of the state, and to examine the general resources of the kingdom. It was a very different case from that of an ordinary spy, who was to go into a neighboring camp merely to report the numbers and disposition of an organized army. Cyrus was uncertain whom he should send on such an embassy. In the mean time, Araspes had ventured to express to Panthea his love for her. She was offended. In the first place, she was faithful to her husband, and did not wish to receive such addresses from any person. Then, besides, she considered Araspes, having been placed in charge of her by Cyrus, his master, only for the purpose of keeping her safely, as guilty of a betrayal of his trust in having dared to cherish and express sentiments of affection for her himself. She, however, forbore to reproach him, or to complain of him to Cyrus. She simply repelled the advances that he made, supposing that, if she did this with firmness and decision, Araspes would feel rebuked and would say no more. It did not, however, produce this effect. Araspes continued to importune her with declarations of love, and at length she felt compelled to appeal to Cyrus.

Cyrus, instead of being incensed at what might have been considered a betrayal of trust on the part of Araspes, only laughed at the failure and fall in which all his favorite's promises and boastings had ended. He sent a messenger to Araspes to caution him in regard to his conduct, telling him that he ought to respect the feelings of such a woman as Panthea had proved herself to be. The messenger whom Cyrus sent was not content with delivering his message as Cyrus had dictated it. He made it much more stern and severe. In fact, he reproached the lover, in a very harsh and bitter manner, for indulging such a passion. He told him that he had betrayed a sacred trust reposed in him, and acted in a manner at once impious and unjust. Araspes was overwhelmed with remorse and anguish, and with fear of the consequences which might ensue, as men are when the time arrives for being called to account for transgressions which, while they were committing them, gave them little concern. When Cyrus heard how much Araspes had been distressed by the message of reproof which he had received, and by his fears of punishment, he sent for him. Araspes came. Cyrus told him that he had no occasion to be alarmed. |I do not wonder,| said he, |at the result which has happened. We all know how difficult it is to resist the influence which is exerted upon our minds by the charms of a beautiful woman, when we are thrown into circumstances of familiar intercourse with her. Whatever of wrong there has been ought to be considered as more my fault than yours. I was wrong in placing you in such circumstances of temptation, by giving you so beautiful a woman in charge.|

Araspes was very much struck with the generosity of Cyrus, in thus endeavoring to soothe his anxiety and remorse, and taking upon himself the responsibility and the blame. He thanked Cyrus very earnestly for his kindness; but he said that, notwithstanding his sovereign's willingness to forgive him, he felt still oppressed with grief and concern, for the knowledge of his fault had been spread abroad in the army; his enemies were rejoicing over him, and were predicting his disgrace and ruin; and some persons had even advised him to make his escape, by absconding before any

worse calamity should befall him.

|If this is so,| said Cyrus, |it puts it in your power to render me a very essential service.| Cyrus then explained to Araspes the necessity that he was under of finding some confidential agent to go on a secret mission into the enemy's country, and the importance that the messenger should go under such circumstances as not to be suspected of being Cyrus's friend in disguise. |You can pretend to abscond,| said he; |it will be immediately said that you fled for fear of my displeasure. I will pretend to send in pursuit of you. The news of your evasion will spread rapidly, and will be carried, doubtless, into the enemy's country; so that, when you arrive there, they will be prepared to welcome you as a deserter from my cause, and a refugee.| This plan was agreed upon, and Araspes prepared for his departure. Cyrus gave him his instructions, and they concerted together the information -- fictitious, of course -- which he was to communicate to the enemy in respect to Cyrus's situation and designs. When all was ready for his departure, Cyrus asked him how it was that he was so willing to separate himself thus from the beautiful Panthea. He said in reply, that when he was absent from Panthea, he was capable of easily forming any determination, and of pursuing any line of conduct that his duty required, while yet, in her presence, he found his love for her, and the impetuous feelings to which it gave rise, wholly and absolutely uncontrollable. As soon as Araspes was gone, Panthea, who supposed that he had really fled for fear of the indignation of the king, in consequence of his unfaithfulness to his trust, sent to Cyrus a message, expressing her regret at the unworthy conduct and the flight of Araspes, and saying that she could, and gladly would, if he consented, repair the loss which the desertion of Araspes occasioned by sending for her own husband. He was, she said, dissatisfied with the government under which he lived, having been cruelly and tyrannically treated by the prince. |If you will allow me to send for him,| she added, |I am sure he will come and join your army; and I assure you that you will find him a much more faithful and devoted servant than Araspes has been.|

Cyrus consented to this proposal, and Panthea sent for Abradates. Abradates came at the head of two thousand horse, which formed a very important addition to the forces under Cyrus's command. The meeting between Panthea and her husband was joyful in the extreme. When Abradates learned from his wife how honorable and kind had been the treatment which Cyrus had rendered to her, he was overwhelmed with a sense of gratitude, and he declared that he would do the utmost in his power to requite the obligations he was under.

Abradates entered at once, with great ardor and zeal, into plans for making the force which he had brought as efficient as possible in the service of Cyrus. He observed that Cyrus was interested, at that time, in attempting to build and equip a corps of armed chariots, such as were often used in fields of battle in those days. This was a very expensive sort of force, corresponding, in that respect, with the artillery used in modern times. The carriages were heavy and strong, and were drawn generally by two horses. They had short, scythe-like blades of steel projecting from the axle-trees on each side, by which the ranks of the enemy were mowed down when the carriages were driven among them. The chariots were made to contain, besides the driver of the horses, one or more warriors, each armed in the completest manner. These warriors stood on the floor of the vehicle, and fought with javelins and spears. The great plains which abound in the interior countries of Asia were very favorable for this species of warfare.

[Illustration: THE WAR CHARIOT OF ABRADATES.]

Abradates immediately fitted up for Cyrus a hundred such chariots at his own expense, and provided horses to draw them from his own troop. He made one chariot much larger than the rest, for himself, as he intended to take command of this corps of chariots in person. His own chariot was to be drawn by eight horses. His wife Panthea was very much interested in these preparations. She wished to do something herself toward the outfit. She accordingly furnished, from her own private treasures, a helmet, a corslet, and arm-pieces of gold. These articles formed a suit of armor sufficient to cover all that part of the body which would be exposed in standing in the chariot. She also provided breast-pieces and side-pieces of brass for the horses. The whole chariot, thus equipped, with its eight horses in their gay trappings and resplendent armor, and with Abradates standing within it, clothed in his panoply of gold, presented, as it drove, in the sight of the whole army, around the plain of the encampment, a most imposing spectacle. It was a worthy leader, as the spectators thought, to head the formidable column of a hundred similar engines which were to follow in its train. If we imagine the havoc which a hundred scythe-armed carriages would produce when driven, with headlong fury, into dense masses of men, on a vast open plain, we shall have some idea of one item of the horrors of ancient war. The full splendor of Abradates's equipments were not, however, displayed at first, for Panthea kept what she had done a secret for a time, intending to reserve her contribution for a parting present to her husband when the period should arrive for going into battle. She had accordingly taken the measure for her work by stealth, from the armor which Abradates was accustomed to wear, and had caused the artificers to make the golden pieces with the utmost secrecy. Besides the substantial defenses of gold which she provided, she added various other articles for ornament and decoration. There was a purple robe, a crest for the helmet, which was of a violet color, plumes, and likewise bracelets for the wrists. Panthea kept all these things herself until the day arrived when her husband was going into battle for the first time with his train, and then, when he went into his tent to prepare himself to ascend his chariot, she brought them to him.

Abradates was astonished when he saw them. He soon understood how they had been provided, and he exclaimed, with a heart full of surprise and pleasure, |And so, to provide me with this splendid armor and dress, you have been depriving yourself of all your finest and most beautiful ornaments!|

|No,| said Panthea, |you are yourself my finest ornament, if you appear in other people's eyes as you do in mine, and I have not deprived myself of you.| The appearance which Abradates made in other people's eyes was certainly very splendid on this occasion. There were many spectators present to see him mount his chariot and drive away; but so great was their admiration of Panthea's affection and regard for her husband, and so much impressed were they with her beauty, that the great chariot, the resplendent horses, and the grand warrior with his armor of gold, which the magnificent equipage was intended to convey, were, all together, scarcely able to draw away the eyes of the spectators from her. She stood, for a while, by the side of the chariot, addressing her husband in an under tone, reminding him of the obligations which they were under to Cyrus for his generous and noble treatment of her, and urging him, now that he was going to be put to the test, to redeem the promise which she had made in his name, that Cyrus would find him faithful, brave, and true. The driver then closed the door by which Abradates had mounted, so that Panthea was separated from her husband, though she could still see him as he stood in his place. She gazed upon him with a countenance full of affection and solicitude. She kissed the margin of

the chariot as it began to move away. She walked along after it as it went, as if, after all, she could not bear the separation. Abradates turned, and when he saw her coming on after the carriage, he said, waving his hand for a parting salutation, |Farewell, Panthea; go back now to your tent, and do not be anxious about me. Farewell.| Panthea turned -- her attendants came and took her away -- the spectators all turned, too, to follow her with their eyes, and no one paid any regard to the chariot or to Abradates until she was gone. On the field of battle, before the engagement commenced, Cyrus, in passing along the lines, paused, when he came to the chariots of Abradates, to examine the arrangements which had been made for them, and to converse a moment with the chief. He saw that the chariots were drawn up in a part of the field where there was opposed to them a very formidable array of Egyptian soldiers. The Egyptians in this war were allies of the enemy. Abradates, leaving his chariot in the charge of his driver, descended and came to Cyrus, and remained in conversation with him for a few moments, to receive his last orders. Cyrus directed him to remain where he was, and not to attack the enemy until he received a certain signal. At length the two chieftains separated; Abradates returned to his chariot, and Cyrus moved on. Abradates then moved slowly along his lines, to encourage and animate his men, and to give them the last directions in respect to the charge which they were about to make on the enemy when the signal should be given. All eyes were turned to the magnificent spectacle which his equipage presented as it advanced toward them; the chariot, moving slowly along the line, the tall and highly-decorated form of its commander rising in the center of it, while the eight horses, animated by the sound of the trumpets, and by the various excitements of the scene, stepped proudly, their brazen armor clanking as they came.

When, at length, the signal was given, Abradates, calling on the other chariots to follow, put his horses to their speed, and the whole line rushed impetuously on to the attack of the Egyptians. War horses, properly trained to their work, will fight with their hoofs with almost as much reckless determination as men will with spears. They rush madly on to encounter whatever opposition there may be before them, and strike down and leap over whatever comes in their way, as if they fully understood the nature of the work that their riders or drivers were wishing them to do. Cyrus, as he passed along from one part of the battle field to another, saw the horses of Abradates's line dashing thus impetuously into the thickest ranks of the enemy. The men, on every side, were beaten down by the horses' hoofs, or over-turned by the wheels, or cut down by the scythes; and they who here and there escaped these dangers, became the aim of the soldiers who stood in the chariots, and were transfixed with their spears. The heavy wheels rolled and jolted mercilessly over the bodies of the wounded and the fallen, while the scythes caught hold of and cut through every thing that came in their way -- whether the shafts of javelins and spears, or the limbs and bodies of men -- and tore every thing to pieces in their terrible career. As Cyrus rode rapidly by, he saw Abradates in the midst of this scene, driving on in his chariot, and shouting to his men in a phrensy of excitement and triumph. The battle in which these events occurred was one of the greatest and most important which Cyrus fought. He gained the victory. His enemies were every where routed and driven from the field. When the contest was at length decided, the army desisted from the slaughter and encamped for the night. On the following day, the generals assembled at the tent of Cyrus to discuss the arrangements which were to be made in respect to the disposition of the captives and of the spoil, and to the future movements of the army. Abradates was not there. For a time, Cyrus, in the excitement and confusion of the scene did not observe his absence. At length he inquired for him. A soldier present told him that he had been killed from his

chariot in the midst of the Egyptians, and that his wife was at that moment attending to the interment of the body, on the banks of a river which flowed near the field of battle. Cyrus, on hearing this, uttered a loud exclamation of astonishment and sorrow. He dropped the business in which he had been engaged with his council, mounted his horse, commanded attendants to follow him with every thing that could be necessary on such an occasion, and then, asking those who knew to lead the way, he drove off to find Panthea. When he arrived at the spot, the dead body of Abradates was lying upon the ground, while Panthea sat by its side, holding the head in her lap, overwhelmed herself with unutterable sorrow. Cyrus leaped from his horse, knelt down by the side of the corpse, saying, at the same time, |Alas! thou brave and faithful soul, and art thou gone?| At the same time, he took hold of the hand of Abradates; but, as he attempted to raise it, the arm came away from the body. It had been cut off by an Egyptian sword. Cyrus was himself shocked at the spectacle, and Panthea's grief broke forth anew. She cried out with bitter anguish, replaced the arm in the position in which she had arranged it before, and told Cyrus that the rest of the body was in the same condition. Whenever she attempted to speak, her sobs and tears almost prevented her utterance. She bitterly reproached herself for having been, perhaps, the cause of her husband's death, by urging him, as she had done, to fidelity and courage when he went into battle. |And now,| she said, |he is dead, while I, who urged him forward into the danger, am still alive.|

Cyrus said what he could to console Panthea's grief; but he found it utterly inconsolable. He gave directions for furnishing her with every thing which she could need, and promised her that he would make ample arrangements for providing for her in future. |You shall be treated,| he said, |while you remain with me, in the most honorable manner; or if you have any friends whom you wish to join, you shall be sent to them safely whenever you please.|

Panthea thanked him for his kindness. She had a friend, she said, whom she wished to join, and she would let him know in due time who it was. In the mean time, she wished that Cyrus would leave her alone, for a while, with her servants, and her waiting-maid, and the dead body of her husband. Cyrus accordingly withdrew. As soon as he had gone, Panthea sent away the servants also, retaining the waiting-maid alone. The waiting-maid began to be anxious and concerned at witnessing these mysterious arrangements, as if they portended some new calamity. She wondered what her mistress was going to do. Her doubts were dispelled by seeing Panthea produce a sword, which she had kept concealed hitherto beneath her robe. Her maid begged her, with much earnestness and many tears, not to destroy herself; but Panthea was immovable. She said she could not live any longer. She directed the maid to envelop her body, as soon as she was dead, in the same mantle with her husband, and to have them both deposited together in the same grave; and before her stupefied attendant could do any thing to save her, she sat down by the side of her husband's body, laid her head upon his breast, and in that position gave herself the fatal wound. In a few minutes she ceased to breathe.

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Cyrus expressed his respect for the memory of Abradates and Panthea by erecting a lofty monument over their common grave.

1.11 Chapter 11. CONVERSATIONS.

CHAPTER XI. CONVERSATIONS.

General character of Xenophon’s history. -- Dialogues and conversations. -- Ancient mode of discussion. -- Cyrus’s games. -- Grand procession. -- The races. -- The Sacian. -- His success. -- Mode of finding a worthy man. -- Pheraulas wounded. -- Pheraulas pursues his course. -- He receives the Sacian’s horse. -- Sumptuous entertainment. -- Pheraulas and the Sacian. -- Riches a source of disquiet and care. -- Argument of Pheraulas. -- Remark of the Sacian. -- Reply of Pheraulas. -- Singular proposal of Pheraulas. -- The Sacian accepts it. -- The plan carried into effect. -- The happy result. -- Cyrus’s dinner party. -- Conversation about soldiers. -- The discontented soldier. -- His repeated misfortunes. -- Amusement of the party. -- The awkward squad. -- Merriment of the company. -- The file-leader and the letters. -- Remark of Cyrus. -- Animadversion version of Aglaitadas. -- Aglaitadas’s argument for melancholy. -- Defense of the officers. -- General character of Xenophon’s Cyropaedia.

We have given the story of Panthea, as contained in the preceding chapter, in our own language, it is true, but without any intentional addition or embellishment whatever. Each reader will judge for himself whether such a narrative, written for the entertainment of vast assemblies at public games and celebrations, is most properly to be regarded as an invention of romance, or as a simple record of veritable history. A great many extraordinary and dramatic incidents and adventures, similar in general character to the story of Panthea, are interwoven with the narrative in Xenophon’s history. There are also, besides these, many long and minute details of dialogues and conversations, which, if they had really occurred, would have required a very high degree of skill in stenography to produce such reports of them as Xenophon has given. The incidents, too, out of which these conversations grew, are worthy of attention, as we can often judge, by the nature and character of an incident described, whether it is one which it is probable might actually occur in real life, or only an invention intended to furnish an opportunity and a pretext for the inculcation of the sentiments, or the expression of the views of the different speakers. It was the custom in ancient days, much more than it is now, to attempt to add to the point and spirit of a discussion, by presenting the various views which the subject naturally elicited in the form of a conversation arising out of circumstances invented to sustain it. The incident in such cases was, of course, a fiction, contrived to furnish points of attachment for the dialogue -- a sort of trellis, constructed artificially to support the vine.

We shall present in this chapter some specimens of these conversations, which will give the reader a much more distinct idea of the nature of them than any general description can convey. At one time in the course of Cyrus’s career, just after he had obtained some great victory, and was celebrating his triumphs, in the midst of his armies, with spectacles and games, he instituted a series of races, in which the various nations that were represented in his army furnished their several champions as competitors The army marched out from the city which Cyrus had captured, and where he was then residing, in a procession of the most imposing magnificence. Animals

intended to be offered in sacrifice, caparisoned in trappings of gold, horsemen most sumptuously equipped, chariots of war splendidly built and adorned, and banners and trophies of every kind, were conspicuous in the train. When the vast procession reached the race-ground, the immense concourse was formed in ranks around it, and the racing went on. When it came to the turn of the Sacian nation to enter the course, a private man, of no apparent importance in respect to his rank or standing, came forward as the champion; though the man appeared insignificant, his horse was as fleet as the wind. He flew around the arena with astonishing speed, and came in at the goal while his competitor was still midway of the course. Every body was astonished at this performance. Cyrus asked the Sacian whether he would be willing to sell that horse, if he could receive a kingdom in exchange for it -- kingdoms being the coin with which such sovereigns as Cyrus made their purchases. The Sacian replied that he would not sell his horse for any kingdom, but that he would readily give him away to oblige a worthy man.

|Come with me,| said Cyrus, |and I will show you where you may throw blindfold, and not miss a worthy man.| So saying, Cyrus conducted the Sacian to a part of the field where a number of his officers and attendants were moving to and fro, mounted upon their horses, or seated in their chariots of war. The Sacian took up a hard clod of earth from a bank as he walked along. At length they were in the midst of the group.

|Throw!| said Cyrus. The Sacian shut his eyes and threw.

It happened that, just at that instant, an officer named Pheraulas was riding by. He was conveying some orders which Cyrus had given him to another part of the field. Pheraulas had been originally a man of humble life, but he had been advanced by Cyrus to a high position on account of the great fidelity and zeal which he had evinced in the performance of his duty. The clod which the Sacian threw struck Pheraulas in the mouth, and wounded him severely. Now it is the part of a good soldier to stand at his post or to press on, in obedience to his orders, as long as any physical capacity remains; and Pheraulas, true to his military obligation, rode on without even turning to see whence and from what cause so unexpected and violent an assault had proceeded. The Sacian opened his eyes, looked around, and coolly asked who it was that he had hit. Cyrus pointed to the horseman who was riding rapidly away, saying, |That is the man, who is riding so fast past those chariots yonder. You hit him.| |Why did he not turn back, then?| asked the Sacian.

|It is strange that he did not,| said Cyrus; |he must be some madman.| The Sacian went in pursuit of him. He found Pheraulas with his face covered with blood and dirt, and asked him if he had received a blow. |I have,| said Pheraulas, |as you see.| |Then,| said the Sacian, |I make you a present of my horse.| Pheraulas asked an explanation. The Sacian accordingly gave him an account of what had taken place between himself and Cyrus, and said, in the end, that he gladly gave him his horse, as he, Pheraulas, had so decisively proved himself to be a most worthy man.

Pheraulas accepted the present, with many thanks, and he and the Sacian became thereafter very strong friends.

Some time after this, Pheraulas invited the Sacian to an entertainment, and when the hour arrived, he set before his friend and the other guests a most sumptuous feast, which was served in vessels of gold and silver, and in an apartment furnished with carpets, and canopies, and couches of the most gorgeous and splendid description. The Sacian was much impressed with this magnificence,

and he asked Pheraulas whether he had been a rich man at home, that is, before he had joined Cyrus's army. Pheraulas replied that he was not then rich. His father, he said, was a farmer, and he himself had been accustomed in early life to till the ground with the other laborers on his father's farm. All the wealth and luxury which he now enjoyed had been bestowed upon him, he said, by Cyrus.

|How fortunate you are!| said the Sacian; |and it must be that you enjoy your present riches all the more highly on account of having experienced in early life the inconveniences and ills of poverty. The pleasure must be more intense in having desires which have long been felt gratified at last than if the objects which they rested upon had been always in one's possession.|

|You imagine, I suppose,| replied Pheraulas, |that I am a great deal happier in consequence of all this wealth and splendor; but it is not so. As to the real enjoyments of which our natures are capable, I can not receive more now than I could before. I can not eat any more, drink any more, or sleep any more, or do any of these things with any more pleasure than when I was poor. All that I gain by this abundance is, that I have more to watch, more to guard, more to take care of. I have many servants, for whose wants I have to provide, and who are a constant source of solicitude to me. One calls for food, another for clothes, and a third is sick, and I must see that he has a physician. My other possessions, too, are a constant care. A man comes in, one day, and brings me sheep that have been torn by the wolves; and, on another day, tells me of oxen that have fallen from a precipice, or of a distemper which has broken out among the flocks or herds. My wealth, therefore, brings me only an increase of anxiety and trouble, without any addition to my joys.|

|But those things,| said the Sacian, |which you name, must be unusual and extraordinary occurrences. When all things are going on prosperously and well with you, and you can look around on all your possessions and feel that they are yours, then certainly you must be happier than I am.|

|It is true,| said Pheraulas, |that there is a pleasure in the possession of wealth, but that pleasure is not great enough to balance the suffering which the calamities and losses inevitably connected with it occasion. That the suffering occasioned by losing our possessions is greater than the pleasure of retaining them, is proved by the fact that the pain of a loss is so exciting to the mind that it often deprives men of sleep, while they enjoy the most calm and quiet repose so long as their possessions are retained, which proves that the pleasure does not move them so deeply. They are kept awake by the vexation and chagrin on the one hand, but they are never kept awake by the satisfaction on the other.|

|That is true,| replied the Sacian. |Men are not kept awake by the mere continuing to possess their wealth, but they very often are by the original acquisition of it.|

|Yes, indeed,| replied Pheraulas; |and if the enjoyment of being rich could always continue as great as that of first becoming so, the rich would, I admit, be very happy men; but it is not, and can not be so. They who possess much, must lose, and expend, and give much; and this necessity brings more of pain than the possessions themselves can give of pleasure.| The Sacian was not convinced. The giving and expending, he maintained, would be to him, in itself, a source of pleasure. He should like to have much, for the very purpose of being able to expend much. Finally, Pheraulas proposed to the Sacian, since he seemed to think that riches would afford him so much

pleasure, and as he himself, Pheraulas, found the possession of them only a source of trouble and care, that he would convey all his wealth to the Sacian, he himself to receive only an ordinary maintenance from it.

|You are in jest,| said the Sacian.

|No,| said Pheraulas, |I am in earnest.| And he renewed his proposition, and pressed the Sacian urgently to accept of it. The Sacian then said that nothing could give him greater pleasure than such an arrangement. He expressed great gratitude for so generous an offer, and promised that, if he received the property, he would furnish Pheraulas with most ample and abundant supplies for all his wants, and would relieve him entirely of all responsibility and care. He promised, moreover, to obtain from Cyrus permission that Pheraulas should thereafter be excused from the duties of military service, and from all the toils, privations, and hardships of war, so that he might thenceforth lead a life of quiet, luxury, and ease, and thus live in the enjoyment of all the benefits which wealth could procure, without its anxieties and cares. The plan, thus arranged, was carried into effect. Pheraulas divested himself of his possessions, conveying them all to the Sacian. Both parties were extremely pleased with the operation of the scheme, and they lived thus together for a long time. Whatever Pheraulas acquired in any way, he always brought to the Sacian, and the Sacian, by accepting it, relieved Pheraulas of all responsibility and care. The Sacian loved Pheraulas, as Xenophon says, in closing this narrative, because he was thus continually bringing him gifts; and Pheraulas loved the Sacian, because he was always willing to take the gifts which were thus brought to him.

Among the other conversations, whether real or imaginary, which Xenophon records, he gives some specimens of those which took place at festive entertainments in Cyrus's tent, on occasions when he invited his officers to dine with him. He commenced the conversation, on one of these occasions, by inquiring of some of the officers present whether they did not think that the common soldiers were equal to the officers themselves in intelligence, courage, and military skill, and in all the other substantial qualities of a good soldier.

|I know not how that may be,| replied one of the officers. |How they will prove when they come into action with the enemy, I can not tell; but a more perverse and churlish set of fellows in camp, than these I have got in my regiment, I never knew. The other day, for example, when there had been a sacrifice, the meat of the victims was sent around to be distributed to the soldiers. In our regiment, when the steward came in with the first distribution, he began by me, and so went round, as far as what he had brought would go. The next time he came, he began at the other end. The supply failed before he had got to the place where he had left off before, so that there was a man in the middle that did not get any thing. This man immediately broke out in loud and angry complaints, and declared that there was no equality or fairness whatever in such a mode of division, unless they began sometimes in the center of the line.

|Upon this,| continued the officer, |I called to the discontented man, and invited him to come and sit by me, where he would have a better chance for a good share. He did so. It happened that, at the next distribution that was made, we were the last, and he fancied that only the smallest pieces were left, so he began to complain more than before. 'Oh, misery!' said he, 'that I should have to sit here!' 'Be patient,' said I; 'pretty soon they will begin the distribution with us, and then you will have the best chance of all.' And so it proved for, at the next distribution, they began at us, and the

man took his share first; but when the second and third men took theirs, he fancied that their pieces looked larger than his, and he reached forward and put his piece back into the basket, intending to change it; but the steward moved rapidly on, and he did not get another, so that he lost his distribution altogether. He was then quite furious with rage and vexation.|

Cyrus and all the company laughed very heartily at these mischances of greediness and discontent; and then other stories, of a somewhat similar character, were told by other guests. One officer said that a few days previous he was drilling a part of his troops, and he had before him on the plain what is called, in military language, a squad of men, whom he was teaching to march. When he gave the order to advance, one, who was at the head of the file, marched forward with great alacrity, but all the rest stood still. |I asked him,| continued the officer, |what he was doing. 'Marching,' said he, 'as you ordered me to do.' 'It was not you alone that I ordered to march,' said I, 'but all.' So I sent him back to his place, and then gave the command again. Upon this they all advanced promiscuously and in disorder toward me, each one acting for himself, without regard to the others, and leaving the file-leader, who ought to have been at the head, altogether behind. The file-leader said, 'Keep back! keep back!' Upon this the men were offended, and asked what they were to do about such contradictory orders. 'One commands us to advance, and another to keep back!' said they; 'how are we to know which to obey?'|

Cyrus and his guests were so much amused at the awkwardness of these recruits, and the ridiculous predicament in which the officer was placed by it, that the narrative of the speaker was here interrupted by universal and long-continued laughter.

|Finally,| continued the officer, |I sent the men all back to their places, and explained to them that, when a command was given, they were not to obey it in confusion and unseemly haste, but regularly and in order, each one following the man who stood before him. 'You must regulate your proceeding,' said I, 'by the action of the file-leader; when he advances, you must advance, following him in a line, and governing your movements in all respects by his.'

|Just at this moment,| continued the officer, |a man came to me for a letter which was to go to Persia, and which I had left in my tent. I directed the file-leader to run to my tent and bring the letter to me. He immediately set off, and the rest, obeying literally the directions which I had just been giving them, all followed, running behind him in a line like a troop of savages, so that I had the whole squad of twenty men running in a body off the field to fetch a letter!| When the general hilarity which these recitals occasioned had a little subsided, Cyrus said he thought that they could not complain of the character of the soldiers whom they had to command, for they were certainly, according to these accounts, sufficiently ready to obey the orders they received. Upon this, a certain one of the guests who was present, named Aglaitadas, a gloomy and austere-looking man, who had not joined at all in the merriment which the conversation had caused, asked Cyrus if he believed those stories to be true.

|Why?| asked Cyrus; |what do you think of them?|

|I think,| said Aglaitadas, |that these officers invented them to make the company laugh. It is evident that they were not telling the truth, since they related the stories in such a vain and arrogant way.|

|Arrogant!| said Cyrus; |you ought not to call them arrogant; for, even if they invented their narrations, it was not to gain any selfish ends of their own, but only to amuse us and promote our enjoyment. Such persons should be called polite and agreeable rather than arrogant.|

|If, Aglaitadas,| said one of the officers who had related the anecdotes, |we had told you melancholy stories to make you gloomy and wretched, you might have been justly displeased; but you certainly ought not to complain of us for making you merry.|

|Yes,| said Aglaitadas, |I think I may. To make a man laugh is a very insignificant and useless thing. It is far better to make him weep. Such thoughts and such conversation as makes us serious, thoughtful, and sad, and even moves us to tears, are the most salutary and the best.|

|Well,| replied the officer, |if you will take my advice, you will lay out all your powers of inspiring gloom, and melancholy, and of bringing tears, upon our enemies, and bestow the mirth and laughter upon us. There must be a prodigious deal of laughter in you, for none ever comes out. You neither use nor expend it yourself, nor do you afford it to your friends.| |Then,| said Aglaitadas, |why do you attempt to draw it from me?|

|It is preposterous!| said another of the company; |for one could more easily strike fire out of Aglaitadas than get a laugh from him!|

Aglaitadas could not help smiling at this comparison; upon which Cyrus, with an air of counterfeited gravity, reproved the person who had spoken, saying that he had corrupted the most sober man in the company by making him smile, and that to disturb such gravity as that of Aglaitadas was carrying the spirit of mirth and merriment altogether too far.

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These specimens will suffice. They serve to give a more distinct idea of the Cyropaedia of Xenophon than any general description could afford. The book is a drama, of which the principal elements are such narratives as the story of Panthea, and such conversations as those contained in this chapter, intermingled with long discussions on the principles of government, and on the discipline and management of armies. The principles and the sentiments which the work inculcates and explains are now of little value, being no longer applicable to the affairs of mankind in the altered circumstances of the present day. The book, however, retains its rank among men on account of a certain beautiful and simple magnificence characterizing the style and language in which it is written, which, however, can not be appreciated except by those who read the narrative in the original tongue.

1.12 Chapter 12. THE DEATH OF CYRUS.

CHAPTER XII. THE DEATH OF CYRUS.

B.C.530

Progress of Cyrus’s conquests. -- The northern countries. -- The Scythians. -- Their warlike character. -- Cyrus’s sons. -- His queen. -- Selfish views of Cyrus. -- Customs of the savages. -- Cyrus arrives at the Araxes. -- Difficulties of crossing the river. -- Embassage from Tomyris. -- Warning of Tomyris. -- Cyrus calls a council of war. -- Opinion of the officers. -- Dissent of Croesus. -- Speech of Croesus. -- His advice to Cyrus. -- Cyrus adopts the plan of Croesus. -- His reply to Tomyris. -- Forebodings of Cyrus. -- He appoints Cambyses regent. -- Hystaspes. -- His son Darius. -- Cyrus’s dream. -- Hystaspes’s commission. -- Cyrus marches into the queen’s country. -- Success of the stratagem. -- Spargapizes taken prisoner. -- Tomyris’s concern for her son’s safety. -- Her conciliatory message. -- Mortification of Spargapizes. -- Cyrus gives him liberty within the camp. -- Death of Spargapizes. -- Grief and rage of Tomyris. -- The great battle. -- Cyrus is defeated and slain. -- Tomyris’s treatment of Cyrus’s body. -- Reflections. -- Hard-heartedness, selfishness, and cruelty characterize the ambitious.

After having made the conquest of the Babylonian empire, Cyrus found himself the sovereign of nearly all of Asia, so far as it was then known. Beyond his dominions there lay, on every side, according to the opinions which then prevailed, vast tracts of uninhabitable territory, desolate and impassable. These wildernesses were rendered unfit for man, sometimes by excessive heat, sometimes by excessive cold, sometimes from being parched by perpetual drought, which produced bare and desolate deserts, and sometimes by incessant rains, which drenched the country and filled it with morasses and fens. On the north was the great Caspian Sea, then almost wholly unexplored, and extending, as the ancients believed, to the Polar Ocean. On the west side of the Caspian Sea were the Caucasian Mountains, which were supposed, in those days, to be the highest on the globe. In the neighborhood of these mountains there was a country, inhabited by a wild and half-savage people, who were called Scythians. This was, in fact, a sort of generic term, which was applied, in those days, to almost all the aboriginal tribes beyond the confines of civilization. The Scythians, however, if such they can properly be called, who lived on the borders of the Caspian Sea, were not wholly uncivilized. They possessed many of those mechanical arts which are the first to be matured among warlike nations. They had no iron or steel, but they were accustomed to work other metals, particularly gold and brass. They tipped their spears and javelins with brass, and made brazen plates for defensive armor, both for themselves and for their horses. They made, also, many ornaments and decorations of gold. These they attached to their helmets, their belts, and their banners. They were very formidable in war, being, like all other northern nations, perfectly desperate and reckless in battle. They were excellent horsemen, and had an abundance of horses with which to exercise their skill; so that their armies consisted, like those of the Cossacks of modern times, of great bodies of cavalry. The various campaigns and conquests by which Cyrus obtained possession of his extended dominions occupied an interval of

about thirty years. It was near the close of this interval, when he was, in fact, advancing toward a late period of life, that he formed the plan of penetrating into these northern regions, with a view of adding them also to his domains.

He had two sons, Cambyses and Smerdis. His wife is said to have been a daughter of Astyages, and that he married her soon after his conquest of the kingdom of Media, in order to reconcile the Medians more easily to his sway, by making a Median princess their queen. Among the western nations of Europe such a marriage would be abhorred, Astyages having been Cyrus's grandfather; but among the Orientals, in those days, alliances of this nature were not uncommon. It would seem that this queen was not living at the time that the events occurred which are to be related in this chapter. Her sons had grown up to maturity, and were now princes of great distinction.

One of the Scythian or northern nations to which we have referred were called the Massagetae. They formed a very extensive and powerful realm. They were governed, at this time, by a queen named Tomyris. She was a widow, past middle life. She had a son named Spargapizes, who had, like the sons of Cyrus, attained maturity, and was the heir to the throne. Spargapizes was, moreover, the commander-in-chief of the armies of the queen. The first plan which Cyrus formed for the annexation of the realm of the Massagetae to his own dominions was by a matrimonial alliance. He accordingly raised an army and commenced a movement toward the north, sending, at the same time, embassadors before him into the country of the Massagetae, with offers of marriage to the queen. The queen knew very well that it was her dominions, and not herself, that constituted the great attraction for Cyrus, and, besides, she was of an age when ambition is a stronger passion than love. She refused the offers, and sent back word to Cyrus forbidding his approach.

Cyrus, however, continued to move on. The boundary between his dominions and those of the queen was at the River Araxes, a stream flowing from west to east, through the central parts of Asia, toward the Caspian Sea. As Cyrus advanced, he found the country growing more and more wild and desolate. It was inhabited by savage tribes, who lived on roots and herbs, and who were elevated very little, in any respect, above the wild beasts that roamed in the forests around them. They had one very singular custom, according to Herodotus. It seems that there was a plant which grew among them, that bore a fruit, whose fumes, when it was roasting on a fire, had an exhilarating effect, like that produced by wine. These savages, therefore, Herodotus says, were accustomed to assemble around a fire, in their convivial festivities, and to throw some of this fruit in the midst of it. The fumes emitted by the fruit would soon begin to intoxicate the whole circle, when they would throw on more fruit, and become more and more excited, until, at length, they would jump up, and dance about, and sing, in a state of complete inebriation.

Among such savages as these, and through the forests and wildernesses in which they lived, Cyrus advanced till he reached the Araxes. Here, after considering, for some time, by what means he could best pass the river, he determined to build a floating bridge, by means of boats and rafts obtained from the natives on the banks, or built for the purpose. It would be obviously much easier to transport the army by using these boats and rafts to float the men across, instead of constructing a bridge with them; but this would not have been safe, for the transportation of the army by such a means would be gradual and slow; and if the enemy were lurking in the neighborhood, and should make an attack upon them in the midst of the operation, while a part of

the army were upon one bank and a part upon the other, and another portion still, perhaps, in boats upon the stream, the defeat and destruction of the whole would be almost inevitable. Cyrus planned the formation of the bridge, therefore, as a means of transporting his army in a body, and of landing them on the opposite bank in solid columns, which could be formed into order of battle without any delay.

While Cyrus was engaged in the work of constructing the bridge, embassadors appeared, who said that they had been sent from Tomyris. She had commissioned them, they said, to warn Cyrus to desist entirely from his designs upon her kingdom, and to return to his own. This would be the wisest course, too, Tomyris said, for himself, and she counseled him, for his own welfare, to follow it. He could not foresee the result, if he should invade her dominions and encounter her armies. Fortune had favored him thus far, it was true, but fortune might change, and he might find himself, before he was aware, at the end of his victories. Still, she said, she had no expectation that he would be disposed to listen to this warning and advice, and, on her part, she had no objection to his persevering in his invasion. She did not fear him. He need not put himself to the expense and trouble of building a bridge across the Araxes. She would agree to withdraw all her forces three days' march into her own country, so that he might cross the river safely and at his leisure, and she would await him at the place where she should have encamped; or, if he preferred it, she would cross the river and meet him on his own side. In that case, he must retire three days' march from the river, so as to afford her the same opportunity to make the passage undisturbed which she had offered him. She would then come over and march on to attack him. She gave Cyrus his option which branch of this alternative to choose.

Cyrus called a council of war to consider the question. He laid the case before his officers and generals, and asked for their opinion. They were unanimously agreed that it would be best for him to accede to the last of the two proposals made to him, viz., to draw back three days' journey toward his own dominions, and wait for Tomyris to come and attack him there.

There was, however, one person present at this consultation, though not regularly a member of the council, who gave Cyrus different advice. This was Croesus, the fallen king of Lydia. Ever since the time of his captivity, he had been retained in the camp and in the household of Cyrus, and had often accompanied him in his expeditions and campaigns. Though a captive, he seems to have been a friend; at least, the most friendly relations appeared to subsist between him and his conqueror; and he often figures in history as a wise and honest counselor to Cyrus, in the various emergencies in which he was placed. He was present on this occasion, and he dissented from the opinion which was expressed by the officers of the army.

|I ought to apologize, perhaps,| said he, |for presuming to offer any counsel, captive as I am; but I have derived, in the school of calamity and misfortune in which I have been taught, some advantages for learning wisdom which you have never enjoyed. It seems to me that it will be much better for you not to fall back, but to advance and attack Tomyris in her own dominions; for, if you retire in this manner, in the first place, the act itself is discreditable to you: it is a retreat. Then, if, in the battle that follows, Tomyris conquers you, she is already advanced three days' march into your dominions, and she may go on, and, before you can take measures for raising another army, make herself mistress of your empire. On the other hand, if, in the battle, you conquer her, you will be then six days' march back of the position which you would occupy if you were to advance now.

|I will propose,| continued Croesus, |the following plan: Cross the river according to Tomyris's offer, and advance the three days' journey into her country. Leave a small part of your force there, with a great abundance of your most valuable baggage and supplies -- luxuries of all kinds, and rich wines, and such articles as the enemy will most value as plunder. Then fall back with the main body of your army toward the river again, in a secret manner, and encamp in an ambuscade. The enemy will attack your advanced detachment. They will conquer them. They will seize the stores and supplies, and will suppose that your whole army is vanquished. They will fall upon the plunder in disorder, and the discipline of their army will be overthrown. They will go to feasting upon the provisions and to drinking the wines, and then, when they are in the midst of their festivities and revelry, you can come back suddenly with the real strength of your army, and wholly overwhelm them.|

Cyrus determined to adopt the plan which Croesus thus recommended. He accordingly gave answer to the embassadors of Tomyris that he would accede to the first of her proposals. If she would draw back from the river three days' march, he would cross it with his army as soon as practicable, and then come forward and attack her. The embassadors received this message, and departed to deliver it to their queen. She was faithful to her agreement, and drew her forces back to the place proposed, and left them there, encamped under the command of her son.

Cyrus seems to have felt some forebodings in respect to the manner in which this expedition was to end. He was advanced in life, and not now as well able as he once was to endure the privations and hardships of such campaigns. Then, the incursion which he was to make was into a remote, and wild, and dangerous country and he could not but be aware that he might never return. Perhaps he may have had some compunctions of conscience, too, at thus wantonly disturbing the peace and invading the territories of an innocent neighbor, and his mind may have been the less at ease on that account. At any rate, he resolved to settle the affairs of his government before he set out, in order to secure both the tranquillity of the country while he should be absent, and the regular transmission of his power to his descendants in case he should never return.

Accordingly, in a very formal manner, and in the presence of all his army, he delegated his power to Cambyses, his son, constituting him regent of the realm during his absence. He committed Croesus to his son's special care, charging him to pay him every attention and honor. It was arranged that these persons, as well as a considerable portion of the army, and a large number of attendants that had followed the camp thus far, were not to accompany the expedition across the river, but were to remain behind and return to the capital. These arrangements being all thus finally made, Cyrus took leave of his son and of Croesus, crossed the river with that part of the army which was to proceed, and commenced his march. The uneasiness and anxiety which Cyrus seems to have felt in respect to his future fate on this memorable march affected even his dreams. It seems that there was among the officers of his army a certain general named Hystaspes. He had a son named Darius, then a youth of about twenty years of age, who had been left at home, in Persia, when the army marched, not being old enough to accompany them. Cyrus dreamed, one night, immediately after crossing the river, that he saw this young Darius with wings on his shoulders, that extended, the one over Asia and the other over Europe, thus overshadowing the world. When Cyrus awoke and reflected upon his dream, it seemed to him to portend that Darius might be aspiring to the government of his empire. He considered it a warning intended to put him on his guard. When he awoke in the morning, he sent for Hystaspes, and related to him his dream.

|I am satisfied,| said he, |that it denotes that your son is forming ambitious and treasonable designs. Do you, therefore, return home, and arrest him in this fatal course. Secure him, and let him be ready to give me an account of his conduct when I shall return.|

Hystaspes, having received this commission, left the army and returned. The name of this Hystaspes acquired a historical immortality in a very singular way, that is, by being always used as a part of the appellation by which to designate his distinguished son. In after years Darius did attain to a very extended power. He became Darius the Great. As, however, there were several other Persian monarchs called Darius, some of whom were nearly as great as this the first of the name, the usage was gradually established of calling him Darius Hystaspes; and thus the name of the father has become familiar to all mankind, simply as a consequence and pendant to the celebrity of the son.

After sending off Hystaspes, Cyrus went on. He followed, in all respects, the plan of Croesus. He marched his army into the country of Tomyris, and advanced until he reached the point agreed upon. Here he stationed a feeble portion of his army, with great stores of provisions and wines, and abundance of such articles as would be prized by the barbarians as booty. He then drew back with the main body of his army toward the Araxes, and concealed his forces in a hidden encampment. The result was as Croesus had anticipated. The body which he had left was attacked by the troops of Tomyris, and effectually routed. The provisions and stores fell into the hands of the victors. They gave themselves up to the most unbounded joy, and their whole camp was soon a universal scene of rioting and excess. Even the commander, Spargapizes, Tomyris's son, became intoxicated with the wine.

While things were in this state, the main body of the army of Cyrus returned suddenly and unexpectedly, and fell upon their now helpless enemies with a force which entirely overwhelmed them. The booty was recovered, large numbers of the enemy were slain, and others were taken prisoners. Spargapizes himself was captured; his hands were bound; he was taken into Cyrus's camp, and closely guarded. The result of this stratagem, triumphantly successful as it was, would have settled the contest, and made Cyrus master of the whole realm, if as he, at the time, supposed was the case, the main body of Tomyris's forces had been engaged in this battle; but it seems that Tomyris had learned, by reconnoiterers and spies, how large a force there was in Cyrus's camp, and had only sent a detachment of her own troops to attack them, not judging it necessary to call out the whole. Two thirds of her army remained still uninjured. With this large force she would undoubtedly have advanced without any delay to attack Cyrus again, were it not for her maternal concern for the safety of her son. He was in Cyrus's power, a helpless captive, and she did not know to what cruelties he would be exposed if Cyrus were to be exasperated against her. While her heart, therefore, was burning with resentment and anger, and with an almost uncontrollable thirst for revenge, her hand was restrained. She kept back her army, and sent to Cyrus a conciliatory message.

She said to Cyrus that he had no cause to be specially elated at his victory; that it was only one third of her forces that had been engaged, and that with the remainder she held him completely in her power. She urged him, therefore, to be satisfied with the injury which he had already inflicted upon her by destroying one third of her army, and to liberate her son, retire from her dominions, and leave her in peace. If he would do so, she would not molest him in his departure; but if he

would not, she swore by the sun, the great god which she and her countrymen adored, that, insatiable as he was for blood, she would give it to him till he had his fill. Of course Cyrus was not to be frightened by such threats as these. He refused to deliver up the captive prince, or to withdraw from the country, and both parties began to prepare again for war.

Spargapizes was intoxicated when he was taken, and was unconscious of the calamity which had befallen him. When at length he awoke from his stupor, and learned the full extent of his misfortune, and of the indelible disgrace which he had incurred, he was overwhelmed with astonishment, disappointment, and shame. The more he reflected upon his condition, the more hopeless it seemed. Even if his life were to be spared, and if he were to recover his liberty, he never could recover his honor. The ignominy of such a defeat and such a captivity, he knew well, must be indelible.

He begged Cyrus to loosen his bonds and allow him personal liberty within the camp. Cyrus, pitying, perhaps, his misfortunes, and the deep dejection and distress which they occasioned, acceded to this request. Spargapizes watched an opportunity to seize a weapon when he was not observed by his guards, and killed himself. His mother Tomyris, when she heard of his fate, was frantic with grief and rage. She considered Cyrus as the wanton destroyer of the peace of her kingdom and the murderer of her son, and she had now no longer any reason for restraining her thirst for revenge. She immediately began to concentrate her forces, and to summon all the additional troops that she could obtain from every part of her kingdom. Cyrus, too, began in earnest to strengthen his lines, and to prepare for the great final struggle. At length the armies approached each other, and the battle began. The attack was commenced by the archers on either side, who shot showers of arrows at their opponents as they were advancing. When the arrows were spent, the men fought hand to hand, with spears, and javelins, and swords. The Persians fought desperately, for they fought for their lives. They were in the heart of an enemy's country, with a broad river behind them to cut off their retreat, and they were contending with a wild and savage foe, whose natural barbarity was rendered still more ferocious and terrible than ever by the exasperation which they felt, in sympathy with their injured queen. For a long time it was wholly uncertain which side would win the day. The advantage, here and there along the lines, was in some places on one side, and in some places on the other; but, though overpowered and beaten, the several bands, whether of Persians or Scythians, would neither retreat nor surrender, but the survivors, when their comrades had fallen, continued to fight on till they were all slain. It was evident, at last, that the Scythians were gaining the day. When night came on, the Persian army was found to be almost wholly destroyed; the remnant dispersed. When all was over, the Scythians, in exploring the field, found the dead body of Cyrus among the other ghastly and mutilated remains which covered the ground. They took it up with a ferocious and exulting joy, and carried it to Tomyris.

Tomyris treated it with every possible indignity. She cut and mutilated the lifeless form; as if it could still feel the injuries inflicted by her insane revenge. |Miserable wretch!| said she; |though I am in the end your conqueror, you have ruined my peace and happiness forever. You have murdered my son. But I promised you your fill of blood, and you shall have it.| So saying, she filled a can with Persian blood, obtained, probably, by the execution of her captives, and, cutting off the head of her victim from the body, she plunged it in, exclaiming, |Drink there, insatiable monster, till your murderous thirst is satisfied.| This was the end of Cyrus. Cambyses, his son, whom he had

appointed regent during his absence, succeeded quietly to the government of his vast dominions. In reflecting on this melancholy termination of this great conqueror's history, our minds naturally revert to the scenes of his childhood, and we wonder that so amiable, and gentle, and generous a boy should become so selfish, and unfeeling, and overbearing as a man. But such are the natural and inevitable effects of ambition and an inordinate love of power. The history of a conqueror is always a tragical and melancholy tale. He begins life with an exhibition of great and noble qualities, which awaken in us, who read his history, the same admiration that was felt for him, personally, by his friends and countrymen while he lived, and on which the vast ascendency which he acquired over the minds of his fellow-men, and which led to his power and fame, was, in a great measure, founded. On the other hand, he ends life neglected, hated, and abhorred. His ambition has been gratified, but the gratification has brought with it no substantial peace or happiness; on the contrary, it has filled his soul with uneasiness, discontent, suspiciousness, and misery. The histories of heroes would be far less painful in the perusal if we could reverse this moral change of character, so as to have the cruelty, the selfishness, and the oppression exhaust themselves in the comparatively unimportant transactions of early life, and the spirit of kindness, generosity, and beneficence blessing and beautifying its close. To be generous, disinterested, and noble, seems to be necessary as the precursor of great military success; and to be hard-hearted, selfish, and cruel is the almost inevitable consequence of it. The exceptions to this rule, though some of them are very splendid, are yet very few. THE END.

2. Darius The Great

Darius The Great

By Jacob Abbott This is a 12 chapter historical work on the person of Darius the Great.

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Transcriber’s Notes

PREFACE. In describing the character and the action of the personages whose histories form the subjects of this series, the writer makes no attempt to darken the colors in which he depicts their deeds of violence and wrong, or to increase, by indignant denunciations, the obloquy which heroes and conquerors have so often brought upon themselves, in the estimation of mankind, by their ambition, their tyranny, or their desperate and reckless crimes. In fact, it seems desirable to diminish, rather than to increase, the spirit of censoriousness which often leads men so harshly to condemn the errors and sins of others, committed in circumstances of temptation to which they themselves were never exposed. Besides, to denounce or vituperate guilt, in a narrative of the transactions in which it was displayed, has little influence in awakening a healthy sensitiveness in the conscience of the reader. We observe, accordingly, that in the narratives of the sacred Scriptures, such denunciations are seldom found. The story of Absalom’s undutifulness and

rebellion, of David’s adultery and murder, of Herod’s tyranny, and all other narratives of crime, are related in a calm, simple, impartial, and forbearing spirit, which leads us to condemn the sins, but not to feel a pharisaical resentment and wrath against the sinner. This example, so obviously proper and right, the writer of this series has made it his endeavor in all respects to follow.

ENGRAVINGS.

Page MAP OF THE PERSIAN EMPIRE.

DARIUS CROSSING THE BOSPORUS Frontispiece. THE ARMY OF CAMBYSES OVERWHELMED IN THE DESERT 35 PHAEDYMA FEELING FOR SMERDIS’S EARS 69 THE INDIAN GOLD HUNTERS 121 THE BABYLONIANS DERIDING DARIUS FROM THE WALL 156 MAP OF GREECE 232 THE INVASION OF GREECE 256 [Illustration: MAP OF THE PERSIAN EMPIRE.]

2.01 Chapter 1. CAMBYSES.

CHAPTER I. CAMBYSES.

B.C.530-524

Cyrus the Great. -- His extended conquests. -- Cambyses and Smerdis. -- Hystaspes and Darius. -- Dream of Cyrus. -- His anxiety and fears. -- Accession of Cambyses. -- War with Egypt. -- Origin of the war with Egypt. -- Ophthalmia. -- The Egyptian physician. -- His plan of revenge. -- Demand of Cyrus. -- Stratagem of the King of Egypt. -- Resentment of Cassandane. -- Threats of Cambyses. -- Future conquests. -- Temperament and character of Cambyses. -- Impetuosity of Cambyses. -- Preparations for the Egyptian war. -- Desertion of Phanes. -- His narrow escape. -- Information given by Phanes. -- Treaty with the Arabian king. -- Plan for providing water. -- Account of Herodotus. -- A great battle. -- Defeat of the Egyptians. -- Inhuman conduct of Cambyses. -- His treatment of Psammenitus. -- The train of captive maidens. -- The young men. -- Scenes of distress and suffering. -- Composure of Psammenitus. -- Feelings of the father. -- His explanation of them. -- Cambyses relents. -- His treatment of the body of Amasis. -- Cambyses's desecrations. -- The sacred bull Apis. -- Cambyses stabs the sacred bull. -- His mad expeditions. -- The sand storm. -- Cambyses a wine-bibber. -- Brutal act of Cambyses. -- He is deemed insane.

About five or six hundred years before Christ, almost the whole of the interior of Asia was united in one vast empire. The founder of this empire was Cyrus the Great. He was originally a Persian; and the whole empire is often called the Persian monarchy, taking its name from its founder's native land.

Cyrus was not contented with having annexed to his dominion all the civilized states of Asia. In the latter part of his life, he conceived the idea that there might possibly be some additional glory and power to be acquired in subduing certain half-savage regions in the north, beyond the Araxes. He accordingly raised an army, and set off on an expedition for this purpose, against a country which was governed by a barbarian queen named Tomyris. He met with a variety of adventures on this expedition, all of which are fully detailed in our history of Cyrus. There is, however, only one occurrence that it is necessary to allude to particularly here. That one relates to a remarkable dream which he had one night, just after he had crossed the river. To explain properly the nature of this dream, it is necessary first to state that Cyrus had two sons. Their names were Cambyses and Smerdis. He had left them in Persia when he set out on his expedition across the Araxes. There was also a young man, then about twenty years of age, in one of his capitals, named Darius. He was the son of one of the nobles of Cyrus's court. His father's name was Hystaspes. Hystaspes, besides being a noble of the court, was also, as almost all nobles were in those days, an officer of the army. He accompanied Cyrus in his march into the territories of the barbarian queen, and was with him there, in camp, at the time when this narrative commences.

Cyrus, it seems, felt some misgivings in respect to the result of his enterprise; and, in order to insure the tranquillity of his empire during his absence, and the secure transmission of his power

to his rightful successor in case he should never return, he established his son Cambyses as regent of his realms before he crossed the Araxes, and delivered the government of the empire, with great formality, into his hands. This took place upon the frontier, just before the army passed the river. The mind of a father, under such circumstances, would naturally be occupied, in some degree, with thoughts relating to the arrangements which his son would make, and to the difficulties he would be likely to encounter in managing the momentous concerns which had been committed to his charge. The mind of Cyrus was undoubtedly so occupied, and this, probably, was the origin of the remarkable dream. His dream was, that Darius appeared to him in a vision, with vast wings growing from his shoulders. Darius stood, in the vision, on the confines of Europe and Asia, and his wings, expanded either way, overshadowed the whole known world. When Cyrus awoke and reflected on this ominous dream, it seemed to him to portend some great danger to the future security of his empire. It appeared to denote that Darius was one day to bear sway over all the world. Perhaps he might be even then forming ambitious and treasonable designs. Cyrus immediately sent for Hystaspes, the father of Darius; when he came to his tent, he commanded him to go back to Persia, and keep a strict watch over the conduct of his son until he himself should return. Hystaspes received this commission, and departed to execute it; and Cyrus, somewhat relieved, perhaps, of his anxiety by this measure of precaution, went on with his army toward his place of destination.

Cyrus never returned. He was killed in battle; and it would seem that, though the import of his dream was ultimately fulfilled, Darius was not, at that time, meditating any schemes of obtaining possession of the throne, for he made no attempt to interfere with the regular transmission of the imperial power from Cyrus to Cambyses his son. At any rate, it was so transmitted. The tidings of Cyrus's death came to the capital, and Cambyses, his son, reigned in his stead. The great event of the reign of Cambyses was a war with Egypt, which originated in the following very singular manner:

It has been found, in all ages of the world, that there is some peculiar quality of the soil, or climate, or atmosphere of Egypt which tends to produce an inflammation of the eyes. The inhabitants themselves have at all times been very subject to this disease, and foreign armies marching into the country are always very seriously affected by it. Thousands of soldiers in such armies are sometimes disabled from this cause, and many are made incurably blind. Now a country which produces a disease in its worst form and degree, will produce also, generally, the best physicians for that disease. At any rate, this was supposed to be the case in ancient times; and accordingly, when any powerful potentate in those days was afflicted himself with ophthalmia, or had such a case in his family, Egypt was the country to send to for a physician.

Now it happened that Cyrus himself, at one time in the course of his life, was attacked with this disease, and he dispatched an embassador to Amasis, who was then king of Egypt, asking him to send him a physician. Amasis, who, like all the other absolute sovereigns of those days, regarded his subjects as slaves that were in all respects entirely at his disposal, selected a physician of distinction from among the attendants about his court, and ordered him to repair to Persia. The physician was extremely reluctant to go. He had a wife and family, from whom he was very unwilling to be separated; but the orders were imperative, and he must obey. He set out on the journey, therefore, but he secretly resolved to devise some mode of revenging himself on the king for the cruelty of sending him.

He was well received by Cyrus, and, either by his skill as a physician, or from other causes, he acquired great influence at the Persian court. At last he contrived a mode of revenging himself on the Egyptian king for having exiled him from his native land. The king had a daughter, who was a lady of great beauty. Her father was very strongly attached to her. The physician recommended to Cyrus to send to Amasis and demand this daughter in marriage. As, however, Cyrus was already married, the Egyptian princess would, if she came, be his concubine rather than his wife, or, if considered a wife, it could only be a secondary and subordinate place that she could occupy. The physician knew that, under these circumstances, the King of Egypt would be extremely unwilling to send her to Cyrus, while he would yet scarcely dare to refuse; and the hope of plunging him into extreme embarrassment and distress, by means of such a demand from so powerful a sovereign, was the motive which led the physician to recommend the measure.

Cyrus was pleased with the proposal, and sent, accordingly, to make the demand. The king, as the physician had anticipated, could not endure to part with his daughter in such a way, nor did he, on the other hand, dare to incur the displeasure of so powerful a monarch by a direct and open refusal. He finally resolved upon escaping from the difficulty by a stratagem.

There was a young and beautiful captive princess in his court named Nitetis. Her father, whose name was Apries, had been formerly the King of Egypt, but he had been dethroned and killed by Amasis. Since the downfall of her family, Nitetis had been a captive; but, as she was very beautiful and very accomplished, Amasis conceived the design of sending her to Cyrus, under the pretense that she was the daughter whom Cyrus had demanded. He accordingly brought her forth, provided her with the most costly and splendid dresses, loaded her with presents, ordered a large retinue to attend her, and sent her forth to Persia.

Cyrus was at first very much pleased with his new bride. Nitetis became, in fact, his principal favorite; though, of course, his other wife, whose name was Cassandane, and her children, Cambyses and Smerdis, were jealous of her, and hated her. One day, a Persian lady was visiting at the court, and as she was standing near Cassandane, and saw her two sons, who were then tall and handsome young men, she expressed her admiration of them, and said to Cassandane, |How proud and happy you must be!| |No,| said Cassandane; |on the contrary, I am very miserable; for, though I am the mother of these children, the king neglects and despises me. All his kindness is bestowed on this Egyptian woman.| Cambyses, who heard this conversation, sympathized deeply with Cassandane in her resentment. |Mother,| said he, |be patient, and I will avenge you. As soon as I am king, I will go to Egypt and turn the whole country upside down.| In fact, the tendency which there was in the mind of Cambyses to look upon Egypt as the first field of war and conquest for him, so soon as he should succeed to the throne, was encouraged by the influence of his father; for Cyrus, although he was much captivated by the charms of the lady whom the King of Egypt had sent him, was greatly incensed against the king for having practiced upon him such a deception. Besides, all the important countries in Asia were already included within the Persian dominions. It was plain that if any future progress were to be made in extending the empire, the regions of Europe and Africa must be the theatre of it. Egypt seemed the most accessible and vulnerable point beyond the confines of Asia; and thus, though Cyrus himself, being advanced somewhat in years, and interested, moreover, in other projects, was not prepared to undertake an enterprise into Africa himself, he was very willing that such plans should be cherished by his son.

Cambyses was an ardent, impetuous, and self-willed boy, such as the sons of rich and powerful men are very apt to become. They imbibe, by a sort of sympathy, the ambitious and aspiring spirit of their fathers; and as all their childish caprices and passions are generally indulged, they never learn to submit to control. They become vain, self-conceited, reckless, and cruel. The conqueror who founds an empire, although even his character generally deteriorates very seriously toward the close of his career, still usually knows something of moderation and generosity. His son, however, who inherits his father's power, seldom inherits the virtues by which the power was acquired. These truths, which we see continually exemplified all around us, on a small scale, in the families of the wealthy and the powerful, were illustrated most conspicuously, in the view of all mankind, in the case of Cyrus and Cambyses. The father was prudent, cautious, wise, and often generous and forbearing. The son grew up headstrong, impetuous, uncontrolled, and uncontrollable. He had the most lofty ideas of his own greatness and power, and he felt a supreme contempt for the rights, and indifference to the happiness of all the world besides. His history gives us an illustration of the worst which the principle of hereditary sovereignty can do, as the best is exemplified in the case of Alfred of England.

Cambyses, immediately after his father's death, began to make arrangements for the Egyptian invasion. The first thing to be determined was the mode of transporting his armies thither. Egypt is a long and narrow valley, with the rocks and deserts of Arabia on one side, and those of Sahara on the other. There is no convenient mode of access to it except by sea, and Cambyses had no naval force sufficient for a maritime expedition.

While he was revolving the subject in his mind, there arrived in his capital of Susa, where he was then residing, a deserter from the army of Amasis in Egypt. The name of this deserter was Phanes. He was a Greek, having been the commander of a body of Greek troops who were employed by Amasis as auxiliaries in his army. He had had a quarrel with Amasis, and had fled to Persia, intending to join Cambyses in the expedition which he was contemplating, in order to revenge himself on the Egyptian king. Phanes said, in telling his story, that he had had a very narrow escape from Egypt; for, as soon as Amasis had heard that he had fled, he dispatched one of his swiftest vessels, a galley of three banks of oars, in hot pursuit of the fugitive. The galley overtook the vessel in which Phanes had taken passage just as it was landing in Asia Minor. The Egyptian officers seized it and made Phanes prisoner. They immediately began to make their preparations for the return voyage, putting Phanes, in the mean time, under the charge of guards, who were instructed to keep him very safely. Phanes, however, cultivated a good understanding with his guards, and presently invited them to drink wine with him. In the end, he got them intoxicated, and while they were in that state he made his escape from them, and then, traveling with great secrecy and caution until he was beyond their reach, he succeeded in making his way to Cambyses in Susa.

Phanes gave Cambyses a great deal of information in respect to the geography of Egypt, the proper points of attack, the character and resources of the king, and communicated, likewise, a great many other particulars which it was very important that Cambyses should know. He recommended that Cambyses should proceed to Egypt by land, through Arabia; and that, in order to secure a safe passage, he should send first to the King of the Arabs, by a formal embassy, asking permission to cross his territories with an army, and engaging the Arabians to aid him, if possible, in the transit. Cambyses did this. The Arabs were very willing to join in any projected

hostilities against the Egyptians; they offered Cambyses a free passage, and agreed to aid his army on their march. To the faithful fulfillment of these stipulations the Arab chief bound himself by a treaty, executed with the most solemn forms and ceremonies. The great difficulty to be encountered in traversing the deserts which Cambyses would have to cross on his way to Egypt was the want of water. To provide for this necessity, the king of the Arabs sent a vast number of camels into the desert, laden with great sacks or bags full of water. These camels were sent forward just before the army of Cambyses came on, and they deposited their supplies along the route at the points where they would be most needed. Herodotus, the Greek traveler, who made a journey into Egypt not a great many years after these transactions, and who wrote subsequently a full description of what he saw and heard there, gives an account of another method by which the Arab king was said to have conveyed water into the desert, and that was by a canal or pipe, made of the skins of oxen, which he laid along the ground, from a certain river of his dominions, to a distance of twelve days' journey over the sands! This story Herodotus says he did not believe, though elsewhere in the course of his history he gravely relates, as true history, a thousand tales infinitely more improbable than the idea of a leathern pipe or hose like this to serve for a conduit of water. By some means or other, at all events, the Arab chief provided supplies of water in the desert for Cambyses's army, and the troops made the passage safely. They arrived, at length, on the frontiers of Egypt.[A] Here they found that Amasis, the king, was dead, and Psammenitus, his son, had succeeded him. Psammenitus came forward to meet the invaders. A great battle was fought. The Egyptians were routed. Psammenitus fled up the Nile to the city of Memphis, taking with him such broken remnants of his army as he could get together after the battle, and feeling extremely incensed and exasperated against the invader. In fact, Cambyses had now no excuse or pretext whatever for waging such a war against Egypt. The monarch who had deceived his father was dead, and there had never been any cause of complaint against his son or against the Egyptian people. Psammenitus, therefore, regarded the invasion of Egypt by Cambyses as a wanton and wholly unjustifiable aggression, and he determined, in his own mind, that such invaders deserved no mercy, and that he would show them none. Soon after this, a galley on the river, belonging to Cambyses, containing a crew of two hundred men, fell into his hands. The Egyptians, in their rage, tore these Persians all to pieces. This exasperated Cambyses in his turn, and the war went on, attended by the most atrocious cruelties on both sides.

[Footnote A: For the places mentioned in this chapter, and the track of Cambyses on his expedition, see the map at the commencement of this volume.] In fact, Cambyses, in this Egyptian campaign, pursued such a career of inhuman and reckless folly, that people at last considered him insane. He began with some small semblance of moderation, but he proceeded, in the end, to the perpetration of the most terrible excesses of violence and wrong. As to his moderation, his treatment of Psammenitus personally is almost the only instance that we can record. In the course of the war, Psammenitus and all his family fell into Cambyses's hands as captives. A few days afterward, Cambyses conducted the unhappy king without the gates of the city to exhibit a spectacle to him. The spectacle was that of his beloved daughter, clothed in the garments of a slave, and attended by a company of other maidens, the daughters of the nobles and other persons of distinction belonging to his court, all going down to the river, with heavy jugs, to draw water. The fathers of all these hapless maidens had been brought out with Psammenitus to witness the degradation and misery of their children. The maidens cried and sobbed aloud as they went along, overwhelmed with shame and terror. Their fathers manifested the utmost agitation and

distress. Cambyses stood smiling by, highly enjoying the spectacle. Psammenitus alone appeared unmoved. He gazed on the scene silent, motionless, and with a countenance which indicated no active suffering; he seemed to be in a state of stupefaction and despair. Cambyses was disappointed, and his pleasure was marred at finding that his victim did not feel more acutely the sting of the torment with which he was endeavoring to goad him. When this train had gone by, another came. It was a company of young men, with halters about their necks, going to execution. Cambyses had ordered that for every one of the crew of his galley that the Egyptians had killed, ten Egyptians should be executed. This proportion would require two thousand victims, as there had been two hundred in the crew. These victims were to be selected from among the sons of the leading families; and their parents, after having seen their delicate and gentle daughters go to their servile toil, were now next to behold their sons march in a long and terrible array to execution. The son of Psammenitus was at the head of the column. The Egyptian parents who stood around Psammenitus wept and lamented aloud, as one after another saw his own child in the train. Psammenitus himself, however, remained as silent and motionless, and with a countenance as vacant as before. Cambyses was again disappointed. The pleasure which the exhibition afforded him was incomplete without visible manifestations of suffering in the victim for whose torture it was principally designed.

After this train of captives had passed, there came a mixed collection of wretched and miserable men, such as the siege and sacking of a city always produces in countless numbers. Among these was a venerable man whom Psammenitus recognized as one of his friends. He had been a man of wealth and high station; he had often been at the court of the king, and had been entertained at his table. He was now, however, reduced to the last extremity of distress, and was begging of the people something to keep him from starving. The sight of this man in such a condition seemed to awaken the king from his blank and death-like despair. He called his old friend by name in a tone of astonishment and pity, and burst into tears.

Cambyses, observing this, sent a messenger to Psammenitus to inquire what it meant. |He wishes to know,| said the messenger, |how it happens that you could see your own daughter set at work as a slave, and your son led away to execution unmoved, and yet feel so much commiseration for the misfortunes of a stranger.| We might suppose that any one possessing the ordinary susceptibilities of the human soul would have understood without an explanation the meaning of this, though it is not surprising that such a heartless monster as Cambyses did not comprehend it. Psammenitus sent him word that he could not help weeping for his friend, but that his distress and anguish on account of his children were too great for tears. The Persians who were around Cambyses began now to feel a strong sentiment of compassion for the unhappy king, and to intercede with Cambyses in his favor. They begged him, too, to spare Psammenitus’s son. It will interest those of our readers who have perused our history of Cyrus to know that Croesus, the captive king of Lydia, whom they will recollect to have been committed to Cambyses’s charge by his father, just before the close of his life, when he was setting forth on his last fatal expedition, and who accompanied Cambyses on this invasion of Egypt, was present on this occasion, and was one of the most earnest intercederers in Psammenitus’s favor. Cambyses allowed himself to be persuaded. They sent off a messenger to order the execution of the king’s son to be stayed; but he arrived too late. The unhappy prince had already fallen. Cambyses was so far appeased by the influence of these facts, that he abstained from doing Psammenitus or his family any further injury.

He, however, advanced up the Nile, ravaging and plundering the country as he went on, and at length, in the course of his conquests, he gained possession of the tomb in which the embalmed body of Amasis was deposited. He ordered this body to be taken out of its sarcophagus, and treated with every mark of ignominy. His soldiers, by his orders, beat it with rods, as if it could still feel, and goaded it, and cut it with swords. They pulled the hair out of the head by the roots, and loaded the lifeless form with every conceivable mark of insult and ignominy. Finally, Cambyses ordered the mutilated remains that were left to be burned, which was a procedure as abhorrent to the ideas and feelings of the Egyptians as could possibly be devised.

Cambyses took every opportunity to insult the religious, or as, perhaps, we ought to call them, the superstitious feelings of the Egyptians. He broke into their temples, desecrated their altars, and subjected every thing which they held most sacred to insult and ignominy. Among their objects of religious veneration was the sacred bull called Apis. This animal was selected from time to time, from the country at large, by the priests, by means of certain marks which they pretended to discover upon its body, and which indicated a divine and sacred character. The sacred bull thus found was kept in a magnificent temple, and attended and fed in a most sumptuous manner. In serving him, the attendants used vessels of gold.

Cambyses arrived at the city where Apis was kept at a time when the priests were celebrating some sacred occasion with festivities and rejoicings. He was himself then returning from an unsuccessful expedition which he had made, and, as he entered the town, stung with vexation and anger at his defeat, the gladness and joy which the Egyptians manifested in their ceremonies served only to irritate him, and to make him more angry than ever. He killed the priests who were officiating. He then demanded to be taken into the edifice to see the sacred animal, and there, after insulting the feelings of the worshipers in every possible way by ridicule and scornful words, he stabbed the innocent bull with his dagger. The animal died of the wound, and the whole country was filled with horror and indignation. The people believed that this deed would most assuredly bring down upon the impious perpetrator of it the judgments of heaven.

Cambyses organized, while he was in Egypt, several mad expeditions into the surrounding countries. In a fit of passion, produced by an unsatisfactory answer to an embassage, he set off suddenly, and without any proper preparation, to march into Ethiopia. The provisions of his army were exhausted before he had performed a fifth part of the march. Still, in his infatuation, he determined to go on. The soldiers subsisted for a time on such vegetables as they could find by the way; when these failed, they slaughtered and ate their beasts of burden; and finally, in the extremity of their famine, they began to kill and devour one another; then, at length, Cambyses concluded to return. He sent off, too, at one time, a large army across the desert toward the Temple of Jupiter Ammon, without any of the necessary precautions for such a march. This army never reached their destination, and they never returned. The people of the Oasis said that they were overtaken by a sand storm in the desert, and were all overwhelmed.

[Illustration: THE ARMY OF CAMBYSES OVERWHELMED IN THE DESERT.]

There was a certain officer in attendance on Cambyses named Prexaspes. He was a sort of confidential friend and companion of the king; and his son, who was a fair, and graceful, and accomplished youth, was the king’s cup-bearer, which was an office of great consideration and honor. One day Cambyses asked Prexaspes what the Persians generally thought of him.

Prexaspes replied that they thought and spoke well of him in all respects but one. The king wished to know what the exception was. Prexaspes rejoined, that it was the general opinion that he was too much addicted to wine. Cambyses was offended at this reply; and, under the influence of the feeling, so wholly unreasonable and absurd, which so often leads men to be angry with the innocent medium through which there comes to them any communication which they do not like, he determined to punish Prexaspes for his freedom. He ordered his son, therefore, the cup-bearer, to take his place against the wall on the other side of the room. |Now,| said he, |I will put what the Persians say to the test.| As he said this, he took up a bow and arrow which were at his side, and began to fit the arrow to the string. |If,| said he, |I do not shoot him exactly through the heart, it shall prove that the Persians are right. If I do, then they are wrong, as it will show that I do not drink so much as to make my hand unsteady.| So saying, he drew the bow, the arrow flew through the air and pierced the poor boy's breast. He fell, and Cambyses coolly ordered the attendants to open the body, and let Prexaspes see whether the arrow had not gone through the heart.

These, and a constant succession of similar acts of atrocious and reckless cruelty and folly, led the world to say that Cambyses was insane.

2.02 Chapter 2. THE END OF CAMBYSES.

CHAPTER II. THE END OF CAMBYSES.

B.C.523-522 Cambyses's profligate conduct. -- He marries his own sisters. -- Consultation of the Persian judges. -- Their opinion. -- Smerdis. -- Jealousy of Cambyses. -- The two magi. -- Cambyses suspicious. -- He plans an invasion of Ethiopia. -- Island of Elephantine. -- The Icthyophagi. -- Classes of savage nations. -- Embassadors sent to Ethiopia. -- The presents. -- The Ethiopian king detects the imposture. -- The Ethiopian king's opinion of Cambyses's presents. -- The Ethiopian bow. -- Return of the Icthyophagi. -- Jealousy of Cambyses. -- He orders Smerdis to be murdered. -- Cambyses grows more cruel. -- Twelve noblemen buried alive. -- Cambyses's cruelty to his sister. -- Her death. -- The venerable Croesus. -- His advice to Cambyses. -- Cambyses's rage at Croesus. -- He attempts to kill him. -- The declaration of the oracle. -- Ecbatane, Susa, and Babylon. -- Cambyses returns northward. -- He enters Syria. -- A herald proclaims Smerdis. -- The herald seized. -- Probable explanation. -- Rage of Cambyses. -- Cambyses mortally wounded. -- His remorse and despair. -- Cambyses calls his nobles about him. -- His dying declaration. -- Death of Cambyses. -- His dying declaration discredited.

Among the other acts of profligate wickedness which have blackened indelibly and forever Cambyses's name, he married two of his own sisters, and brought one of them with him to Egypt as his wife. The natural instincts of all men, except those whose early life has been given up to the most shameless and dissolute habits of vice, are sufficient to preserve them from such crimes as these. Cambyses himself felt, it seems, some misgivings when contemplating the first of these marriages; and he sent to a certain council of judges, whose province it was to interpret the laws, asking them their opinion of the rightfulness of such a marriage. Kings ask the opinion of their legal advisers in such cases, not because they really wish to know whether the act in question is right or wrong, but because, having themselves determined upon the performance of it, they wish their counselors to give it a sort of legal sanction, in order to justify the deed, and diminish the popular odium which it might otherwise incur. The Persian judges whom Cambyses consulted on this occasion understood very well what was expected of them. After a grave deliberation, they returned answer to the king that, though they could find no law allowing a man to marry his sister, they found many which authorized a king of Persia to do whatever he thought best. Cambyses accordingly carried his plan into execution. He married first the older sister, whose name was Atossa. Atossa became subsequently a personage of great historical distinction. The daughter of Cyrus, the wife of Darius, and the mother of Xerxes, she was the link that bound together the three most magnificent potentates of the whole Eastern world. How far these sisters were willing participators in the guilt of their incestuous marriages we can not now know. The one who went with Cambyses into Egypt was of a humane, and gentle, and timid disposition, being in these respects wholly unlike her brother; and it may be that she merely yielded, in the transaction of her marriage, to her brother's arbitrary and imperious will.

Besides this sister, Cambyses had brought his brother Smerdis with him into Egypt. Smerdis was younger than Cambyses, but he was superior to him in strength and personal accomplishments. Cambyses was very jealous of this superiority. He did not dare to leave his brother in Persia, to manage the government in his stead during his absence, lest he should take advantage of the temporary power thus committed to his hands, and usurp the throne altogether. He decided, therefore, to bring Smerdis with him into Egypt, and to leave the government of the state in the hands of a regency composed of two magi. These magi were public officers of distinction, but, having no hereditary claims to the crown, Cambyses thought there would be little danger of their attempting to usurp it. It happened, however, that the name of one of these magi was Smerdis. This coincidence between the magian's name and that of the prince led, in the end, as will presently be seen, to very important consequences. The uneasiness and jealousy which Cambyses felt in respect to his brother was not wholly allayed by the arrangement which he thus made for keeping him in his army, and so under his own personal observation and command. Smerdis evinced, on various occasions, so much strength and skill, that Cambyses feared his influence among the officers and soldiers, and was rendered continually watchful, suspicious, and afraid. A circumstance at last occurred which excited his jealousy more than ever, and he determined to send Smerdis home again to Persia. The circumstance was this:

After Cambyses had succeeded in obtaining full possession of Egypt, he formed, among his other wild and desperate schemes, the design of invading the territories of a nation of Ethiopians who lived in the interior of Africa, around and beyond the sources of the Nile. The Ethiopians were celebrated for their savage strength and bravery. Cambyses wished to obtain information respecting them and their country before setting out on his expedition against them, and he determined to send spies into their country to obtain it. But, as Ethiopia was a territory so remote, and as its institutions and customs, and the language, the dress, and the manners of its inhabitants were totally different from those of all the other nations of the earth, and were almost wholly unknown to the Persian army, it was impossible to send Persians in disguise, with any hope that they could enter and explore the country without being discovered. It was very doubtful, in fact, whether, if such spies were to be sent, they could succeed in reaching Ethiopia at all.

Now there was, far up the Nile, near the cataracts, at a place where the river widens and forms a sort of bay, a large and fertile island called Elephantine, which was inhabited by a half-savage tribe called the Icthyophagi. They lived mainly by fishing on the river, and, consequently, they had many boats, and were accustomed to make long excursions up and down the stream. Their name was, in fact, derived from their occupation. It was a Greek word, and might be translated |Fishermen.|[B] The manners and customs of half-civilized or savage nations depend entirely, of course, upon the modes in which they procure their subsistence. Some depend on hunting wild beasts, some on rearing flocks and herds of tame animals, some on cultivating the ground, and some on fishing in rivers or in the sea. These four different modes of procuring food result in as many totally diverse modes of life: it is a curious fact, however, that while a nation of hunters differs very essentially from a nation of herdsmen or of fishermen, though they may live, perhaps, in the same neighborhood with them, still, all nations of hunters, however widely they may be separated in geographical position, very strongly resemble one another in character, in customs, in institutions, and in all the usages of life. It is so, moreover, with all the other types of national constitution mentioned above. The Greeks observed these characteristics of the various savage tribes with

which they became acquainted, and whenever they met with a tribe that lived by fishing, they called them Icthyophagi.

[Footnote B: Literally, fish-eaters.]

Cambyses sent to the Icthyophagi of the island of Elephantine, requiring them to furnish him with a number of persons acquainted with the route to Ethiopia and with the Ethiopian language, that he might send them as an embassy. He also provided some presents to be sent as a token of friendship to the Ethiopian king. The presents were, however, only a pretext, to enable the embassadors, who were, in fact, spies, to go to the capital and court of the Ethiopian monarch in safety, and bring back to Cambyses all the information which they should be able to obtain. The presents consisted of such toys and ornaments as they thought would most please the fancy of a savage king. There were some purple vestments of a very rich and splendid dye, and a golden chain for the neck, golden bracelets for the wrists, an alabaster box of very precious perfumes, and other similar trinkets and toys. There was also a large vessel filled with wine. The Icthyophagi took these presents, and set out on their expedition. After a long and toilsome voyage and journey, they came to the country of the Ethiopians, and delivered their presents, together with the message which Cambyses had intrusted to them. The presents, they said, had been sent by Cambyses as a token of his desire to become the friend and ally of the Ethiopian king. The king, instead of being deceived by this hypocrisy, detected the imposture at once. He knew very well, he said, what was the motive of Cambyses in sending such an embassage to him, and he should advise Cambyses to be content with his own dominions, instead of planning aggressions of violence, and schemes and stratagems of deceit against his neighbors, in order to get possession of theirs. He then began to look at the presents which the embassadors had brought, which, however, he appeared very soon to despise. The purple vest first attracted his attention. He asked whether that was the true, natural color of the stuff, or a false one. The messengers told him that the linen was dyed, and began to explain the process to him. The mind of the savage potentate, however, instead of being impressed, as the messengers supposed he would have been through their description, with a high idea of the excellence and superiority of Persian art, only despised the false show of what he considered an artificial and fictitious beauty. |The beauty of Cambyses's dresses,| said he, |is as deceitful, it seems, as the fair show of his professions of friendship.| As to the golden bracelets and necklaces, the king looked upon them with contempt. He thought that they were intended for fetters and chains, and said that, however well they might answer among the effeminate Persians, they were wholly insufficient to confine such sinews as he had to deal with. The wine, however, he liked. He drank it with great pleasure, and told the Icthyophagi that it was the only article among all their presents that was worth receiving. In return for the presents which Cambyses had sent him, the King of the Ethiopians, who was a man of prodigious size and strength, took down his bow and gave it to the Icthyophagi, telling them to carry it to Cambyses as a token of his defiance, and to ask him to see if he could find a man in all his army who could bend it. |Tell Cambyses,| he added, |that when his soldiers are able to bend such bows as that, it will be time for him to think of invading the territories of the Ethiopians; and that, in the mean time, he ought to consider himself very fortunate that the Ethiopians were not grasping and ambitious enough to attempt the invasion of his.| When the Icthyophagi returned to Cambyses with this message, the strongest men in the Persian camp were of course greatly interested in examining and trying the bow. Smerdis was the only one that could be found who was strong enough to bend

it; and he, by the superiority to the others which he thus evinced, gained great renown. Cambyses was filled with jealousy and anger. He determined to send Smerdis back again to Persia. |It will be better,| thought he to himself, |to incur whatever danger there may be of his exciting revolt at home, than to have him present in my court, subjecting me to continual mortification and chagrin by the perpetual parade of his superiority.| His mind was, however, not at ease after his brother had gone. Jealousy and suspicion in respect to Smerdis perplexed his waking thoughts and troubled his dreams. At length, one night, he thought he saw Smerdis seated on a royal throne in Persia, his form expanded supernaturally to such a prodigious size that he touched the heavens with his head. The next day, Cambyses, supposing that the dream portended danger that Smerdis would be one day in possession of the throne, determined to put a final and perpetual end to all these troubles and fears, and he sent for an officer of his court, Prexaspes -- the same whose son he shot through the heart with an arrow, as described in the last chapter -- and commanded him to proceed immediately to Persia, and there to find Smerdis, and kill him. The murder of Prexaspes's son, though related in the last chapter as an illustration of Cambyses's character, did not actually take place till after Prexaspes returned from this expedition.

Prexaspes went to Persia, and executed the orders of the king by the assassination of Smerdis. There are different accounts of the mode which he adopted for accomplishing his purpose. One is, that he contrived some way to drown him in the sea; another, that he poisoned him; and a third, that he killed him in the forests, when he was out on a hunting excursion. At all events, the deed was done, and Prexaspes went back to Cambyses, and reported to him that he had nothing further to fear from his brother's ambition. In the mean time, Cambyses went on from bad to worse in his government, growing every day more despotic and tyrannical, and abandoning himself to fits of cruelty and passion which became more and more excessive and insane. At one time, on some slight provocation, he ordered twelve distinguished noblemen of his court to be buried alive. It is astonishing that there can be institutions and arrangements in the social state which will give one man such an ascendency over others that such commands can be obeyed. On another occasion, Cambyses's sister and wife, who had mourned the death of her brother Smerdis, ventured a reproach to Cambyses for having destroyed him. She was sitting at table, with some plant or flower in her hand, which she slowly picked to pieces, putting the fragments on the table. She asked Cambyses whether he thought the flower looked fairest and best in fragments, or in its original and natural integrity. |It looked best, certainly,| Cambyses said, |when it was whole.| |And yet,| said she, |you have begun to take to pieces and destroy our family, as I have destroyed this flower.| Cambyses sprang upon his unhappy sister, on hearing this reproof, with the ferocity of a tiger. He threw her down and leaped upon her. The attendants succeeded in rescuing her and bearing her away; but she had received a fatal injury. She fell immediately into a premature and unnatural sickness, and died.

These fits of sudden and terrible passion to which Cambyses was subject, were often followed, when they had passed by, as is usual in such cases, with remorse and misery; and sometimes the officers of Cambyses, anticipating a change in their master's feelings, did not execute his cruel orders, but concealed the object of his blind and insensate vengeance until the paroxysm was over. They did this once in the case of Croesus. Croesus, who was now a venerable man, advanced in years, had been for a long time the friend and faithful counselor of Cambyses's father. He had known Cambyses himself from his boyhood, and had been charged by his father to watch

over him and counsel him, and aid him, on all occasions which might require it, with his experience and wisdom. Cambyses, too, had been solemnly charged by his father Cyrus, at the last interview that he had with him before his death, to guard and protect Croesus, as his father's ancient and faithful friend, and to treat him, as long as he lived, with the highest consideration and honor.

Under these circumstances, Croesus considered himself justified in remonstrating one day with Cambyses against his excesses and his cruelty. He told him that he ought not to give himself up to the control of such violent and impetuous passions; that, though his Persian soldiers and subjects had borne with him thus far, he might, by excessive oppression and cruelty, exhaust their forbearance and provoke them to revolt against him, and that thus he might suddenly lose his power, through his intemperate and inconsiderate use of it. Croesus apologized for offering these counsels, saying that he felt bound to warn Cambyses of his danger, in obedience to the injunctions of Cyrus, his father.

Cambyses fell into a violent passion at hearing these words. He told Croesus that he was amazed at his presumption in daring to offer him advice, and then began to load his venerable counselor with the bitterest invectives and reproaches. He taunted him with his own misfortunes, in losing, as he had done, years before, his own kingdom of Lydia, and then accused him of having been the means, through his foolish counsels, of leading his father, Cyrus, into the worst of the difficulties which befell him toward the close of his life. At last, becoming more and more enraged by the reaction upon himself of his own angry utterance, he told Croesus that he had hated him for a long time, and for a long time had wished to punish him; |and now,| said he, |you have given me an opportunity.| So saying, he seized his bow, and began to fit an arrow to the string. Croesus fled. Cambyses ordered his attendants to pursue him, and when they had taken him, to kill him. The officers knew that Cambyses would regret his rash and reckless command as soon as his anger should have subsided, and so, instead of slaying Croesus, they concealed him. A few days after, when the tyrant began to express his remorse and sorrow at having destroyed his venerable friend in the heat of passion, and to mourn his death, they told him that Croesus was still alive. They had ventured, they said, to save him, till they could ascertain whether it was the king's real and deliberate determination that he must die. The king was overjoyed to find Croesus still alive, but he would not forgive those who had been instrumental in saving him. He ordered every one of them to be executed.

Cambyses was the more reckless and desperate in these tyrannical cruelties because he believed that he possessed a sort of charmed life. He had consulted an oracle, it seems, in Media, in respect to his prospects of life, and the oracle had informed him that he would die at Ecbatane. Now Ecbatane was one of the three great capitals of his empire, Susa and Babylon being the others. Ecbatane was the most northerly of these cities, and the most remote from danger. Babylon and Susa were the points where the great transactions of government chiefly centered, while Ecbatane was more particularly the private residence of the kings. It was their refuge in danger, their retreat in sickness and age. In a word, Susa was their seat of government, Babylon their great commercial emporium, but Ecbatane was their home. And thus as the oracle, when Cambyses inquired in respect to the circumstances of his death, had said that it was decreed by the fates that he should die at Ecbatane, it meant, as he supposed, that he should die in peace, in his bed, at the close of the usual period allotted to the life of man. Considering thus that the fates had removed all danger of a sudden and violent death from his path, he abandoned himself to his

career of vice and folly, remembering only the substance of the oracle, while the particular form of words in which it was expressed passed from his mind. At length Cambyses, after completing his conquests in Egypt, returned to the northward along the shores of the Mediterranean Sea, until he came into Syria. The province of Galilee, so often mentioned in the sacred Scriptures, was a part of Syria. In traversing Galilee at the head of the detachment of troops that was accompanying him, Cambyses came, one day, to a small town, and encamped there. The town itself was of so little importance that Cambyses did not, at the time of his arriving at it, even know its name. His encampment at the place, however, was marked by a very memorable event, namely, he met with a herald here, who was traveling through Syria, saying that he had been sent from Susa to proclaim to the people of Syria that Smerdis, the son of Cyrus, had assumed the throne, and to enjoin upon them all to obey no orders except such as should come from him!

Cambyses had supposed that Smerdis was dead. Prexaspes, when he had returned from Susa, had reported that he had killed him. He now, however, sent for Prexaspes, and demanded of him what this proclamation could mean. Prexaspes renewed, and insisted upon, his declaration that Smerdis was dead. He had destroyed him with his own hands, and had seen him buried. |If the dead can rise from the grave,| added Prexaspes, |then Smerdis may perhaps, raise a revolt and appear against you; but not otherwise.|

Prexaspes then recommended that the king should send and seize the herald, and inquire particularly of him in respect to the government in whose name he was acting. Cambyses did so. The herald was taken and brought before the king. On being questioned whether it was true that Smerdis had really assumed the government and commissioned him to make proclamation of the fact, he replied that it was so. He had not seen Smerdis himself, he said, for he kept himself shut up very closely in his palace; but he was informed of his accession by one of the magians whom Cambyses had left in command. It was by him, he said, that he had been commissioned to proclaim Smerdis as king.

Prexaspes then said that he had no doubt that the two magians whom Cambyses had left in charge of the government had contrived to seize the throne. He reminded Cambyses that the name of one of them was Smerdis, and that probably that was the Smerdis who was usurping the supreme command. Cambyses said that he was convinced that this supposition was true. His dream, in which he had seen a vision of Smerdis, with his head reaching to the heavens, referred, he had no doubt, to the magian Smerdis, and not to his brother. He began bitterly to reproach himself for having caused his innocent brother to be put to death; but the remorse which he thus felt for his crime, in assassinating an imaginary rival, soon gave way to rage and resentment against the real usurper. He called for his horse, and began to mount him in hot haste, to give immediate orders, and make immediate preparations for marching to Susa. As he bounded into the saddle, with his mind in this state of reckless desperation, the sheath, by some accident or by some carelessness caused by his headlong haste, fell from his sword, and the naked point of the weapon pierced his thigh. The attendants took him from his horse, and conveyed him again to his tent. The wound, on examination, proved to be a very dangerous one, and the strong passions, the vexation, the disappointment, the impotent rage, which were agitating the mind of the patient, exerted an influence extremely unfavorable to recovery. Cambyses, terrified at the prospect of death, asked what was the name of the town where he was lying. They told him it was Ecbatane.

He had never thought before of the possibility that there might be some other Ecbatane besides his splendid royal retreat in Media; but now, when he learned that was the name of the place where he was then encamped, he felt sure that his hour was come, and he was overwhelmed with remorse and despair.

He suffered, too, inconceivable pain and anguish from his wound. The sword had pierced to the bone, and the inflammation which had supervened was of the worst character. After some days, the acuteness of the agony which he at first endured passed gradually away, though the extent of the injury resulting from the wound was growing every day greater and more hopeless. The sufferer lay, pale, emaciated, and wretched, on his couch, his mind, in every interval of bodily agony, filling up the void with the more dreadful sufferings of horror and despair. At length, on the twentieth day after his wound had been received, he called the leading nobles of his court and officers of his army about his bedside, and said to them that he was about to die, and that he was compelled, by the calamity which had befallen him, to declare to them what he would otherwise have continued to keep concealed. The person who had usurped the throne under the name of Smerdis, he now said, was not, and could not be, his brother Smerdis, the son of Cyrus. He then proceeded to give them an account of the manner in which his fears in respect to his brother had been excited by his dream, and of the desperate remedy that he had resorted to in ordering him to be killed. He believed, he said, that the usurper was Smerdis the magian, whom he had left as one of the regents when he set out on his Egyptian campaign. He urged them, therefore, not to submit to his sway, but to go back to Media, and if they could not conquer him and put him down by open war, to destroy him by deceit and stratagem, or in any way whatever by which the end could be accomplished. Cambyses urged this with so much of the spirit of hatred and revenge beaming in his hollow and glassy eye as to show that sickness, pain, and the approach of death, which had made so total a change in the wretched sufferer’s outward condition, had altered nothing within.

Very soon after making this communication to his nobles, Cambyses expired.

It will well illustrate the estimate which those who knew him best, formed of this great hero’s character, to state, that those who heard this solemn declaration did not believe one word of it from beginning to end. They supposed that the whole story which the dying tyrant had told them, although he had scarcely breath enough left to tell it, was a fabrication, dictated by his fraternal jealousy and hate. They believed that it was really the true Smerdis who had been proclaimed king, and that Cambyses had invented, in his dying moments, the story of his having killed him, in order to prevent the Persians from submitting peaceably to his reign.

2.03 Chapter 3. SMERDIS THE MAGIAN.

CHAPTER III. SMERDIS THE MAGIAN.

B.C.520

Usurpation of the magians. -- Circumstances favoring it. -- Murder of Smerdis not known. -- He is supposed to be alive. -- Precautions taken by Smerdis. -- Effect of Cambyses's measures. -- Opinion in regard to Smerdis. -- Acquiescence of the people. -- Dangerous situation of Smerdis. -- Arrangement with Patizithes. -- Smerdis lives in retirement. -- Special grounds of apprehension. -- Cambyses's wives. -- Smerdis appropriates them. -- Phaedyma. -- Measures of Otanes. -- Otanes's communications with his daughter. -- Her replies. -- Phaedyma discovers the deception. -- Otanes and the six nobles. -- Arrival of Darius. -- Secret consultations. -- Various opinions. -- Views of Darius. -- Apology for a falsehood. -- Opinion of Gobryas. -- Uneasiness of the magi. -- Situation of Prexaspes. -- Measures of the magi. -- An assembly of the people. -- Decision of Prexaspes. -- His speech from the tower. -- Death of Prexaspes. -- The conspirators. -- The omen. -- The conspirators enter the palace. -- Combat with the magi. -- Flight of Smerdis. -- Smerdis is killed. -- Exultation of the conspirators. -- General massacre of the magians.

Cambyses and his friends had been right in their conjectures that it was Smerdis the magian who had usurped the Persian throne. This Smerdis resembled, it was said, the son of Cyrus in his personal appearance as well as in name. The other magian who had been associated with him in the regency when Cambyses set out from Persia on his Egyptian campaign was his brother. His name was Patizithes. When Cyrus had been some time absent, these magians, having in the mean time, perhaps, heard unfavorable accounts of his conduct and character, and knowing the effect which such wanton tyranny must have in alienating from him the allegiance of his subjects, conceived the design of taking possession of the empire in their own name. The great distance of Cambyses and his army from home, and his long-continued absence, favored this plan. Their own position, too, as they were already in possession of the capitals and the fortresses of the country, aided them; and then the name of Smerdis, being the same with that of the brother of Cambyses, was a circumstance that greatly promoted the success of the undertaking. In addition to all these general advantages, the cruelty of Cambyses was the means of furnishing them with a most opportune occasion for putting their plans into execution. The reader will recollect that, as was related in the last chapter, Cambyses first sent his brother Smerdis home, and afterward, when alarmed by his dream, he sent Prexaspes to murder him. Now the return of Smerdis was publicly and generally known, while his assassination by Prexaspes was kept a profound secret. Even the Persians connected with Cambyses's court in Egypt had not heard of the perpetration of this crime, until Cambyses confessed it on his dying bed, and even then, as was stated in the last chapter, they did not believe it. It is not probable that it was known in Media and Persia; so that, after Prexaspes accomplished his work, and returned to Cambyses with the report of it, it was probably generally supposed that his brother was still alive, and was residing somewhere in one or another of the royal palaces.

Such royal personages were often accustomed to live thus, in a state of great seclusion, spending their time in effeminate pleasures within the walls of their palaces, parks, and gardens. When the royal Smerdis, therefore, secretly and suddenly disappeared, it would be very easy for the magian Smerdis, with the collusion of a moderate number of courtiers and attendants, to take his place, especially if he continued to live in retirement, and exhibited himself as little as possible to public view. Thus it was that Cambyses himself, by the very crimes which he committed to shield himself from all danger of a revolt, opened the way which specially invited it, and almost insured its success. Every particular step that he took, too, helped to promote the end. His sending Smerdis home; his waiting an interval, and then sending Prexaspes to destroy him; his ordering his assassination to be secret -- these, and all the other attendant circumstances, were only so many preliminary steps, preparing the way for the success of the revolution which was to accomplish his ruin. He was, in a word, his own destroyer. Like other wicked men, he found, in the end, that the schemes of wickedness which he had malignantly aimed at the destruction of others, had been all the time slowly and surely working out his own. The people of Persia, therefore, were prepared by Cambyses's own acts to believe that the usurper Smerdis was really Cyrus's son, and, next to Cambyses, the heir to the throne. The army of Cambyses, too, in Egypt, believed the same. It was natural that they should do so for they placed no confidence whatever in Cambyses's dying declarations; and since intelligence, which seemed to be official, came from Susa declaring that Smerdis was still alive, and that he had actually taken possession of the throne, there was no apparent reason for doubting the fact. Besides, Prexaspes, as soon as Cambyses was dead, considered it safer for him to deny than to confess having murdered the prince. He therefore declared that Cambyses's story was false, and that he had no doubt that Smerdis, the monarch in whose name the government was administered at Susa, was the son of Cyrus, the true and rightful heir to the throne. Thus all parties throughout the empire acquiesced peaceably in what they supposed to be the legitimate succession. In the mean time, the usurper had placed himself in an exceedingly dizzy and precarious situation, and one which it would require a great deal of address and skillful management to sustain. The plan arranged between himself and his brother for a division of the advantages which they had secured by their joint and common cunning was, that Smerdis was to enjoy the ease and pleasure, and Patizithes the substantial power of the royalty which they had so stealthily seized. This was the safest plan. Smerdis, by living secluded, and devoting himself to retired and private pleasures, was the more likely to escape public observation; while Patizithes, acting as his prime minister of state, could attend councils, issue orders, review troops, dispatch embassies, and perform all the other outward functions of supreme command, with safety as well as pleasure. Patizithes seems to have been, in fact, the soul of the whole plan. He was ambitious and aspiring in character, and if he could only himself enjoy the actual exercise of royal power, he was willing that his brother should enjoy the honor of possessing it. Patizithes, therefore, governed the realm, acting, however, in all that he did, in Smerdis's name.

Smerdis, on his part, was content to take possession of the palaces, the parks, and the gardens of Media and Persia, and to live in them in retired and quiet luxury and splendor. He appeared seldom in public, and then only under such circumstances as should not expose him to any close observation on the part of the spectators. His figure, air, and manner, and the general cast of his countenance, were very much like those of the prince whom he was attempting to personate. There was one mark, however, by which he thought that there was danger that he might be

betrayed, and that was, his ears had been cut off. This had been done many years before, by command of Cyrus, on account of some offense of which he had been guilty. The marks of the mutilation could, indeed, on public occasions, be concealed by the turban, or helmet, or other head-dress which he wore; but in private there was great danger either that the loss of the ears, or the studied effort to conceal it, should be observed. Smerdis was, therefore, very careful to avoid being seen in private, by keeping himself closely secluded. He shut himself up in the apartments of his palace at Susa, within the citadel, and never invited the Persian nobles to visit him there.

Among the other means of luxury and pleasure which Smerdis found in the royal palaces, and which he appropriated to his own enjoyment, were Cambyses's wives. In those times, Oriental princes and potentates -- as is, in fact, the case at the present day, in many Oriental countries -- possessed a great number of wives, who were bound to them by different sorts of matrimonial ties, more or less permanent, and bringing them into relations more or less intimate with their husband and sovereign. These wives were in many respects in the condition of slaves: in one particular they were especially so, namely, that on the death of a sovereign they descended, like any other property, to the heir, who added as many of them as he pleased to his own seraglio. Until this was done, the unfortunate women were shut up in close seclusion on the death of their lord, like mourners who retire from the world when suffering any great and severe bereavement. The wives of Cambyses were appropriated by Smerdis to himself on his taking possession of the throne and hearing of Cambyses's death. Among them was Atossa, who has already been mentioned as the daughter of Cyrus, and, of course, the sister of Cambyses as well as his wife. In order to prevent these court ladies from being the means, in any way, of discovering the imposture which he was practicing, the magian continued to keep them all closely shut up in their several separate apartments, only allowing a favored few to visit him, one by one, in turn, while he prevented their having any communication with one another. The name of one of these ladies was Phaedyma. She was the daughter of a Persian noble of the highest rank and influence, named Otanes. Otanes, as well as some other nobles of the court, had observed and reflected upon the extraordinary circumstances connected with the accession of Smerdis to the throne, and the singular mode of life that he led in secluding himself, in a manner so extraordinary for a Persian monarch, from all intercourse with his nobles and his people. The suspicions of Otanes and his associates were excited, but no one dared to communicate his thoughts to the others. At length, however, Otanes, who was a man of great energy as well as sagacity and discretion, resolved that he would take some measures to ascertain the truth.

He first sent a messenger to Phaedyma, his daughter, asking of her whether it was really Smerdis, the son of Cyrus, who received her when she went to visit the king. Phaedyma, in return, sent her father word that she did not know, for she had never seen Smerdis, the son of Cyrus, before the death of Cambyses. She therefore could not say, of her own personal knowledge, whether the king was the genuine Smerdis or not. Otanes then sent to Phaedyma a second time, requesting her to ask the queen Atossa. Atossa was the sister of Smerdis the prince, and had known him from his childhood. Phaedyma sent back word to her father that she could not speak to Atossa, for she was kept closely shut up in her own apartments, without the opportunity to communicate with any one. Otanes then sent a third time to his daughter, telling her that there was one remaining mode by which she might ascertain the truth, and that was, the next time that she visited the king, to feel for his ears when he was asleep. If it was Smerdis the magian, she would find that he had

none. He urged his daughter to do this by saying that, if the pretended king was really an impostor, the imposture ought to be made known, and that she, being of noble birth, ought to have the courage and energy to assist in discovering it. To this Phaedyma replied that she would do as her father desired, though she knew that she hazarded her life in the attempt. |If he has no ears,| said she, |and if I awaken him in attempting to feel for them, he will kill me; I am sure that he will kill me on the spot.| The next time that it came to Phaedyma's turn to visit the king, she did as her father had requested. She passed her hand very cautiously beneath the king's turban, and found that his ears had been cut off close to his head. Early in the morning she communicated the knowledge of the fact to her father.

[Illustration: PHAEDYMA FEELING FOR SMERDIS'S EARS.]

Otanes immediately made the case known to two of his friends, Persian nobles, who had, with him, suspected the imposture, and had consulted together before in respect to the means of detecting it. The question was, what was now to be done. After some deliberation, it was agreed that each of them should communicate the discovery which they had made to one other person, such as each should select from among the circle of his friends as the one on whose resolution, prudence, and fidelity he could most implicitly rely. This was done, and the number admitted to the secret was thus increased to six. At this juncture it happened that Darius, the son of Hystaspes, the young man who has already been mentioned as the subject of Cyrus's dream, came to Susa. Darius was a man of great prominence and popularity. His father, Hystaspes, was at that time the governor of the province of Persia, and Darius had been residing with him in that country. As soon as the six conspirators heard of his arrival, they admitted him to their councils, and thus their number was increased to seven.

They immediately began to hold secret consultations for the purpose of determining how it was best to proceed, first binding themselves by the most solemn oaths never to betray one another, however their undertaking might end. Darius told them that he had himself discovered the imposture and usurpation of Smerdis, and that he had come from Persia for the purpose of slaying him; and that now, since it appeared that the secret was known to so many, he was of opinion that they ought to act at once with the utmost decision. He thought there would be great danger in delay.

Otanes, on the other hand, thought that they were not yet ready for action. They must first increase their numbers. Seven persons were too few to attempt to revolutionize an empire. He commended the courage and resolution which Darius displayed, but he thought that a more cautious and deliberate policy would be far more likely to conduct them to a safe result.

Darius replied that the course which Otanes recommended would certainly ruin them. |If we make many other persons acquainted with our plans,| said he, |there will be some, notwithstanding all our precautions, who will betray us, for the sake of the immense rewards which they well know they would receive in that case from the king. No,| he added, |we must act ourselves, and alone. We must do nothing to excite suspicion, but must go at once into the palace, penetrate boldly into Smerdis's presence, and slay him before he has time to suspect our designs.|

|But we can not get into his presence,| replied Otanes. |There are guards stationed at every gate and door, who will not allow us to pass. If we attempt to kill them, a tumult will be immediately

raised, and the alarm given, and all our designs will thus be baffled.|

|There will be little difficulty about the guards,| said Darius. |They know us all, and, from deference to our rank and station, they will let us pass without suspicion, especially if we act boldly and promptly, and do not give them time to stop and consider what to do. Besides, I can say that I have just arrived from Persia with important dispatches for the king, and that I must be admitted immediately into his presence. If a falsehood must be told, so let it be. The urgency of the crisis demands and sanctions it.|

It may seem strange to the reader, considering the ideas and habits of the times, that Darius should have even thought it necessary to apologize to his confederates for his proposal of employing falsehood in the accomplishment of their plans; and it is, in fact, altogether probable that the apology which he is made to utter is his historian's, and not his own. The other conspirators had remained silent during this discussion between Darius and Otanes; but now a third, whose name was Gobryas, expressed his opinion in favor of the course which Darius recommended. He was aware, he said, that, in attempting to force their way into the king's presence and kill him by a sudden assault, they exposed themselves to the most imminent danger; but it was better for them to die in the manly attempt to bring back the imperial power again into Persian hands, where it properly belonged, than to acquiesce any further in its continuance in the possession of the ignoble Median priests who had so treacherously usurped it. To this counsel they all finally agreed, and began to make arrangements for carrying their desperate enterprise into execution. In the mean time, very extraordinary events were transpiring in another part of the city. The two magi, Smerdis the king and Patizithes his brother, had some cause, it seems, to fear that the nobles about the court, and the officers of the Persian army, were not without suspicions that the reigning monarch was not the real son of Cyrus. Rumors that Smerdis had been killed by Prexaspes, at the command of Cambyses, were in circulation. These rumors were contradicted, it is true, in private, by Prexaspes, whenever he was forced to speak of the subject; but he generally avoided it; and he spoke, when he spoke at all, in that timid and undecided tone which men usually assume when they are persisting in a lie. In the mean time, the gloomy recollections of his past life, the memory of his murdered son, remorse for his own crime in the assassination of Smerdis, and anxiety on account of the extremely dangerous position in which he had placed himself by his false denial of it, all conspired to harass his mind with perpetual restlessness and misery, and to make life a burden. In order to do something to quiet the suspicions which the magi feared were prevailing, they did not know how extensively, they conceived the plan of inducing Prexaspes to declare in a more public and formal manner what he had been asserting timidly in private, namely, that Smerdis had not been killed. They accordingly convened an assembly of the people in a court-yard of the palace, or perhaps took advantage of some gathering casually convened, and proposed that Prexaspes should address them from a neighboring tower. Prexaspes was a man of high rank and of great influence, and the magi thought that his public espousal of their cause, and his open and decided contradiction of the rumor that he had killed Cambyses's brother, would fully convince the Persians that it was really the rightful monarch that had taken possession of the throne. But the strength even of a strong man, when he has a lie to carry, soon becomes very small. That of Prexaspes was already almost exhausted and gone. He had been wavering and hesitating before, and this proposal, that he should commit himself so formally and solemnly, and in so public a manner, to statements wholly and absolutely untrue,

brought him to a stand. He decided, desperately, in his own mind, that he would go on in his course of falsehood, remorse, and wretchedness no longer. He, however, pretended to accede to the propositions of the magi. He ascended the tower, and began to address the people. Instead, however, of denying that he had murdered Smerdis, he fully confessed to the astonished audience that he had really committed that crime; he openly denounced the reigning Smerdis as an impostor, and called upon all who heard him to rise at once, destroy the treacherous usurper, and vindicate the rights of the true Persian line. As he went on, with vehement voice and gestures, in this speech, the utterance of which he knew sealed his own destruction, he became more and more excited and reckless. He denounced his hearers in the severest language if they failed to obey his injunctions, and imprecated upon them, in that event, all the curses of Heaven. The people listened to this strange and sudden phrensy of eloquence in utter amazement, motionless and silent; and before they or the officers of the king's household who were present had time even to consider what to do, Prexaspes, coming abruptly to the conclusion of his harangue, threw himself headlong from the parapet of the tower, and came down among them, lifeless and mangled, on the pavement below. Of course, all was now tumult and commotion in the court-yard, and it happened to be just at this juncture that the seven conspirators came from the place of their consultation to the palace, with a view of executing their plans. They were soon informed of what had taken place. Otanes was now again disposed to postpone their attempt upon the life of the king. The event which had occurred changed, he said, the aspect of the subject, and they must wait until the tumult and excitement should have somewhat subsided. But Darius was more eager than ever in favor of instantaneous action. He said that there was not a moment to be lost; for the magi, so soon as they should be informed of the declarations and of the death of Prexaspes, would be alarmed, and would take at once the most effectual precautions to guard against any sudden assault or surprise.

These arguments, at the very time in which Darius was offering them with so much vehemence and earnestness, were strengthened by a very singular sort of confirmation; for while the conspirators stood undetermined, they saw a flock of birds moving across the sky, which, on their more attentively regarding them, proved to be seven hawks pursuing two vultures. This they regarded an omen, intended to signify to them, by a divine intimation, that they ought to proceed. They hesitated, therefore, no longer.

They went together to the outer gates of the palace. The action of the guards who were stationed there was just what Darius had predicted that it would be. Awed by the imposing spectacle of the approach of seven nobles of the highest distinction, who were advancing, too, with an earnest and confident air, as if expecting no obstacle to their admission, they gave way at once, and allowed them to enter. The conspirators went on until they came to the inner apartments, where they found eunuchs in attendance at the doors. The eunuchs resisted, and demanded angrily why the guards had let the strangers in. |Kill them,| said the conspirators, and immediately began to cut them down. The magi were within, already in consternation at the disclosures of Prexaspes, of which they had just been informed. They heard the tumult and the outcries of the eunuchs at the doors, and seized their arms, the one a bow and the other a spear. The conspirators rushed in. The bow was useless in the close combat which ensued, and the magian who had taken it turned and fled. The other defended himself with his spear for a moment, and wounded severely two of his assailants. The wounded conspirators fell. Three others of the number continued the unequal

combat with the armed magian, while Darius and Gobryas rushed in pursuit of the other. The flying magian ran from one apartment to another until he reached a dark room, into which the blind instinct of fear prompted him to rush, in the vain hope of concealment. Gobryas was foremost; he seized the wretched fugitive by the waist, and struggled to hold him, while the magian struggled to get free. Gobryas called upon Darius, who was close behind him, to strike. Darius, brandishing his sword, looked earnestly into the obscure retreat, that he might see where to strike.

|Strike!| exclaimed Gobryas. |Why do you not strike?| |I can not see,| said Darius, |and I am afraid of wounding you.|

|No matter,| said Gobryas, struggling desperately all the time with his frantic victim. |Strike quick, if you kill us both.|

Darius struck. Gobryas loosened his hold, and the magian fell upon the floor, and there, stabbed again through the heart by Darius's sword, almost immediately ceased to breathe.

They dragged the body to the light, and cut off the head. They did the same with the other magian, whom they found that their confederates had killed when they returned to the apartments where they had left them contending. The whole body of the conspirators then, except the two who were wounded, exulting in their success, and wild with the excitement which such deeds always awaken, went forth into the streets of the city, bearing the heads upon pikes as the trophies of their victory. They summoned the Persian soldiers to arms, and announced every where that they had ascertained that the king was a priest and an impostor, and not their legitimate sovereign, and that they had consequently killed him. They called upon the people to kill the magians wherever they could find them, as if the whole class were implicated in the guilt of the usurping brothers. The populace in all countries are easily excited by such denunciations and appeals as these. The Persians armed themselves, and ran to and fro every where in pursuit of the unhappy magians, and before night vast numbers of them were slain.

2.04 Chapter 4. THE ACCESSION OF DARIUS.

CHAPTER IV. THE ACCESSION OF DARIUS.

B.C.520

Confusion at Susa. -- No heir to the throne. -- Five days' interregnum. -- Provisional government. -- Consultation of the confederates. -- Otanes in favor of a republic. -- Otanes's republic. -- Principles of representation. -- Large assemblies. -- Nature of ancient republics. -- Nature of a representative republic. -- Megabyzus. -- He opposes the plan of Otanes. -- Speech of Megabyzus. -- He proposes an oligarchy. -- Speech of Darius. -- He advocates a monarchy. -- Four of the seven confederates concur with Darius. -- Otanes withdraws. -- Agreement made by the rest. -- Singular mode of deciding which should be the king. -- The groom Oebases. -- His method of making Darius's horse neigh. -- Probable truth or falsehood of this account. -- Ancient statesmen. -- Their character and position. -- The conspirators governed, in their decision, by superstitious feelings. -- The conspirators do homage to Darius. -- The equestrian statue. For several days after the assassination of the magi the city was filled with excitement, tumults, and confusion. There was no heir, of the family of Cyrus, entitled to succeed to the vacant throne, for neither Cambyses, nor Smerdis his brother, had left any sons. There was, indeed, a daughter of Smerdis, named Parmys, and there were also still living two daughters of Cyrus. One was Atossa, whom we have already mentioned as having been married to Cambyses, her brother, and as having been afterward taken by Smerdis the magian as one of his wives. These princesses, though of royal lineage, seem neither of them to have been disposed to assert any claims to the throne at such a crisis. The mass of the community were stupefied with astonishment at the sudden revolution which had occurred. No movement was made toward determining the succession. For five days nothing was done.

During this period, all the subordinate functions of government in the provinces, cities, and towns, and among the various garrisons and encampments of the army, went on, of course, as usual, but the general administration of the government had no head. The seven confederates had been regarded, for the time being, as a sort of provisional government, the army and the country in general, so far as appears, looking to them for the means of extrication from the political difficulties in which this sudden revolution had involved them, and submitting, in the mean time, to their direction and control. Such a state of things, it was obvious, could not long last; and after five days, when the commotion had somewhat subsided, they began to consider it necessary to make some arrangements of a more permanent character, the power to make such arrangements as they thought best resting with them alone. They accordingly met for consultation.

Herodotus the historian,[C] on whose narrative of these events we have mainly to rely for all the information respecting them which is now to be attained, gives a very minute and dramatic account of the deliberations of the conspirators on this occasion. The account is, in fact, too dramatic to be probably true.

[Footnote C: An account of Herodotus, and of the circumstances under which he wrote his history, which will aid the reader very much in forming an opinion in respect to the kind and degree of confidence which it is proper to place in his statements, will be found in the first chapter of our history of Cyrus the Great.]

Otanes, in this discussion, was in favor of establishing a republic. He did not think it safe or wise to intrust the supreme power again to any single individual. It was proved, he said, by universal experience, that when any one person was raised to such an elevation above his fellow-men, he became suspicious, jealous, insolent, and cruel. He lost all regard for the welfare and happiness of others, and became supremely devoted to the preservation of his own greatness and power by any means, however tyrannical, and to the accomplishment of the purposes of his own despotic will. The best and most valuable citizens were as likely to become the victims of his oppression as the worst. In fact, tyrants generally chose their favorites, he said, from among the most abandoned men and women in their realms, such characters being the readiest instruments of their guilty pleasures and their crimes. Otanes referred very particularly to the case of Cambyses as an example of the extreme lengths to which the despotic insolence and cruelty of a tyrant could go. He reminded his colleagues of the sufferings and terrors which they had endured while under his sway, and urged them very strongly not to expose themselves to such terrible evils and dangers again. He proposed, therefore, that they should establish a republic, under which the officers of government should be elected, and questions of public policy be determined, in assemblies of the people.

It must be understood, however, by the reader, that a republic, as contemplated and intended by Otanes in this speech, was entirely different from the mode of government which that word denotes at the present day. They had little idea, in those times, of the principle of representation, by which the thousand separate and detached communities of a great empire can choose delegates, who are to deliberate, speak, and act for them in the assemblies where the great governmental decisions are ultimately made. By this principle of representation, the people can really all share in the exercise of power. Without it they can not, for it is impossible that the people of a great state can ever be brought together in one assembly; nor, even if it were practicable to bring them thus together, would it be possible for such a concourse to deliberate or act. The action of any assembly which goes beyond a very few hundred in numbers, is always, in fact, the action exclusively of the small knot of leaders who call and manage it. Otanes, therefore, as well as all other advocates of republican government in ancient times, meant that the supreme power should be exercised, not by the great mass of the people included within the jurisdiction in question, but by such a portion of certain privileged classes as could be brought together in the capital. It was such a sort of republic as would be formed in this country if the affairs of the country at large, and the municipal and domestic institutions of all the states, were regulated and controlled by laws enacted, and by governors appointed, at great municipal meetings held in the city of New York. This was, in fact, the nature of all the republics of ancient times. They were generally small, and the city in whose free citizens the supreme power resided, constituted by far the most important portion of the body politic. The Roman republic, however, became at one period very large. It overspread almost the whole of Europe; but, widely extended as it was in territory, and comprising innumerable states and kingdoms within its jurisdiction, the vast concentration of power by which the whole was governed, vested entirely and exclusively in noisy and tumultuous assemblies

convened in the Roman forum.

Even if the idea of a representative system of government, such as is adopted in modern times, and by means of which the people of a great and extended empire can exercise, conveniently and efficiently, a general sovereignty held in common by them all, had been understood in ancient times, it is very doubtful whether it could, in those times, have been carried into effect, for want of certain facilities which are enjoyed in the present age, and which seem essential for the safe and easy action of so vast and complicated a system as a great representative government must necessarily be. The regular transaction of business at public meetings, and the orderly and successful management of any extended system of elections, requires a great deal of writing; and the general circulation of newspapers, or something exercising the great function which it is the object of newspapers to fulfill, that of keeping the people at large in some degree informed in respect to the progress of public affairs, seems essential to the successful working of a system of representative government comprising any considerable extent of territory.

However this may be, whether a great representative system would or would not have been practicable in ancient times if it had been tried, it is certain that it was never tried. In all ancient republics, the sovereignty resided, essentially, in a privileged class of the people of the capital. The territories governed were provinces, held in subjection as dependencies, and compelled to pay tribute; and this was the plan which Otanes meant to advocate when recommending a republic, in the Persian council. The name of the second speaker in this celebrated consultation was Megabyzus. He opposed the plan of Otanes. He concurred fully, he said, in all that Otanes had advanced in respect to the evils of a monarchy, and to the oppression and tyranny to which a people were exposed whose liberties and lives were subject to the despotic control of a single human will. But in order to avoid one extreme, it was not necessary to run into the evils of the other. The disadvantages and dangers of popular control in the management of the affairs of state were scarcely less than those of a despotism. Popular assemblies were always, he said, turbulent, passionate, capricious. Their decisions were controlled by artful and designing demagogues. It was not possible that masses of the common people could have either the sagacity to form wise counsels, or the energy and steadiness to execute them. There could be no deliberation, no calmness, no secrecy in their consultations. A populace was always governed by excitements, which spread among them by a common sympathy; and they would give way impetuously to the most senseless impulses, as they were urged by their fear, their resentment, their exultation, their hate, or by any other passing emotion of the hour.

Megabyzus therefore disapproved of both a monarchy and a republic. He recommended an oligarchy. |We are now,| said he, |already seven. Let us select from the leading nobles in the court and officers of the army a small number of men, eminent for talents and virtue, and thus form a select and competent body of men, which shall be the depository of the supreme power. Such a plan avoids the evils and inconveniences of both the other systems. There can be no tyranny or oppression under such a system; for, if any one of so large a number should be inclined to abuse his power, he will be restrained by the rest. On the other hand, the number will not be so large as to preclude prudence and deliberation in counsel, and the highest efficiency and energy in carrying counsels into effect.| When Megabyzus had completed his speech, Darius expressed his opinion. He said that the arguments of those who had already spoken appeared plausible, but that the speakers had not dealt quite fairly by the different systems whose merits they had discussed,

since they had compared a good administration of one form of government with a bad administration of another. Every thing human was, he admitted, subject to imperfection and liable to abuse; but on the supposition that each of the three forms which had been proposed were equally well administered, the advantage, he thought, would be strongly on the side of monarchy. Control exercised by a single mind and will was far more concentrated and efficient than that proceeding from any conceivable combination. The forming of plans could be, in that case, more secret and wary, and the execution of them more immediate and prompt. Where power was lodged in many hands, all energetic exercise of it was paralyzed by the dissensions, the animosities and the contending struggles of envious and jealous rivals. These struggles, in fact, usually resulted in the predominance of some one, more energetic or more successful than the rest, the aristocracy or the democracy running thus, of its own accord, to a despotism in the end, showing that there were natural causes always tending to the subjection of nations of men to the control of one single will.

Besides all this, Darius added, in conclusion, that the Persians had always been accustomed to a monarchy, and it would be a very dangerous experiment to attempt to introduce a new system, which would require so great a change in all the habits and usages of the people.

Thus the consultation went on. At the end of it, it appeared that four out of the seven agreed with Darius in preferring a monarchy. This was a majority, and thus the question seemed to be settled. Otanes said that he would make no opposition to any measures which they might adopt to carry their decision into effect, but that he would not himself be subject to the monarchy which they might establish. |I do not wish,| he added, |either to govern others or to have others govern me. You may establish a kingdom, therefore, if you choose, and designate the monarch in any mode that you see fit to adopt, but he must not consider me as one of his subjects. I myself, and all my family and dependents, must be wholly free from his control.| This was a very unreasonable proposition, unless, indeed, Otanes was willing to withdraw altogether from the community to which he thus refused to be subject; for, by residing within it, he necessarily enjoyed its protection, and ought, therefore, to bear his portion of its burdens, and to be amenable to its laws. Notwithstanding this, however, the conspirators acceded to the proposal, and Otanes withdrew. The remaining six of the confederates then proceeded with their arrangements for the establishment of a monarchy. They first agreed that one of their own number should be the king, and that on whomsoever the choice should fall, the other five, while they submitted to his dominion, should always enjoy peculiar privileges and honors at his court. They were at all times to have free access to the palaces and to the presence of the king, and it was from among their daughters alone that the king was to choose his wives. These and some other similar points having been arranged, the manner of deciding which of the six should be the king remained to be determined. The plan which they adopted, and the circumstances connected with the execution of it, constitute, certainly, one of the most extraordinary of all the strange transactions recorded in ancient times. It is gravely related by Herodotus as sober truth. How far it is to be considered as by any possibility credible, the reader must judge, after knowing what the story is.

They agreed, then, that on the following morning they would all meet on horseback at a place agreed upon beyond the walls of the city, and that the one whose horse should neigh first should be the king! The time when this ridiculous ceremony was to be performed was sunrise. As soon as this arrangement was made the parties separated, and each went to his own home. Darius called

his groom, whose name was OEbases, and ordered him to have his horse ready at sunrise on the next morning, explaining to him, at the same time, the plan which had been formed for electing the king. |If that is the mode which is to be adopted,| said Oebases, |you need have no concern, for I can arrange it very easily so as to have the lot fall upon you.| Darius expressed a strong desire to have this accomplished, if it were possible, and Oebases went away. The method which Oebases adopted was to lead Darius's horse out to the ground that evening, in company with another, the favorite companion, it seems, of the animal. Now the attachment of the horse to his companion is very strong, and his recollection of localities very vivid, and Oebases expected that when the horse should approach the ground on the following morning, he would be reminded of the company which he enjoyed there the night before, and neigh. The result was as he anticipated. As the horsemen rode up to the appointed place, the horse of Darius neighed the first, and Darius was unanimously acknowledged king. In respect to the credibility of this famous story, the first thought which arises in the mind is, that it is utterly impossible that sane men, acting in so momentous a crisis, and where interests so vast and extended were at stake, could have resorted to a plan so childish and ridiculous as this. Such a mode of designating a leader, seriously adopted, would have done discredit to a troop of boys making arrangements for a holiday; and yet here was an empire extending for thousands of miles through the heart of a vast continent, comprising, probably, fifty nations and many millions of people, with capitals, palaces, armies, fleets, and all the other appointments and machinery of an immense dominion, to be appropriated and disposed of absolutely, and, so far as they could see, forever. It seems incredible that men possessing such intelligence, and information, and extent of view as we should suppose that officers of their rank and station would necessarily acquire, could have attempted to decide such a momentous question in so ridiculous and trivial a manner. And yet the account is seriously recorded by Herodotus as sober history, and the story has been related again and again, from that day to this, by every successive generation of historians, without any particular question of its truth. And it may possibly be that it is true. It is a case in which the apparent improbability is far greater than the real. In the first place, it would seem that, in all ages of the world, the acts and decisions of men occupying positions of the most absolute and exalted power have been controlled, to a much greater degree, by caprice and by momentary impulse, than mankind have generally supposed. Looking up as we do to these vast elevations from below, they seem invested with a certain sublimity and grandeur which we imagine must continually impress the minds of those who occupy them, and expand and strengthen their powers, and lead them to act, in all respects, with the circumspection, the deliberation, and the far-reaching sagacity which the emergencies continually arising seem to require. And this is, in fact, in some degree the case with the statesmen and political leaders raised to power under the constitutional governments of modern times. Such statesmen are clothed with their high authority, in one way or another, by the combined and deliberate action of vast masses of men, and every step which they take is watched, in reference to its influence on the condition and welfare of these masses, by many millions; so that such men live and act under a continual sense of responsibility, and they appreciate, in some degree, the momentous importance of their doings. But the absolute and independent sovereigns of the Old World, who held their power by conquest or by inheritance, though raised sometimes to very vast and giddy elevations, seem to have been unconscious, in many instances, of the dignity and grandeur of their standing, and to have considered their acts only as they affected their own personal and temporary interests. Thus, though placed on a great elevation, they took only very

narrow and circumscribed views; they saw nothing but the objects immediately around them; and they often acted, accordingly, in the most frivolous and capricious manner.

It was so, undoubtedly, with these six conspirators. In deciding which of their number should be king, they thought nothing of the interests of the vast realms, and of the countless millions of people whose government was to be provided for. The question, as they considered it, was doubtless merely which of them should have possession of the royal palaces, and be the center and the object of royal pomp and parade in the festivities and celebrations of the capital. And in the mode of decision which they adopted, it may be that some degree of superstitious feeling mingled. The action and the voices of animals were considered, in those days, as supernatural omens, indicating the will of heaven. These conspirators may have expected, accordingly, in the neighing of the horse, a sort of divine intimation in respect to the disposition of the crown. This idea is confirmed by the statement which the account of this transaction contains, that immediately after the neighing of Darius's horse, it thundered, although there were no clouds in the sky from which the thunder could be supposed naturally to come. The conspirators, at all events, considered it solemnly decided that Darius was to be king. They all dismounted from their horses and knelt around him, in acknowledgment of their allegiance and subjection.

It seems that Darius, after he became established on his throne, considered the contrivance by which, through the assistance of his groom, he had obtained the prize, not as an act of fraud which it was incumbent on him to conceal, but as one of brilliant sagacity which he was to avow and glory in. He caused a magnificent equestrian statue to be sculptured, representing himself mounted on his neighing horse. This statue he set up in a public place with this inscription:

DARIUS, SON OF HYSTASPES, OBTAINED THE SOVEREIGNTY OF PERSIA BY THE SAGACITY OF HIS HORSE AND THE INGENIOUS CONTRIVANCE OF OEBASES HIS GROOM.

2.05 Chapter 5. THE PROVINCES.

CHAPTER V. THE PROVINCES.

B.C.520

Intaphernes. -- He is denied admittance to Darius. -- Intaphernes's cruelty to the two guards. -- Darius's apprehensions. -- Intaphernes and family arrested. -- They are condemned to die. -- Alternative offered to Intaphernes's wife. -- Her strange decision. -- Death of Intaphernes. -- The provinces. -- The governors. -- Their independence. -- Power of the governors. -- Oretes, governor of Sardis. -- Conversation between Oretes and Mitrobates. -- Polycrates. -- Dominion of Polycrates. -- Letter of Amasis. -- Suggestion of Amasis. -- Adopted by Polycrates. -- Polycrates throws away his ring. -- Its singular recovery. -- Predictions of Amasis. -- Their fulfillment. -- Letter of Oretes. -- His hypocrisy. -- The pretended treasure. -- Fears of Polycrates's daughter. -- Oretes murders Polycrates. -- He commits other murders. -- Oretes destroys Darius's messenger. -- Darius is incensed. -- Plan of Darius for punishing Oretes. -- His proposal. -- Commission of Bagaeus. -- His plan. -- Oretes beheaded. -- Divisions of Darius's empire. -- Tribute of the satrapies. -- The white horses. -- The gold of India. -- Mode of gathering it. -- The wonderful ants. -- Their prodigious size.

Several of the events and incidents which occurred immediately after the accession of Darius to the throne, illustrate in a striking manner the degree in which the princes and potentates of ancient days were governed by caprice and passionate impulse even in their public acts. One of the most remarkable of these was the case of Intaphernes.

Intaphernes was one of the seven conspirators who combined to depose the magian and place Darius on the throne. By the agreement which they made with each other before it was decided which should be the king, each of them was to have free access to the king's presence at all times. One evening, soon after Darius became established on his throne, Intaphernes went to the palace, and was proceeding to enter the apartment of the king without ceremony, when he was stopped by two officers, who told him that the king had retired. Intaphernes was incensed at the officers' insolence, as he called it. He drew his sword, and cut off their noses and their ears. Then he took the bridle off from his horse at the palace gate, and tied the officers together; and then, leaving them in this helpless and miserable condition, he went away. The officers immediately repaired to the king, and presented themselves to him, a frightful spectacle, wounded and bleeding, and complaining bitterly of Intaphernes as the author of the injuries which they had received. The king was at first alarmed for his own safety. He feared that the conspirators had all combined together to rebel against his authority, and that this daring insult offered to his personal attendants, in his very palace, was the first outbreak of it. He accordingly sent for the conspirators one by one, to ask of them whether they approved of what Intaphernes had done. They promptly disavowed all connection with Intaphernes in the act, and all approval of it, and declared their determination to adhere to the decision that they had made, by which Darius had been placed on the throne.

Darius then, after taking proper precautions to guard against any possible attempts at resistance, sent soldiers to seize Intaphernes, and also his son, and all of his family, relatives, and friends who were capable of bearing arms; for he suspected that Intaphernes had meditated a rebellion, and he thought that, if so, these men would most probably be his accomplices. The prisoners were brought before him. There was, indeed, no proof that they were engaged in any plan of rebellion, nor even that any plan of rebellion whatever had been formed; but this circumstance afforded them no protection. The liberties and the lives of all subjects were at the supreme and absolute disposal of these ancient kings. Darius thought it possible that the prisoners had entertained, or might entertain, some treasonable designs, and he conceived that he should, accordingly, feel safer if they were removed out of the way. He decreed, therefore, that they must all die.

While the preparations were making for the execution, the wife of Intaphernes came continually to the palace of Darius, begging for an audience, that she might intercede for the lives of her friends. Darius was informed of this, and at last, pretending to be moved with compassion for her distress, he sent her word that he would pardon one of the criminals for her sake, and that she might decide which one it should be. His real motive in making this proposal seems to have been to enjoy the perplexity and anguish which the heart of a woman must suffer in being compelled thus to decide, in a question of life and death, between a husband and a son. The wife of Intaphernes did not decide in favor of either of these. She gave the preference, on the other hand, to a brother. Darius was very much surprised at this result, and sent a messenger to her to inquire how it happened that she could pass over and abandon to their fate her husband and her son, in order to save the life of her brother, who was certainly to be presumed less near and dear to her. To which she gave this extraordinary reply, that the loss of her husband and her son might perhaps be repaired, since it was not impossible that she might be married again, and that she might have another son; but that, inasmuch as both her father and mother were dead, she could never have another brother. The death of her present brother would, therefore, be an irreparable loss. The king was so much pleased with the novelty and unexpectedness of this turn of thought, that he gave her the life of her son in addition to that of her brother. All the rest of the family circle of relatives and friends, together with Intaphernes himself, he ordered to be slain.

Darius had occasion to be so much displeased, too, shortly after his accession to the throne, with the governor of one of his provinces, that he was induced to order him to be put to death. The circumstances connected with this governor’s crime, and the manner of his execution, illustrate very forcibly the kind of government which was administered by these military despots in ancient times. It must be premised that great empires, like that over which Darius had been called to rule, were generally divided into provinces. The inhabitants of these provinces, each community within its own borders, went on, from year to year, in their various pursuits of peaceful industry, governed mainly, in their relations to each other, by the natural sense of justice instinctive in man, and by those thousand local institutions and usages which are always springing up in all human communities under the influence of this principle. There were governors stationed over these provinces, whose main duty it was to collect and remit to the king the tribute which the province was required to furnish him. These governors were, of course, also to suppress any domestic outbreak of violence, and to repel any foreign invasion which might occur. A sufficient military force was placed at their disposal to enable them to fulfill these functions. They paid these troops, of course, from sums which they collected in their provinces under the same system by which they

collected the tribute. This made them, in a great measure, independent of the king in the maintenance of their armies. They thus intrenched themselves in their various capitals at the head of these troops, and reigned over their respective dominions almost as if they were kings themselves. They had, in fact, very little connection with the supreme monarch, except to send him the annual tribute which they had collected from their people, and to furnish, also, their quota of troops in case of a national war. In the time of our Savior, Pilate was such a governor, intrusted by the Romans with the charge of Judea, and Matthew was one of the tax gatherers employed to collect the tribute. Of course, the governors of such provinces, as we have already said, were, in a great measure, independent of the king. He had, ordinarily, no officers of justice whose jurisdiction could control, peacefully, such powerful vassals. The only remedy in most cases, when they were disobedient and rebellious, was to raise an army and go forth to make war upon them, as in the case of any foreign state. This was attended with great expense, and trouble, and hazard. The governors, when ambitious and aspiring, sometimes managed their resources with so much energy and military skill as to get the victory over their sovereign in the contests in which they engaged with them, and then they would gain vast accessions to the privileges and powers which they exercised in their own departments; and they would sometimes overthrow their discomfited sovereign entirely, and take possession of his throne themselves in his stead.

Oretes was the name of one of these governors in the time of Darius. He had been placed by Cyrus, some years before, in charge of one of the provinces into which the kingdom of Lydia had been divided. The seat of government was Sardis.[D] He was a capricious and cruel tyrant, as, in fact, almost all such governors were. We will relate an account of one of the deeds which he performed some time before Darius ascended the throne, and which sufficiently illustrates his character.

[Footnote D: For the position of Sardis, and of other places mentioned in this chapter, see the map at the commencement of the volume, and also that at the commencement of chapter xi.]

He was one day sitting at the gates of his palace in Sardis, in conversation with the governor of a neighboring territory who had come to visit him. The name of this guest was Mitrobates. As the two friends were boasting to one another, as such warriors are accustomed to do, of the deeds of valor and prowess which they had respectively performed, Mitrobates said that Oretes could not make any great pretensions to enterprise and bravery so long as he allowed the Greek island of Samos, which was situate at a short distance from the Lydian coast, to remain independent, when it would be so easy to annex it to the Persian empire. |You are afraid of Polycrates, I suppose,| said he. Polycrates was the king of Samos.

Oretes was stung by this taunt, but, instead of revenging himself on Mitrobates, the author of it, he resolved on destroying Polycrates, though he had no reason other than this for any feeling of enmity toward him.

Polycrates, although the seat of his dominion was a small island in the AEgean Sea, was a very wealthy, and powerful, and prosperous prince. All his plans and enterprises had been remarkably successful. He had built and equipped a powerful fleet, and had conquered many islands in the neighborhood of his own. He was projecting still wider schemes of conquests, and hoped, in fact, to make himself the master of all the seas. A very curious incident is related of Polycrates, which illustrates very strikingly the childish superstition which governed the minds of men in those

ancient days. It seems that in the midst of his prosperity, his friend and ally, the King of Egypt -- for these events, though narrated here, occurred before the invasion of Egypt by Cambyses -- sent to him a letter, of which the following is the purport.

|Amasis, king of Egypt, to Polycrates.

|It always gives me great satisfaction and pleasure to hear of the prosperity of a friend and ally, unless it is too absolutely continuous and uninterrupted. Something like an alternation of good and ill fortune is best for man; I have never known an instance of a very long-continued course of unmingled and uninterrupted success that did not end, at last, in overwhelming and terrible calamity. I am anxious, therefore, for you, and my anxiety will greatly increase if this extraordinary and unbroken prosperity should continue much longer. I counsel you, therefore, to break the current yourself, if fortune will not break it. Bring upon yourself some calamity, or loss, or suffering, as a means of averting the heavier evils which will otherwise inevitably befall you. It is a general and substantial welfare only that can be permanent and final.|

Polycrates seemed to think there was good sense in this suggestion. He began to look around him to see in what way he could bring upon himself some moderate calamity or loss, and at length decided on the destruction of a very valuable signet ring which he kept among his treasures. The ring was made with very costly jewels set in gold, and was much celebrated both for its exquisite workmanship and also for its intrinsic value. The loss of this ring would be, he thought, a sufficient calamity to break the evil charm of an excessive and unvaried current of good fortune. Polycrates, therefore, ordered one of the largest vessels in his navy, a fifty-oared galley, to be equipped and manned, and, embarking in it with a large company of attendants, he put to sea. When he was at some distance from the island, he took the ring, and in the presence of all his attendants, he threw it forth into the water, and saw it sink, to rise, as he supposed, no more. But Fortune, it seems, was not to be thus outgeneraled. A few days after Polycrates had returned, a certain fisherman on the coast took, in his nets, a fish of very extraordinary size and beauty; so extraordinary, in fact, that he felt it incumbent on him to make a present of it to the king. The servants of Polycrates, on opening the fish for the purpose of preparing it for the table, to their great astonishment and gratification, found the ring within. The king was overjoyed at thus recovering his lost treasure; he had, in fact, repented of his rashness in throwing it away, and had been bitterly lamenting its loss. His satisfaction and pleasure were, therefore, very great in regaining it; and he immediately sent to Amasis an account of the whole transaction, expecting that Amasis would share in his joy.

Amasis, however, sent word back to him in reply, that he considered the return of the ring in that almost miraculous manner as an extremely unfavorable omen. |I fear,| said he, |that it is decreed by the Fates that you must be overwhelmed, at last, by some dreadful calamity, and that no measures of precaution which you can adopt will avail to avert it. It seems to me, too,| he added, |that it is incumbent on me to withdraw from all alliance and connection with you, lest I should also, at last, be involved in your destined destruction.|

Whether this extraordinary story was true, or whether it was all fabricated after the fall of Polycrates, as a dramatic embellishment of his history, we can not now know. The result, however, corresponded with these predictions of Amasis, if they were really made; for it was soon after these events that the conversation took place at Sardis between Oretes and Mitrobates, at the gates of the palace, which led Oretes to determine on effecting Polycrates’s destruction. In

executing the plans which he thus formed, Oretes had not the courage and energy necessary for an open attack on Polycrates, and he consequently resolved on attempting to accomplish his end by treachery and stratagem. The plan which he devised was this: He sent a messenger to Polycrates with a letter of the following purport:

|Oretes, governor of Sardis, to Polycrates of Samos.

|I am aware, sire, of the plans which you have long been entertaining for extending your power among the islands and over the waters of the Mediterranean, until you shall have acquired the supreme and absolute dominion of the seas. I should like to join you in this enterprise. You have ships and men, and I have money. Let us enter into an alliance with each other. I have accumulated in my treasuries a large supply of gold and silver, which I will furnish for the expenses of the undertaking. If you have any doubt of my sincerity in making these offers, and of my ability to fulfill them, send some messenger in whom you have confidence, and I will lay the evidence before him.|

Polycrates was much pleased at the prospect of a large accession to his funds, and he sent the messenger, as Oretes had proposed. Oretes prepared to receive him by filling a large number of boxes nearly full with heavy stones, and then placing a shallow layer of gold or silver coin at the top. These boxes were then suitably covered and secured, with the fastenings usually adopted in those days, and placed away in the royal treasuries. When the messenger arrived, the boxes were brought out and opened, and were seen by the messenger to be full, as he supposed, of gold and silver treasure. The messenger went back to Polycrates, and reported that all which Oretes had said was true; and Polycrates then determined to go to the main land himself to pay Oretes a visit, that they might mature together their plans for the intended campaigns. He ordered a fifty-oared galley to be prepared to convey him. His daughter felt a presentiment, it seems, that some calamity was impending. She earnestly entreated her father not to go. She had had a dream, she said, about him, which had frightened her excessively, and which she was convinced portended some terrible danger. Polycrates paid no attention to his daughter’s warnings. She urged them more and more earnestly, until, at last, she made her father angry, and then she desisted. Polycrates then embarked on board his splendid galley, and sailed away. As soon as he landed in the dominions of Oretes, the monster seized him and put him to death, and then ordered his body to be nailed to a cross, for exhibition to all passers by, as a public spectacle. The train of attendants and servants that accompanied Polycrates on this expedition were all made slaves, except a few persons of distinction, who were sent home in a shameful and disgraceful manner. Among the attendants who were detained in captivity by Oretes was a celebrated family physician, named Democedes, whose remarkable and romantic adventures will be the subject of the next chapter.

Oretes committed several other murders and assassinations in this treacherous manner, without any just ground for provocation. In these deeds of violence and cruelty, he seems to have acted purely under the influence of that wanton and capricious malignity which the possession of absolute and irresponsible power so often engenders in the minds of bad men. It is doubtful, however, whether these cruelties and crimes would have particularly attracted the attention of Darius, so long as he was not himself directly affected by them. The central government, in these ancient empires, generally interested itself very little in the contentions and quarrels of the

governors of the provinces, provided that the tribute was efficiently collected and regularly paid. A case, however, soon occurred, in Oretes's treacherous and bloody career, which arrested the attention of Darius and aroused his ire. Darius had sent a messenger to Oretes, with certain orders, which, it seems, Oretes did not like to obey. After delivering his dispatches the bearer set out on his return, and was never afterward heard of. Darius ascertained, to his own satisfaction at least, that Oretes had caused his messenger to be waylaid and killed, and that the bodies both of horse and rider had been buried, secretly, in the solitudes of the mountains, in order to conceal the evidences of the deed.

Darius determined on punishing this crime. Some consideration was, however, required, in order to determine in what way his object could best be effected. The province of Oretes was at a great distance from Susa, and Oretes was strongly established there, at the head of a great force. His guards were bound, it is true, to obey the orders of Darius, but it was questionable whether they would do so. To raise an army and march against the rebellious governor would be an expensive and hazardous undertaking, and perhaps, too, it would prove that such a measure was not necessary. All things considered, Darius determined to try the experiment of acting, by his own direct orders, upon the troops and guards in Oretes's capital, with the intention of resorting subsequently to an armed force of his own, if that should be at last required.

He accordingly called together a number of his officers and nobles, selecting those on whose resolution and fidelity he could most confidently rely, and made the following address to them:

|I have an enterprise which I wish to commit to the charge of some one of your number who is willing to undertake it, which requires no military force, and no violent measures of any kind, but only wisdom, sagacity, and courage. I wish to have Oretes, the governor of Sardis, brought to me, dead or alive. He has perpetrated innumerable crimes, and now, in addition to all his other deeds of treacherous violence, he has had the intolerable insolence to put to death one of my messengers. Which of you will volunteer to bring him, dead or alive, to me?| This proposal awakened a great enthusiasm among the nobles to whom it was addressed. Nearly thirty of them volunteered their services to execute the order. Darius concluded to decide between these competitors by lot. The lot fell upon a certain man named Bagaeus, and he immediately began to form his plans and make his arrangements for the expedition.

He caused a number of different orders to be prepared, beginning with directions of little moment, and proceeding to commands of more and more weighty importance, all addressed to the officers of Oretes's army and to his guards. These orders were all drawn up in writing with great formality, and were signed by the name of Darius, and sealed with his seal; they, moreover, named Bagaeus as the officer selected by the king to superintend the execution of them. Provided with these documents, Bagaeus proceeded to Sardis, and presented himself at the court of Oretes. He presented his own personal credentials, and with them some of his most insignificant orders. Neither Oretes nor his guards felt any disposition to disobey them. Bagaeus, being thus received and recognized as the envoy of the king, continued to present new decrees and edicts, from time to time, as occasions occurred in which he thought the guards would be ready to obey them, until he found the habit, on their part, of looking to him as the representative of the supreme power sufficiently established; for their disposition to obey him was not merely tested, it was strengthened by every new act of obedience. When he found, at length, that his hold upon the

guards was sufficiently strong, he produced his two final decrees, one ordering the guards to depose Oretes from his power, and the other to behead him. Both the commands were obeyed. The events and incidents which have been described in this chapter were of no great importance in themselves, but they illustrate, more forcibly than any general description would do the nature and the operation of the government exercised by Darius throughout the vast empire over which he found himself presiding.

Such personal and individual contests and transactions were not all that occupied his attention. He devoted a great deal of thought and of time to the work of arranging, in a distinct and systematic manner, the division of his dominions into provinces, and to regulating precisely the amount of tribute to be required of each, and the modes of collecting it. He divided his empire into twenty great districts, each of which was governed by a ruler called a satrap. He fixed the amount of tribute which each of these districts was to pay, making it greater or less as the soil and the productions of the country varied in fertility and abundance. In some cases this tribute was to be paid in gold, in others in silver, and in others in peculiar commodities, natural to the country of which they were required. For example, one satrapy, which comprised a country famous for its horses, was obliged to furnish one white horse for every day in the year. This made three hundred and sixty annually, that being the number of days in the Persian year. Such a supply, furnished yearly, enabled the king soon to have a very large troop of white horses; and as the horses were beautifully caparisoned, and the riders magnificently armed, the body of cavalry thus formed was one of the most splendid in the world. The satrapies were numbered from the west toward the east. The western portion of Asia Minor constituted the first, and the East Indian nations the twelfth and last. The East Indians had to pay their tribute in ingots of gold. Their country produced gold. As it is now forever too late to separate the facts from the fiction of ancient history, and determine what is to be rejected as false and what received as true, our only resource is to tell the whole story just as it comes down to us, leaving it to each reader to decide for himself what he will believe. In this view of the subject, we will conclude this chapter by relating the manner in which it was said in ancient times that these Indian nations obtained their gold. The gold country was situated in remote and dreary deserts, inhabited only by wild beasts and vermin, among which last there was, it seems, a species of ants, which were of enormous size, and wonderful fierceness and voracity, and which could run faster than the fleetest horse or camel. These ants, in making their excavations, would bring up from beneath the surface of the ground all the particles of gold which came in their way, and throw them out around their hills. The Indians then would penetrate into these deserts, mounted on the fleetest camels that they could procure, and leading other camels, not so fleet, by their sides. They were provided, also, with bags for containing the golden sands. When they arrived at the ant hills, they would dismount, and, gathering up the gold which the ants had discarded, would fill their bags with the utmost possible dispatch, and then mount their camels and ride away. The ants, in the mean time, would take the alarm, and begin to assemble to attack them; but as their instinct prompted them to wait until considerable numbers were collected before they commenced their attack, the Indians had time to fill their bags and begin their flight before their enemies were ready. Then commenced the chase, the camels running at their full speed, and the swarms of ants following, and gradually drawing nearer and nearer. At length, when nearly overtaken, the Indians would abandon the camels that they were leading, and fly on, more swiftly, upon those which they rode. While the ants were busy in devouring the victims thus given up to them, the authors of all the mischief would make good their

escape, and thus carry off their gold to a place of safety. These famous ants were bigger than foxes!

[Illustration: THE INDIAN GOLD HUNTER.]

2.06 Chapter 6. THE RECONNOITERING OF GREECE.

CHAPTER VI. THE RECONNOITERING OF GREECE.

B.C.519 The reconnoitering party. -- The physician Democedes. -- Story of Democedes. -- His boyhood. -- Democedes at AEgina. -- At Athens. -- At the court of Polycrates. -- Democedes a captive. -- He is sent to Darius. -- Democedes is cast into prison. -- His wretched condition. -- Darius sprains his ankle. -- The Egyptian physicians baffled. -- Sufferings of Darius. -- He sends for Democedes. -- Democedes's denial. -- He treats the sprain successfully. -- Darius's recovery. -- The golden fetters. -- Democedes released. -- Honors conferred on him. -- Atossa cured by Democedes. -- His conditions. -- Atossa with Darius. -- She suggests the invasion of Greece. -- The exploring party. -- Democedes appointed guide. -- Designs of Democedes. -- Darius baffled. -- The expedition sets out. -- City of Sidon. -- The sea voyage. -- The Grecian coasts examined. -- Arrival at Tarentum. -- Suspicions of the authorities. -- The Persians seized. -- Escape of Democedes. -- Release of the Persians. -- Tumult at Crotona. -- Conduct of Democedes. -- The expedition returns. -- Misfortunes. -- Cillus. -- Arrival at Susa. -- Reception by Darius. The great event in the history of Darius -- the one, in fact, on account of which it was, mainly, that his name and his career have been so widely celebrated among mankind, was an attempt which he made, on a very magnificent scale, for the invasion and conquest of Greece. Before commencing active operations in this grand undertaking, he sent a reconnoitering party to examine and explore the ground. This reconnoitering party met with a variety of extraordinary adventures in the course of its progress, and the history of it will accordingly form the subject of this chapter. The guide to this celebrated reconnoitering party was a certain Greek physician named Democedes. Though Democedes was called a Greek, he was, really, an Italian by birth. His native town was Crotona, which may be found exactly at the ball of the foot on the map of Italy. It was by a very singular series of adventures that he passed from this remote village in the west, over thousands of miles by land and sea, to Susa, Darius's capital. He began by running away from his father while he was still a boy. He said that he was driven to this step by the intolerable strictness and cruelty of his father's government. This, however, is always the pretext of turbulent and ungovernable young men, who abandon their parents and their homes when the favors and the protection necessary during their long and helpless infancy have been all received, and the time is beginning to arrive for making some return.

Democedes was ingenious and cunning, and fond of roving adventure. In running away from home, he embarked on board a ship, as such characters generally do at the present day, and went to sea. After meeting with various adventures, he established himself in the island of AEgina, in the AEgean sea, where he began to practice as a physician, though he had had no regular education in that art. In his practice he evinced so much medical skill, or, at least, exercised so much adroitness in leading people to believe that he possessed it, as to give him very soon a wide and exalted reputation. The people of AEgina appointed him their physician, and assigned him a large salary for his services in attending upon the sick throughout the island. This was the usual practice in those days. A town, or an island, or any circumscribed district of country, would appoint

a physician as a public officer, who was to devote his attention, at a fixed annual salary, to any cases of sickness which might arise in the community, wherever his services were needed, precisely as physicians serve in hospitals and public institutions in modern times.

Democedes remained at AEgina two years, during which time his celebrity increased and extended more and more, until, at length, he received an appointment from the city of Athens, with the offer of a greatly increased salary. He accepted the appointment, and remained in Athens one year, when he received still more advantageous offers from Polycrates, the king of Samos, whose history was given so fully in the last chapter.

Democedes remained for some time in the court of Polycrates, where he was raised to the highest distinction, and loaded with many honors. He was a member of the household of the king, enjoyed his confidence in a high degree, and attended him, personally, on all his expeditions. At last, when Polycrates went to Sardis, as is related in the last chapter, to receive the treasures of Oretes, and concert with him the plans for their proposed campaigns, Democedes accompanied him as usual; and when Polycrates was slain, and his attendants and followers were made captive by Oretes, the unfortunate physician was among the number. By this reverse, he found that he had suddenly fallen from affluence, ease, and honor, to the condition of a neglected and wretched captive in the hands of a malignant and merciless tyrant.

Democedes pined in this confinement for a long time; when, at length, Oretes himself was killed by the order of Darius, it might have been expected that the hour of his deliverance had arrived. But it was not so; his condition was, in fact, made worse, and not better by it; for Bagaeus, the commissioner of Darius, instead of inquiring into the circumstances relating to the various members of Oretes's family, and redressing the wrongs which any of them might be suffering, simply seized the whole company, and brought them all to Darius in Susa, as trophies of his triumph, and tokens of the faithfulness and efficiency with which he had executed the work that Darius had committed to his charge. Thus Democedes was borne away, in hopeless bondage, thousands of miles farther from his native land than before, and with very little prospect of being ever able to return. He arrived at Susa, destitute, squalid, and miserable. His language was foreign, his rank and his professional skill unknown, and all the marks which might indicate the refinement and delicacy of the modes of life to which he had been accustomed were wholly disguised by his present destitution and wretchedness. He was sent with the other captives to the prisons, where he was secured, like them, with fetters and chains, and was soon almost entirely forgotten.

He might have taken some measures for making his character, and his past celebrity and fame as a physician known; but he did not dare to do this, for fear that Darius might learn to value his medical skill, and so detain him as a slave for the sake of his services. He thought that the chance was greater that some turn of fortune, or some accidental change in the arrangements of government might take place, by which he might be set at liberty, as an insignificant and worthless captive, whom there was no particular motive for detaining, than if he were transferred to the king's household as a slave, and his value as an artisan -- for medical practice was, in those days, simply an art -- were once known. He made no effort, therefore, to bring his true character to light, but pined silently in his dungeon, in rags and wretchedness, and in a mental despondency which was gradually sinking into despair.

About this time, it happened that Darius was one day riding furiously in a chase, and coming upon some sudden danger, he attempted to leap from his horse. He fell and sprained his ankle. He was taken up by the attendants, and carried home. His physicians were immediately called to attend to the case. They were Egyptians. Egypt was, in fact, considered the great seat and centre of learning and of the arts in those days, and no royal household was complete without Egyptian physicians. The learning and skill, however, of the Egyptians in Darius's court were entirely baffled by the sprain. They thought that the joint was dislocated, and they turned and twisted the foot with so much violence, in their attempts to restore the bones to their proper position, as greatly to increase the pain and the inflammation. Darius spent a week in extreme and excruciating suffering. He could not sleep day nor night, but tossed in continual restlessness and anguish on his couch, made constantly worse instead of better by every effort of his physicians to relieve him. At length somebody informed him that there was a Greek physician among the captives that came from Sardis, and recommended that Darius should send for him. The king, in his impatience and pain, was ready for any experiment which promised the least hope of relief, and he ordered that Democedes should be immediately summoned. The officers accordingly went to the prison and brought out the astonished captive, without any notice or preparation, and conducted him, just as he was, ragged and wretched, and shackled with iron fetters upon his feet, into the presence of the king. The fetters which such captives wore were intended to allow them to walk, slowly and with difficulty, while they impeded the movements of the feet so as effectually to prevent any long or rapid flight, or any escape at all from free pursuers.

Democedes, when questioned by Darius, denied at first that he possessed any medical knowledge or skill. Darius was, however, not deceived by these protestations. It was very customary, in those days of royal tyranny, for those who possessed any thing valuable to conceal the possession of it: concealment was often their only protection. Darius, who was well aware of this tendency, did not believe the assurances of Democedes, and in the irritation and impatience caused by his pain, he ordered the captive to be taken out and put to the torture, in order to make him confess that he was really a physician.

Democedes yielded without waiting to be actually put to the test. He acknowledged at once, for fear of the torture, that he had had some experience in medical practice, and the sprained ankle was immediately committed to his charge. On examining the case, he thought that the harsh and violent operations which the Egyptian physicians had attempted were not required. He treated the inflamed and swollen joint in the gentlest manner. He made fomenting and emollient applications, which soothed the pain, subdued the inflammation, and allayed the restlessness and the fever. The royal sufferer became quiet and calm, and in a short time fell asleep. In a word, the king rapidly recovered; and, overwhelmed with gratitude toward the benefactor whose skill had saved him from such suffering, he ordered that, in place of his single pair of iron fetters, he should have two pairs of fetters of gold!

It might at first be imagined that such a strange token of regard as this could be intended only as a jest and an insult; but there is no doubt that Darius meant it seriously as a compliment and an honor. He supposed that Democedes, of course, considered his condition of captivity as a fixed and permanent one; and that his fetters were not, in themselves, an injustice or disgrace, but the necessary and unavoidable concomitant of his lot, so that the sending of golden fetters to a slave was very naturally, in his view, like presenting a golden crutch to a cripple. Democedes received

the equivocal donation with great good nature. He even ventured upon a joke on the subject to the convalescent king. |It seems, sire,| said he |that in return for my saving your limb and your life, you double my servitude. You have given me two chains instead of one.| The king, who was now in a much better humor to be pleased than when, writhing in anguish, he had ordered Democedes to be put to the torture, laughed at this reply, and released the captive from the bonds entirely. He ordered him to be conducted by the attendants to the apartments of the palace, where the wives of Darius and the other ladies of the court resided, that they might see him and express their gratitude. |This is the physician,| said the eunuchs, who introduced him, |that cured the king.| The ladies welcomed him with the utmost cordiality, and loaded him with presents of gold and silver as he passed through their apartments. The king made arrangements, too, immediately, for providing him with a magnificent house in Susa, and established him there in great luxury and splendor, with costly furniture and many attendants, and all other marks of distinction and honor. In a word, Democedes found himself, by means of another unexpected change of fortune, suddenly elevated to a height as lofty as his misery and degradation had been low. He was, however, a captive still. The Queen Atossa, the daughter of Cyrus, who has already been mentioned as the wife of Cambyses and of Smerdis the magian, was one of the wives of Darius. Her sister Antystone was another. A third was Phaedyma, the daughter of Otanes, the lady who had been so instrumental, in connection with Atossa, in the discovery of the magian imposture. It happened that, some time after the curing of Darius’s sprain, Atossa herself was sick. Her malady was of such a nature, that for some time she kept it concealed, from a feeling of delicacy.[E] At length, terrified by the danger which threatened her, she sent for Democedes, and made her case known to him. He said that he could cure her, but she must first promise to grant him, if he did so, a certain favor which he should ask. She must promise beforehand to grant it, whatever it might be. It was nothing, he said, that should in any way compromise her honor.

[Footnote E: It was a tumor of the breast, which became, at length, an open ulcer, and began to spread and enlarge in a very formidable manner.]

Atossa agreed to these conditions, and Democedes undertook her case. Her malady was soon cured; and when she asked him what was the favor which he wished to demand, he replied,

|Persuade Darius to form a plan for the invasion of Greece, and to send me, with a small company of attendants, to explore the country, and obtain for him all the necessary preliminary information. In this way I shall see my native land once more.|

Atossa was faithful in her promise. She availed herself of the first favorable opportunity, when it became her turn to visit the king, to direct his mind, by a dexterous conversation, toward the subject of the enlargement of his empire. He had vast forces and resources, she said, at his command, and might easily enter upon a career of conquest which would attract the admiration of the world. Darius replied that he had been entertaining some views of that nature. He had thought, he said, of attacking the Scythians: these Scythians were a group of semi-savage nations on the north of his dominions. Atossa represented to him that subduing the Scythians would be too easy a conquest, and that it would be a far nobler enterprise, and more worthy of his talents and his vast resources, to undertake an expedition into Europe, and attempt the conquest of Greece. |You have all the means at your command essential for the success of such an undertaking, and you have in your court a man who can give you, or can obtain for you, all the necessary information in

respect to the country, to enable you to form the plan of your campaigns.| The ambition of Darius was fired by these suggestions. He began immediately to form projects and schemes. In a day or two he organized a small party of Persian officers of distinction, in whom he had great confidence, to go on an exploring tour into Greece. They were provided with a suitable company of attendants, and with every thing necessary for their journey, and Democedes was directed to prepare to go with them as their guide. They were to travel simply as a party of Persian noblemen, on an excursion of curiosity and pleasure, concealing their true design; and as Democedes their guide, though born in Italy, was in all important points a Greek, and was well acquainted with the countries through which they were to pass, they supposed that they could travel every where without suspicion. Darius charged the Persians to keep a diligent watch over Democedes, and not to allow him, on any account to leave them, but to bring him back to Susa safely with them on their return. As for Democedes, he had no intention whatever of returning to Persia, though he kept his designs of making his escape entirely concealed. Darius, with seeming generosity, said to him, while he was making his preparations, |I recommend to you to take with you all your private wealth and treasures, to distribute, for presents, among your friends in Greece and Italy. I will bestow more upon you here on your return.| Democedes regarded this counsel with great suspicion. He imagined that the king, in giving him this permission, wished to ascertain, by observing whether he would really take with him all his possessions, the existence of any secret determination in his mind not to come back to Susa. If this were Darius's plan, it was defeated by the sagacious vigilance and cunning of the physician. He told the king, in reply, that he preferred to leave his effects in Persia, that they might be ready for his use on his return. The king then ordered a variety of costly articles to be provided and given to Democedes, to be taken with him and presented to his friends in Greece and Italy. They consisted of vessels of gold and silver, pieces of Persian armor of beautiful workmanship, and articles of dress, expensive and splendid. These were all carefully packed, and the various other necessary preparations were made for the long journey. At length the expedition set out. They traveled by land westward, across the continent, till they reached the eastern shores of the Mediterranean Sea. The port at which they arrived was Sidon, the city so often mentioned in the Scriptures as a great pagan emporium of commerce. The city of Sidon was in the height of its glory at this time, being one of the most important ports of the Mediterranean for all the western part of Asia. Caravans of travelers came to it by land, bringing on the backs of camels the productions of Arabia, Persia, and all the East; and fleets of ships by sea, loaded with the corn, and wine, and oil of the Western nations. At Sidon the land journey of the expedition was ended. Here they bought two large and splendid ships, galleys of three banks of oars, to convey them to Greece. These galleys were for their own personal accommodation. There was a third vessel, called a transport, for the conveyance of their baggage, which consisted mainly of the packages of rich and costly presents which Darius had prepared. Some of these presents were for the friends of Democedes, as has been already explained, and others had been provided as gifts and offerings from the king himself to such distinguished personages as the travelers might visit on their route. When the vessels were ready, and the costly cargo was on board, the company of travelers embarked, and the little fleet put to sea. The Grecian territories are endlessly divided and indented by the seas, whose irregular and winding shores form promontories, peninsulas, and islands without number, which are accessible in every part by water. The Persian explorers cruised about among these coasts under Democedes's guidance, examining every thing, and noting carefully all the information which they could obtain, either by personal

observation or by inquiring of others, which might be of service to Darius in his intended invasion. Democedes allowed them to take their own time, directing their course, however, steadily, though slowly, toward his own native town of Crotona. The expedition landed in various places, and were every where well received. It was not for the interest of Democedes that they should yet be intercepted. In fact, the name and power of Darius were very much feared, or, at least, very highly respected in all the Grecian territory, and the people were little inclined to molest a peaceful party of Persians traveling like ordinary tourists, and under the guidance, too, of a distinguished countryman of their own, whose name was, in some degree, a guarantee for the honesty and innocence of their intentions. At length, however, after spending some time in the Grecian seas, the little squadron moved still farther west, toward the coast of Italy, and arrived finally at Tarentum. Tarentum was the great port on the Grecian side of Italy. It was at the head of the spacious bay which sets up between the heel and the ball of the foot of the boot-shaped peninsula. Crotona, Democedes's native town, to which he was now desirous to return, was southwest of Tarentum, about two hundred miles along the shore.[F] [Footnote F: For the situation of these places, see the map at the commencement of chapter xi.]

It was a very curious and extraordinary circumstance that, though the expedition had been thus far allowed to go and come as its leaders pleased, without any hinderance or suspicion, yet now, the moment that they touched a point from which Democedes could easily reach his home, the authorities on shore, in some way or other, obtained some intimation of the true character of their enterprise. The Prince of Tarentum seized the ships. He made the Persians themselves prisoners also, and shut them up; and, in order effectually to confine the ships, he took away the helms from them, so that they could not be steered, and were thus entirely disabled. The expedition being thus, for the time at least, broken up, Democedes said, coolly, that he would take the opportunity to make a little excursion along the coast, and visit his friends at Crotona!

It was another equally suspicious circumstance in respect to the probability that this seizure was the result of Democedes's management, that, as soon as he was safely away, the Prince of Tarentum set his prisoners at liberty, releasing, at the same time, the ships from the seizure, and sending the helms on board. The Persians were indignant at the treatment which they had received, and set sail immediately along the coast toward Crotona in pursuit of Democedes. They found him in the market-place in Crotona, haranguing the people, and exciting, by his appearance and his discourse, a great and general curiosity. They attempted to seize him as a fugitive, and called upon the people of Crotona to aid them, threatening them with the vengeance of Darius if they refused. A part of the people were disposed to comply with this demand, while others rallied to defend their townsman. A great tumult ensued; but, in the end, the party of Democedes was victorious. He was not only thus personally rescued, but, as he informed the people that the transport vessel which accompanied the expedition contained property that belonged to him, they seized that too, and gave it up to Democedes, saying to the Persians that, though they must give up the transport, the galleys remained at their service to convey them back to their own country whenever they wished to go. The Persians had now no other alternative but to return home. They had, it is true, pretty nearly accomplished the object of their undertaking; but, if any thing remained to be done, they could not now attempt it with any advantage, as they had lost their guide, and a great portion of the effects which had been provided by Darius to enable them to propitiate the favor of the princes and potentates into whose power they might fall. They accordingly began to

make preparations for sailing back again to Sidon, while Democedes established himself in great magnificence and splendor in Crotona. When, at length, the Persians were ready to sail, Democedes wished them a very pleasant voyage, and desired them to give his best respects to Darius, and inform him that he could not return at present to Persia, as he was making arrangements to be married! The disasters which had befallen these Persian reconnoiterers thus far were only the beginning of their troubles. Their ships were driven by contrary winds out of their course, and they were thrown at last upon the coast of Iapygia, a country occupying the heel of Italy. Here they were seized by the inhabitants and made slaves. It happened that there was living in this wild country at that time a man of wealth and of cultivation, who had been exiled from Tarentum on account of some political offenses. His name was Cillus. He heard the story of these unhappy foreigners, and interested himself in their fate. He thought that, by rescuing them from their captivity and sending them home, he should make Darius his friend, and secure, perhaps, his aid in effecting his own restoration to his native land. He accordingly paid the ransom which was demanded for the captives, and set them free. He then aided them in making arrangements for their return to Persia, and the unfortunate messengers found their way back at last to the court of Darius, without their guide, without any of the splendid appointments with which they had gone forth, but stripped of every thing, and glad to escape with their lives.

They had some cause to fear, too, the anger of Darius, for the insensate wrath of a tyrant is awakened as often by calamity as by crime. Darius, however, was in this instance graciously disposed. He received the unfortunate commissioners in a favorable manner. He took immediate measures for rewarding Cillus for having ransomed them. He treasured up, too, the information which they had obtained respecting Greece, though he was prevented by circumstances, which we will proceed to describe, from immediately putting into execution his plans of invasion and conquest there.

2.07 Chapter 7. THE REVOLT OF BABYLON.

CHAPTER VII. THE REVOLT OF BABYLON.

B.C.516-514

City of Babylon. -- The captive Jews. -- Wickedness of the Babylonians. -- Causes of discontent. -- Preparations of the Babylonians for revolt. -- Their secrecy. -- Time chosen for revolt. -- Story of Syloson. -- Syloson's red cloak. -- He gives it to Darius. -- Syloson goes to Susa. -- Interview with Darius. -- Request of Syloson. -- Darius grants it. -- Citadel of Samos. -- Measures of Maeandrius. -- Hypocrisy of Maeandrius. -- His brother Charilaus. -- Reproaches of Charilaus. -- Character of Maeandrius. -- Attack of Charilaus. -- Slaughter of the Samians. -- Revolt of Babylon. -- Insults and jeers of the Babylonians. -- Ancient mode of warfare. -- Modern warfare. -- Taunt of the Babylonians. -- Fabricating prodigies. -- The mule of Zopyrus. -- Interview with Darius. -- Desperate plan of Zopyrus. -- He mutilates himself. -- Darius's astonishment. -- Final arrangements. -- Zopyrus leaves the Persian camp. -- Success of Zopyrus's stratagem. -- His piteous story. -- The three victories. -- Zopyrus intrusted with power in Babylon. -- Zopyrus admits the Persians. -- Fall of Babylon. The city of Babylon, originally the capital of the Assyrian empire, was conquered by Cyrus, the founder of the Persian monarchy, when he annexed the Assyrian empire to his dominions. It was a vast and a very magnificent and wealthy city; and Cyrus made it, for a time, one of his capitals. When Cyrus made this conquest of Babylon, he found the Jews in captivity there. They had been made captive by Nebuchadnezzar, a previous king of Babylon, as is related in the Scriptures. The holy prophets of Judea had predicted that after seventy years the captives should return, and that Babylon itself should afterward be destroyed. The first prediction was fulfilled by the victory of Cyrus. It devolved on Darius to execute the second of these solemn and retributive decrees of heaven.

Although Darius was thus the instrument of divine Providence in the destruction of Babylon, he was unintentionally and unconsciously so. In the terrible scenes connected with the siege and the storming of the ill-fated city, it was the impulse of his own hatred and revenge that he was directly obeying; he was not at all aware that he was, at the same time, the messenger of the divine displeasure. The wretched Babylonians, in the storming and destruction of their city, were expiating a double criminality. Their pride, their wickedness, their wanton cruelty toward the Jews, had brought upon them the condemnation of God, while their political treason and rebellion, or, at least, what was considered treason and rebellion aroused the implacable resentment of their king. The Babylonians had been disposed to revolt even in the days of Cyrus. They had been accustomed to consider their city as the most noble and magnificent capital in the world, and they were displeased that Cyrus did not make it the seat and center of his empire. Cyrus preferred Susa; and Babylon, accordingly, though he called it one of his capitals, soon fell to the rank of a provincial city. The nobles and provincial leaders that remained there began accordingly to form plans for revolting from the Persian dominion, with a view of restoring their city to its ancient position and renown.

They had a very favorable opportunity for maturing their plans, and making their preparations for the execution of them during the time of the magian usurpation; for while the false Smerdis was on the throne, being shut up and concealed in his palace at Susa, the affairs of the provinces were neglected; and when Darius and his accomplices discovered the imposture and put Smerdis to death, there was necessarily required, after so violent a revolution, a considerable time before the affairs of the empire demanding attention at the capital could be settled, so as to allow the government to turn their thoughts at all toward the distant dependencies. The Babylonians availed themselves of all these opportunities to put their city in the best condition for resisting the Persian power. They strengthened their defenses, and accumulated great stores of provisions, and took measures for diminishing that part of the population which would be useless in war. These measures were all concerted and carried into effect in the most covert and secret manner; and the tidings came at last to Susa that Babylon had openly revolted, before the government of Darius was aware even of the existence of any disaffection. The time which the Babylonians chose for their rebellion at last was one when the movable forces which Darius had at command were at the west, engaged in a campaign on the shores of Asia Minor. Darius had sent them there for the purpose of restoring a certain exile and wanderer named Syloson to Samos, and making him the monarch of it. Darius had been induced thus to interpose in Syloson's behalf by the following very extraordinary circumstances.

Syloson was the brother of Polycrates, whose unhappy history has already been given. He was exiled from Samos some time before Darius ascended the throne, and he became, consequently, a sort of soldier of fortune, serving, like other such adventurers, wherever there was the greatest prospect of glory and pay. In this capacity he followed the army of Cambyses into Egypt in the memorable campaign described in the first chapter of this volume. It happened, also, that Darius himself, who was then a young noble in the Persian court, and yet of no particular distinction, as there was then no reason to imagine that he would ever be elevated to the throne, was also in Cambyses's army, and the two young men became acquainted with one another there.

While the army was at Memphis, an incident occurred in which these two personages were actors, which, though it seemed unimportant at the time, led, in the end, to vast and momentous results. The incident was this:

Syloson had a very handsome red cloak, which, as he appeared in it one day, walking in the great square at Memphis, strongly attracted the admiration of Darius. Darius asked Syloson if he would sell him the cloak. Syloson said that he would not sell it, but would give it to him. He thought, probably, that Darius would decline receiving it as a present. If he did entertain that idea, it seems he was mistaken. Darius praised him for his generosity, and accepted the gift.

Syloson was then sorry that he had made so inconsiderate an offer, and regretted very much the loss of his cloak. In process of time, the campaign of Cambyses in Egypt was ended, and Darius returned to Persia, leaving Syloson in the west. At length the conspiracy was formed for dethroning Smerdis the magian, as has already been described, and Darius was designated to reign in his stead. As the news of the young noble's elevation spread into the western world, it reached Syloson. He was much pleased at receiving the intelligence, and he saw immediately that there was a prospect of his being able to derive some advantage, himself, from the accession of his old fellow-soldier to the throne.

He immediately proceeded to Susa. He applied at the gates of the palace for admission to the presence of the king. The porter asked him who he was. He replied that he was a Greek who had formerly done Darius a service, and he wished to see him. The porter carried the message to the king. The king could not imagine who the stranger should be. He endeavored in vain to recall to mind any instance in which he had received a favor from a Greek. At length he ordered the attendant to call the visitor in.

Syloson was accordingly conducted into the king's presence. Darius looked upon him, but did not know him. He directed the interpreters to inquire what the service was which he had rendered the king, and when he had rendered it. The Greek replied by relating the circumstance of the cloak. Darius recollected the cloak, though he had forgotten the giver. |Are you, indeed,| said he, |the man who made me that present? I thought then that you were very generous to me, and you shall see that I do not undervalue the obligation now. I am at length, fortunately, in a situation to requite the favor, and I will give you such an abundance of gold and silver as shall effectually prevent your being sorry for having shown a kindness to Darius Hystaspes.|

Syloson thanked the king in reply, but said that he did not wish for gold and silver. Darius asked him what reward he did desire. He replied that he wished Samos to be restored to him: |Samos,| said he, |was the possession of my brother. When he went away from the island, he left it temporarily in the hands of Maeandrius, an officer of his household. It still remains in the possession of this family, while I, the rightful heir, am a homeless wanderer and exile, excluded from my brother's dominions by one of his slaves.|

Darius immediately determined to accede to Syloson's request. He raised an army and put it under the command of Otanes, who, it will be recollected, was one of the seven conspirators that combined to dethrone Smerdis the magian. He directed Otanes to accompany Syloson to Samos, and to put him in possession of the island. Syloson was particularly earnest in his request that no unnecessary violence should be used, and no blood shed, or vindictive measures of any kind adopted. Darius promised to comply with these desires, and gave his orders to Otanes accordingly.

Notwithstanding this, however, the expedition resulted in the almost total destruction of the Samian population, in the following manner. There was a citadel at Samos, to which the inhabitants retired when they learned that Otanes had embarked his troops in ships on the coast, and was advancing toward the island. Maeandrius was vexed and angry at the prospect of being deprived of his possessions and his power; and, as the people hated him on account of his extortion and tyranny, he hated them in return, and cared not how much suffering his measures might be the means of bringing upon them. He had a subterranean and secret passage from the citadel to the shore of the sea, where, in a secluded cove, were boats or vessels ready to take him away. Having made these arrangements to secure his own safety, he proceeded to take such a course and adopt such measures as should tend most effectually to exasperate and offend the Persians, intending to escape, himself, at the last moment, by this subterranean retreat, and to leave the inhabitants of the island at the mercy of their infuriated enemies.

He had a brother whom he had shut up in a dungeon, and whose mind, naturally depraved, and irritated by his injuries, was in a state of malignant and furious despair. Maeandrius had pretended to be willing to give up the island to the Persians. He had entered into negotiations with them for

this purpose, and the Persians considered the treaty as in fact concluded. The leaders and officers of the army had assembled, accordingly, before the citadel in a peaceful attitude, waiting merely for the completion of the forms of surrender, when Charilaus, Maeandrius's captive brother, saw them, by looking out between the bars of his window, in the tower in which he was confined. He sent an urgent message to Maeandrius, requesting to speak to him. Maeandrius ordered the prisoner to be brought before him. The haggard and wretched-looking captive, rendered half insane by the combined influence of the confinement he had endured, and of the wild excitement produced by the universal panic and confusion which reigned around him, broke forth against his brother in the boldest and most violent invectives. He reproached him in the most bitter terms for being willing to yield so ingloriously, and without a struggle, to an invading foe, whom he might easily repel. |You have courage and energy enough, it seems,| said he, |to make war upon an innocent and defenseless brother, and to keep him for years in chains and in a dungeon, but when an actual enemy appears, though he comes to despoil you of all your possessions, and to send you into hopeless exile, and though, if you had the ordinary courage and spirit of a man, you could easily drive him away, yet you dare not face him. If you are too cowardly and mean to do your duty yourself, give me your soldiers, and I will do it for you. I will drive these Persians back into the sea with as much pleasure as it would give me to drive you there!|

Such a nature as that of Maeandrius can not be stung into a proper sense of duty by reproaches like these. There seem to have been in his heart no moral sensibilities of any kind, and there could be, of course, no compunctions for the past, and no awakening of new and better desires for the future. All the effect which was produced upon his mind by these bitter denunciations was to convince him that to comply with his brother's request would be to do the best thing now in his power for widening, and extending, and making sure the misery and mischief which were impending. He placed his troops, therefore, under his brother's orders; and while the infuriated madman sallied forth at the head of them to attack the astonished Persians on one side of the citadel, Maeandrius made his escape through the under-ground passage on the other. The Persians were so exasperated at what appeared to them the basest treachery, that, as soon as they could recover their arms and get once more into battle array, they commenced a universal slaughter of the Samians. They spared neither age, sex, nor condition; and when, at last, their vengeance was satisfied, and they put the island into Syloson's hands, and withdrew, he found himself in possession of an almost absolute solitude.

[Illustration: THE BABYLONIANS DERIDING DARIUS.]

It was while Otanes was absent on this enterprise, having with him a large part of the disposable forces of the king, that the Babylonians revolted. Darius was greatly incensed at hearing the tidings. Sovereigns are always greatly incensed at a revolt on the part of their subjects. The circumstances of the case, whatever they may be, always seem to them to constitute a peculiar aggravation of the offense. Darius was indignant that the Babylonians had attempted to take advantage of his weakness by rebelling when his armies were away. If they had risen when his armies were around him, he would have been equally indignant with them for having dared to brave his power.

He assembled all the forces at his disposal, and advanced to Babylon. The people of the city shut their gates against him, and derided him. They danced and capered on the walls, making all sorts

of gestures expressive of contempt and defiance, accompanied with shouts and outcries of ridicule and scorn. They had great confidence in the strength of their defenses, and then, besides this, they probably regarded Darius as a sort of usurper, who had no legitimate title to the throne, and who would never be able to subdue any serious resistance which might be offered to the establishment of his power. It was from these considerations that they were emboldened to be guilty of the folly of taunting and insulting their foes from the city walls.

Such incidents as this, of personal communications between masses of enemies on the eve of a battle, were very common in ancient warfare, though impossible in modern times. In those days, when the missiles employed were thrown chiefly by the strength of the human arm alone, the combatants could safely draw near enough together for each side to hear the voices and to see the gesticulations of the other. Besiegers could advance sufficiently close to a castle or citadel to parley insultingly with the garrison upon the walls, and yet be safe from the showers of darts and arrows which were projected toward them in return. But all this is now changed. The reach of cannon, and even of musketry, is so long, that combatants, approaching a conflict, are kept at a very respectful distance apart, until the time arrives in which the actual engagement is to begin. They reconnoiter each other with spy-glasses from watch-towers on the walls, or from eminences in the field, but they can hold no communication except by a formal embassy, protected by a flag of truce, which, with its white and distant fluttering, as it slowly advances over the green fields, warns the gunners at the battery or on the bastion to point their artillery another way. The Babylonians, on the walls of their city, reproached and taunted their foes incessantly. |Take our advice,| said they, |and go back where you came from. You will only lose your time in besieging Babylon. When mules have foals, you will take the city, and not till then.| The expression |when mules have foals| was equivalent in those days to our proverbial phrase, |when the sky falls,| being used to denote any thing impossible or absurd, inasmuch as mules, like other hybrid animals, do not produce young. It was thought in those times absolutely impossible that they should do so; but it is now well known that the case is not impossible, though very rare.

It seems to have added very much to the interest of an historical narrative in the minds of the ancient Greeks, to have some prodigy connected with every great event; and, in order to gratify this feeling, the writers appear in some instances to have fabricated a prodigy for the occasion, and in others to have elevated some unusual, though by no means supernatural circumstance, to the rank and importance of one. The prodigy connected with this siege of Babylon was the foaling of a mule. The mule belonged to a general in the army of Darius, named Zopyrus. It was after Darius had been prosecuting the siege of the city for a year and a half, without any progress whatever toward the accomplishment of his end. The army began to despair of success. Zopyrus, with the rest, was expecting that the siege would be indefinitely prolonged, or, perhaps, absolutely abandoned, when his attention was strongly attracted to the phenomenon which had happened in respect to the mule. He remembered the taunt of the Babylonian on the wall, and it seemed to him that the whole occurrence portended that the time had now arrived when some way might be devised for the capture of the city.

Portents and prophecies are often the causes of their own fulfillment, and this portent led Zopyrus to endeavor to devise some means to accomplish the end in view. He went first, however, to Darius, to converse with him upon the subject, with a view of ascertaining how far he was really desirous of bringing the siege to a termination. He wished to know whether the object was of

sufficient importance in Darius's mind to warrant any great sacrifice on his own part to effect it.

He found that it was so. Darius was extremely impatient to end the siege and to capture the city; and Zopyrus saw at once that, if he could in any way be the means of accomplishing the work, he should entitle himself, in the highest possible degree, to the gratitude of the king.

He determined to go himself into Babylon as a pretended deserter from Darius, with a view to obtaining an influence and a command within the city, which should enable him afterward to deliver it up to the besiegers; and, in order to convince the Babylonians that his desertion was real, he resolved to mutilate himself in a manner so dreadful as would effectually prevent their imagining that the injuries which he suffered were inflicted by any contrivance of his own. He accordingly cut off his hair and his ears, and mutilated his face in a manner too shocking to be here detailed, inflicting injuries which could never be repaired. He caused himself to be scourged, also, until his whole body was covered with cuts and contusions. He then went, wounded and bleeding as he was, into the presence of Darius, to make known his plans.

Darius expressed amazement and consternation at the terrible spectacle. He leaped from his throne and rushed toward Zopyrus, demanding who had dared to maltreat one of his generals in such a manner. When Zopyrus replied that he had himself done the deed, the king's astonishment was greater than before. He told Zopyrus that he was insane. Some sudden paroxysm of madness had come over him. Zopyrus replied that he was not insane; and he explained his design. His plan, he said, was deliberately and calmly formed, and it should be steadily and faithfully executed. |I did not make known my design to you,| said he, |before I had taken the preliminary steps, for I knew that you would prevent my taking them. It is now too late for that, and nothing remains but to reap, if possible, the advantage which may be derived from what I have done.|

He then arranged with Darius the plans which he had formed, so far as he needed the co-operation of the king in the execution of them. If he could gain a partial command in the Babylonian army, he was to make a sally from the city gates on a certain day, and attack a portion of the Persian army, which Darius was to leave purposely exposed, in order that he might gain credit with the Babylonians by destroying them. From this he supposed that the confidence which the Babylonians would repose in him would increase, and he might consequently receive a greater command. Thus he might, by acting in concert with Darius without, gradually gain such an ascendency within the city as finally to have power to open the gates and let the besiegers in. Darius was to station a detachment of a thousand men near a certain gate, leaving them imperfectly armed, on the tenth day after Zopyrus entered the city. These Zopyrus was to destroy. Seven days afterward, two thousand more were to be stationed in a similar manner at another point; and these were also to be destroyed by a second sally. Twenty days after this, four thousand more were to be similarly exposed. Thus seven thousand innocent and defenseless men would be slaughtered, but that, as Zopyrus said, would be |of no consequence.| The lives of men were estimated by heroes and conquerors in those days only at their numerical value in swelling the army roll.

These things being all arranged, Zopyrus took leave of the King to go to Babylon. As he left the Persian camp, he began to run, looking round behind him continually, as if in flight. Some men, too, pretended to pursue him. He fled toward one of the gates of the city. The sentinels on the walls saw him coming. When he reached the gate, the porter inside of it talked with him through a

small opening, and heard his story. The porter then reported the case to the superior officers, and they commanded that the fugitive should be admitted. When conducted into the presence of the magistrates, he related a piteous story of the cruel treatment which he had received from Darius, and of the difficulty which he had experienced in making his escape from the tyrant's hands. He uttered, too, dreadful imprecations against Darius, and expressed the most eager determination to be revenged. He informed the Babylonians, moreover, that he was well acquainted with all Darius's plans and designs, and with the disposition which he had made of his army; and that, if they would, in a few days, when his wounds should have in some measure healed, give him a small command, he would show them, by actual trial, what he could do to aid their cause.

They acceded to this proposition, and furnished Zopyrus, at the end of ten days, with a moderate force. Zopyrus, at the head of this force, sallied forth from the gate which had been previously agreed upon between him and Darius, and fell upon the unfortunate thousand that had been stationed there for the purpose of being destroyed. They were nearly defenseless, and Zopyrus, though his force was inferior, cut them all to pieces before they could be re-enforced or protected, and then retreated safely into the city again. He was received by the Babylonians with the utmost exultation and joy. He had no difficulty in obtaining, seven days afterward, the command of a larger force, when, sallying forth from another gate, as had been agreed upon by Darius, he gained another victory, destroying, on this occasion, twice as many Persians as before. These exploits gained the pretended deserter unbounded fame and honor within the city. The populace applauded him with continual acclamations; and the magistrates invited him to their councils, offered him high command, and governed their own plans and measures by his advice. At length, on the twentieth day, he made his third sally, at which time he destroyed and captured a still greater number than before. This gave him such an influence and position within the city, in respect to its defense, that he had no difficulty in getting intrusted with the keys of certain gates -- those, namely, by which he had agreed that the army of Darius should be admitted. When the time arrived, the Persians advanced to the attack of the city in that quarter, and the Babylonians rallied as usual on the walls to repel them. The contest had scarcely begun before they found that the gates were open, and that the columns of the enemy were pouring in. The city was thus soon wholly at the mercy of the conqueror. Darius dismantled the walls, carried off the brazen gates, and crucified three thousand of the most distinguished inhabitants; then establishing over the rest a government of his own, he withdrew his troops and returned to Susa. He bestowed upon Zopyrus, at Susa, all possible rewards and honors. The marks of his wounds and mutilations could never be effaced, but Darius often said that he would gladly give up twenty Babylons to be able to efface them.

2.08 Chapter 8. THE INVASION OF SCYTHIA.

CHAPTER VIII. THE INVASION OF SCYTHIA.

B.C.513

Darius’s authority fully established throughout his dominions. -- The Scythians. -- Ancient account of them. -- Pictures of savage life. -- Their diversity. -- Social instincts of man. -- Their universality. -- Moral sentiments of mankind. -- Religious depravity. -- Advice of Artabanus. -- Emissaries sent forward. -- The petition of Oebazus. -- Darius’s wanton cruelty. -- Place of rendezvous. -- The fleet of galleys. -- Darius’s march through Asia Minor. -- Monuments. -- Arrival at the Bosporus. -- The bridge of boats. -- Reward of Mandrocles. -- The group of statuary. -- The Cyanean Islands. -- Darius makes an excursion to them. -- The two monuments. -- Inscriptions on them. -- The troops cross the bridge. -- Movements of the fleet. -- The River Tearus. -- Its wonderful sources. -- The cairn. -- Primitive mode of census-taking. -- Instinctive feeling of dependence on a supernatural power. -- Strange religious observance. -- Arrival at the Danube. -- Orders to destroy the bridge. -- Counsel of the Grecian general. -- The bridge is preserved. -- Guard left to protect it. -- Singular mode of reckoning. -- Probable reason for employing it. -- Darius’s determination to return before the knots should be all untied. In the reigns of ancient monarchs and conquerors, it often happened that the first great transaction which called forth their energies was the suppression of a rebellion within their dominions, and the second, an expedition against some ferocious and half-savage nations beyond their frontiers. Darius followed this general example. The suppression of the Babylonian revolt established his authority throughout the whole interior of his empire. If that vast, and populous, and wealthy city was found unable to resist his power, no other smaller province or capital could hope to succeed in the attempt. The whole empire of Asia, therefore, from the capital at Susa, out to the extreme limits and bounds to which Cyrus had extended it, yielded without any further opposition to his sway. He felt strong in his position, and being young and ardent in temperament, he experienced a desire to exercise his strength. For some reason or other, he seems to have been not quite prepared yet to grapple with the Greeks, and he concluded, accordingly, first to test his powers in respect to foreign invasion by a war upon the Scythians. This was an undertaking which required some courage and resolution; for it was while making an incursion into the country of the Scythians that Cyrus, his renowned predecessor, and the founder of the Persian empire, had fallen. The term Scythians seems to have been a generic designation, applied indiscriminately to vast hordes of half-savage tribes occupying those wild and inhospitable regions of the north, that extended along the shores of the Black and Caspian Seas, and the banks of the Danube. The accounts which are given by the ancient historians of the manners and customs of these people, are very inconsistent and contradictory; as, in fact, the accounts of the characters of savages, and of the habits and usages of savage life, have always been in every age. It is very little that any one cultivated observer can really know, in respect to the phases of character, the thoughts and feelings, the sentiments, the principles and the faith, and even the modes of life, that prevail among uncivilized aborigines living in forests, or roaming wildly over uninclosed and trackless plains. Of those who have the opportunity to observe them,

accordingly, some extol, in the highest degree, their rude but charming simplicity, their truth and faithfulness, the strength of their filial and conjugal affection, and their superiority of spirit in rising above the sordid sentiments and gross vices of civilization. They are not the slaves, these writers say, of appetite and passion. They have no inordinate love of gain; they are patient in enduring suffering, grateful for kindness received, and inflexibly firm in their adherence to the principles of honor and duty. Others, on the other hand, see in savage life nothing but treachery, cruelty, brutality, and crime. Man in his native state, as they imagine, is but a beast, with just intelligence enough to give effect to his depravity. Without natural affection, without truth, without a sense of justice, or the means of making law a substitute for it, he lives in a scene of continual conflict, in which the rights of the weak and the defenseless are always overborne by brutal and tyrannical power. The explanation of this diversity is doubtless this, that in savage life, as well as in every other state of human society, all the varieties of human conduct and character are exhibited; and the attention of each observer is attracted to the one or to the other class of phenomena, according to the circumstances in which he is placed when he makes his observations, or the mood of mind which prevails within him when he records them. There must be the usual virtues of social life, existing in a greater or less degree, in all human communities; for such principles as a knowledge of the distinction of right and wrong, the idea of property and of individual rights, the obligation resting on every one to respect them, the sense of justice, and of the ill desert of violence and cruelty, are all universal instincts of the human soul, as universal and as essential to humanity as maternal or filial affection, or the principle of conjugal love. They were established by the great Author of nature as constituent elements in the formation of man. Man could not continue to exist, as a gregarious animal, without them. It would accordingly be as impossible to find a community of men without these moral sentiments generally prevalent among them, as to find vultures or tigers that did not like to pursue and take their prey, or deer without a propensity to fly from danger. The laws and usages of civilized society are the expression and the result of these sentiments, not the origin and foundation of them; and violence, cruelty, and crime are the exceptions to their operation, very few, in all communities, savage or civilized, in comparison with the vast preponderance of cases in which they are obeyed. This view of the native constitution of the human character, which it is obvious, on very slight reflection, must be true, is not at all opposed, as it might at first appear to be, by the doctrine of the theological writers in the Christian Church in respect to the native depravity of man; for the depravity here referred to is a religious depravity, an alienation of the heart from God, and a rebellious and insubmissive spirit in respect to his law. Neither the Scriptures nor the theological writers who interpret them ever call in question the universal existence and prevalence of those instincts that are essential to the social welfare of man. But we must return to the Scythians. The tribes which Darius proposed to attack occupied the countries north of the Danube. His route, therefore, for the invasion of their territories would lead him through Asia Minor, thence across the Hellespont or the Bosporus into Thrace, and from Thrace across the Danube. It was a distant and dangerous expedition.

Darius had a brother named Artabanus. Artabanus was of opinion that the enterprise which the king was contemplating was not only distant and dangerous, but that the country of the Scythians was of so little value that the end to be obtained by success would be wholly inadequate to compensate for the exertions, the costs, and the hazards which he must necessarily incur in the prosecution of it. But Darius was not to be dissuaded. He thanked his brother for his advice, but ordered the preparations for the expedition to go on.

He sent emissaries forward, in advance, over the route that his army was destined to take, transmitting orders to the several provinces which were situated on the line of his march to prepare the way for the passage of his troops. Among other preparations, they were to construct a bridge of boats across the Bosporus at Chalcedon. This work was intrusted to the charge and superintendence of an engineer of Samos named Mandrocles. The people of the provinces were also to furnish bodies of troops, both infantry and cavalry, to join the army on its march. The soldiers that were enlisted to go on this remote and dangerous expedition joined the army, as is usual in such cases, some willingly, from love of adventure, or the hope of opportunities for plunder, and for that unbridled indulgence of appetite and passion which soldiers so often look forward to as a part of their reward; others from hard compulsion, being required to leave friends and home, and all that they held dear, under the terror of a stern and despotic edict which they dared not disobey. It was even dangerous to ask for exemption. As an instance of this, it is said that there was a Persian named Oebazus, who had three sons that had been drafted into the army. Oebazus, desirous of not being left wholly alone in his old age, made a request to the king that he would allow one of the sons to remain at home with his father. Darius appeared to receive this petition favorably. He told Oebazus that the request was so very modest and considerate that he would grant more than he asked. He would allow all three of his sons to remain with him. Oebazus retired from the king’s presence overjoyed at the thought that his family was not to be separated at all. Darius ordered his guards to kill the three young men, and to send the dead bodies home, with a message to their father that his sons were restored to him, released forever from all obligation to serve the king. The place of general rendezvous for the various forces which were to join in the expedition, consisting of the army which marched with Darius from Susa, and also of the troops and ships which the maritime provinces of Asia Minor were to supply on the way, was on the shores of the Bosporus, at the point where Mandrocles had constructed the bridge.[G] The people of Ionia, a region situated in Asia Minor, on the shores of the AEgean Sea, had been ordered to furnish a fleet of galleys, which they were to build and equip, and then send to the bridge. The destination of this fleet was to the Danube. It was to pass up the Bosporus into the Euxine Sea, now called the Black Sea, and thence into the mouth of the river. After ascending the Danube to a certain point, the men were to land and build a bridge across that river, using, very probably, their galleys for this purpose. In the mean time, the army was to cross the Bosporus by the bridge which had been erected there by Mandrocles, and pursue their way toward the Danube by land, through the kingdom of Thrace. By this arrangement, it was supposed that the bridge across the Danube would be ready by the time that the main body of the army arrived on the banks of the river. The idea of thus building in Asia Minor a bridge for the Danube, in the form of a vast fleet of galleys, to be sent round through the Black Sea to the mouths of the river, and thence up the river to its place of destination, was original and grand. It strikingly marks the military genius and skill which gave the Greeks so extended a fame, for it was by the Greeks that the exploit was to be performed.

[Footnote G: For the track of Darius on this expedition, see the map at the commencement of this volume.]

Darius marched magnificently through Asia Minor, on his way to the Bosporus, at the head of an army of seventy thousand men. He moved slowly, and the engineers and architects that accompanied him built columns and monuments here and there, as he advanced, to

commemorate his progress. These structures were covered with inscriptions, which ascribed to Darius, as the leader of the enterprise, the most extravagant praise. At length the splendid array arrived at the place of rendezvous on the Bosporus, where there was soon presented to view a very grand and imposing scene. The bridge of boats was completed, and the Ionian fleet, consisting of six hundred galleys, was at anchor near it in the stream. Long lines of tents were pitched upon the shore, and thousands of horsemen and of foot soldiers were drawn up in array, their banners flying, and their armor glittering in the sun, and all eager to see and to welcome the illustrious sovereign who had come, with so much pomp and splendor, to take them under his command. The banks of the Bosporus were picturesque and high, and all the eminences were crowded with spectators, to witness the imposing magnificence of the spectacle.

Darius encamped his army on the shore, and began to make the preparations necessary for the final departure of the expedition. He had been thus far within his own dominions. He was now, however, to pass into another quarter of the globe, to plunge into new and unknown dangers, among hostile, savage, and ferocious tribes. It was right that he should pause until he had considered well his plans, and secured attention to every point which could influence success.

He first examined the bridge of boats. He was very much pleased with the construction of it. He commended Mandrocles for his skill and fidelity in the highest terms, and loaded him with rewards and honors. Mandrocles used the money which Darius thus gave him in employing an artist to form a piece of statuary which should at once commemorate the building of the bridge and give to Darius the glory of it. The group represented the Bosporus with the bridge thrown over it, and the king on his throne reviewing his troops as they passed over the structure. This statuary was placed, when finished, in a temple in Greece, where it was universally admired. Darius was very much pleased both with the idea of this sculpture on the part of Mandrocles, and with the execution of it by the artist. He gave the bridge builder new rewards; he recompensed the artist, also, with similar munificence. He was pleased that they had contrived so happy a way of at the same time commemorating the bridging of the Bosporus and rendering exalted honor to him. The bridge was situated about the middle of the Bosporus; and as the strait itself is about eighteen miles long, it was nine miles from the bridge to the Euxine Sea. There is a small group of islands near the mouth of this strait, where it opens into the sea, which were called in those days the Cyanean Islands. They were famed in the time of Darius for having once been floating islands, and enchanted. Their supernatural properties had disappeared, but there was one attraction which still pertained to them. They were situated beyond the limits of the strait, and the visitor who landed upon them could take his station on some picturesque cliff or smiling hill, and extend his view far and wide over the blue waters of the Euxine Sea.

Darius determined to make an excursion to these islands while the fleet and the army were completing their preparations at the bridge. He embarked, accordingly, on board a splendid galley, and, sailing along the Bosporus till he reached the sea, he landed on one of the islands. There was a temple there, consecrated to one of the Grecian deities. Darius, accompanied by his attendants and followers, ascended to this temple, and, taking a seat which had been provided for him there, he surveyed the broad expanse of water which extended like an ocean before him, and contemplated the grandeur of the scene with the greatest admiration and delight. At length he returned to the bridge, where he found the preparations for the movement of the fleet and of the army nearly completed. He determined, before leaving the Asiatic shores, to erect a monument to

commemorate his expedition, on the spot from which he was to take his final departure. He accordingly directed two columns of white marble to be reared, and inscriptions to be cut upon them, giving such particulars in respect to the expedition as it was desirable thus to preserve. These inscriptions contained his own name in very conspicuous characters as the leader of the enterprise; also an enumeration of the various nations that had contributed to form his army, with the numbers which each had furnished. There was a record of corresponding particulars, too, in respect to the fleet. The inscriptions were the same upon the two columns, except that upon the one it was written in the Assyrian tongue, which was the general language of the Persian empire, and upon the other in the Greek. Thus the two monuments were intended, the one for the Asiatic, and the other for the European world. At length the day of departure arrived. The fleet set sail, and the immense train of the army put itself in motion to cross the bridge.[H] The fleet went on through the Bosporus to the Euxine, and thence along the western coast of that sea till it reached the mouths of the Danube. The ships entered the river by one of the branches which form the delta of the stream, and ascended for two days. This carried them above the ramifications into which the river divides itself at its mouth, to a spot where the current was confined to a single channel, and where the banks were firm. Here they landed, and while one part of the force which they had brought were occupied in organizing guards and providing defenses to protect the ground, the remainder commenced the work of arranging the vessels of the fleet, side by side, across the stream, to form the bridge.

[Footnote H: See Frontispiece.] In the mean time, Darius, leading the great body of the army, advanced from the Bosporus by land. The country which the troops thus traversed was Thrace. They met with various adventures as they proceeded, and saw, as the accounts of the expedition state, many strange and marvelous phenomena. They came, for example, to the sources of a very wonderful river, which flows west and south toward the AEgean Sea. The name of the river was the Tearus. It came from thirty-eight springs, all issuing from the same rock, some hot and some cold. The waters of the stream which was produced by the mingling of these fountains were pure, limpid, and delicious, and were possessed of remarkable medicinal properties, being efficacious for the cure of various diseases. Darius was so much pleased with this river, that his army halted to refresh themselves with its waters, and he caused one of his monuments to be erected on the spot, the inscription of which contained not only the usual memorials of the march, but also a tribute to the salubrity of the waters of this magical stream. At one point in the course of the march through Thrace, Darius conceived the idea of varying the construction of his line of monuments by building a cairn. A cairn is a heap of stones, such as is reared in the mountains of Scotland and of Switzerland by the voluntary additions of every passer by, to commemorate a spot marked as the scene of some accident or disaster. As each guide finishes the story of the incident in the hearing of the party which he conducts, each tourist who has listened to it adds his stone to the heap, until the rude structure attains sometimes to a very considerable size. Darius, fixing upon a suitable spot near one of his encampments, commanded every soldier in the army to bring a stone and place it on the pile. A vast mound rose rapidly from these contributions, which, when completed, not only commemorated the march of the army, but denoted, also, by the immense number of the stones entering into the composition of the pile, the countless multitude of soldiers that formed the expedition.

There was a story told to Darius, as he was traversing these regions, of a certain king, reigning over some one of the nations that occupied them, who wished to make an enumeration of the inhabitants of his realm. The mode which he adopted was to require every man in his dominions to send him an arrow head. When all the arrow heads were in, the vast collection was counted by the official arithmeticians, and the total of the population was thus attained. The arrow heads were then laid together in a sort of monumental pile. It was, perhaps, this primitive mode of census-taking which suggested to Darius the idea of his cairn.

There was a tribe of barbarians through whose dominions Darius passed on his way from the Bosporus to the Danube, that observed a custom in their religious worship, which, though in itself of a shocking character, suggests reflections of salutary influence for our own minds. There is a universal instinct in the human heart, leading it strongly to feel the need of help from an unseen and supernatural world in its sorrows and trials; and it is almost always the case that rude and savage nations, in their attempts to obtain this spiritual aid, connect the idea of personal privation and suffering on their part, self inflicted if necessary, as a means of seeking it. It seems as if the instinctive conviction of personal guilt, which associates itself so naturally and so strongly in the minds of men with all conceptions of the unseen world and of divine power, demands something like an expiation as an essential prerequisite to obtaining audience and acceptance with the King of Heaven. The tribe of savages above referred to manifested this feeling by a dreadful observance. Once in every five years they were accustomed to choose by lot, with solemn ceremonies, one of their number, to be sent as a legate or embassador to their god. The victim, when chosen, was laid down upon the ground in the midst of the vast assembly convened to witness the rite, while officers designated for the purpose stood by, armed with javelins. Other men, selected for their great personal strength, then took the man from the ground by the hands and feet, and swinging him to and fro three times to gain momentum, they threw him with all their force into the air, and the armed men, when he came down, caught him on the points of their javelins. If he was killed by this dreadful impalement, all was right. He would bear the message of the wants and necessities of the tribe to their god, and they might reasonably expect a favorable reception. If, on the other hand, he did not die, he was thought to be rejected by the god as a wicked man and an unsuitable messenger. The unfortunate convalescent was, in such cases, dismissed in disgrace, and another messenger chosen. The army of Darius reached the banks of the Danube at last, and they found that the fleet of the Ionians had attained the point agreed upon before them, and were awaiting their arrival. The vessels were soon arranged in the form of a bridge across the stream, and as there was no enemy at hand to embarrass them, the army soon accomplished the passage. They were now fairly in the Scythian country, and immediately began their preparations to advance and meet the foe. Darius gave orders to have the bridge broken up, and the galleys abandoned and destroyed, as he chose rather to take with him the whole of his force, than to leave a guard behind sufficient to protect this shipping. These orders were about to be executed, when a Grecian general, who was attached to one of the bodies of troops which were furnished from the provinces of Asia Minor, asked leave to speak to the king. The king granted him an audience, when he expressed his opinion as follows:

|It seems to me to be more prudent, sire, to leave the bridge as it is, under the care of those who have constructed it, as it may be that we shall have occasion to use it on our return. I do not recommend the preservation of it as a means of securing a retreat, for, in case we meet the

Scythians at all, I am confident of victory; but our enemy consists of wandering hordes who have no fixed habitation, and their country is entirely without cities or posts of any kind which they will feel any strong interest in defending, and thus it is possible that we may not be able to find any enemy to combat. Besides, if we succeed in our enterprise as completely as we can desire, it will be important, on many accounts, to preserve an open and free communication with the countries behind us.| The king approved of this counsel, and countermanded his orders for the destruction of the bridge. He directed that the Ionian forces that had accompanied the fleet should remain at the river to guard the bridge. They were to remain thus on guard for two months, and then, if Darius did not return, and if they heard no tidings of him, they were at liberty to leave their post, and to go back, with their galleys, to their own land again.

Two months would seem to be a very short time to await the return of an army going on such an expedition into boundless and trackless wilds. There can, however, scarcely be any accidental error in the statement of the time, as the mode which Darius adopted to enable the guard thus left at the bridge to keep their reckoning was a very singular one, and it is very particularly described. He took a cord, it is said, and tied sixty knots in it. This cord he delivered to the Ionian chiefs who were to be left in charge of the bridge, directing them to untie one of the knots every day. When the cord should become, by this process, wholly free, the detachment were also at liberty. They might thereafter, at any time, abandon the post intrusted to them, and return to their homes.

We can not suppose that military men, capable of organizing a force of seventy thousand troops for so distant an expedition, and possessed of sufficient science and skill to bridge the Bosporus and the Danube, could have been under any necessity of adopting so childish a method as this as a real reliance in regulating their operations. It must be recollected, however, that, though the commanders in these ancient days were intelligent and strong-minded men, the common soldiers were but children both in intellect and in ideas; and it was the custom of all great commanders to employ outward and visible symbols to influence and govern them. The sense of loneliness and desertion which such soldiers would naturally feel in being left in solitude on the banks of the river, would be much diminished by seeing before them a marked and definite termination to the period of their stay, and to have, in the cord hanging up in their camp, a visible token that the remnant of time that remained was steadily diminishing day by day; while, in the mean time, Darius was fully determined that, long before the knots should be all untied, he would return to the river.

2.09 Chapter 9. THE RETREAT FROM SCYTHIA.

CHAPTER IX. THE RETREAT FROM SCYTHIA.

B.C.513

Motive for Darius's invasion. -- The foundation of government. -- Darius without justification in invading Scythia. -- Alarm of the Scythians. -- Condition of the tribes. -- Men metamorphosed into wolves. -- Story of the Amazons. -- Adventures of the Amazons. -- Two of them captured. -- The corps of cavaliers. -- Their maneuvers. -- Success of the cavaliers. -- Matrimonial alliances. -- The Amazons rule their husbands. -- They establish a separate tribe. -- The Scythians send an embassy to the neighboring tribes. -- Habits of the Scythians. -- Their mode of warfare. -- Message to Indathyrsus. -- His reply. -- The Scythian cavalry. -- Their attacks on the Persians. -- Braying of the Persian asses. -- Scythians sent to the bridge. -- Agreement with the Ionians. -- The Scythians change their policy. -- The Scythians' strange presents. -- Various interpretations. -- Opinions of the Persian officers. -- The Scythians draw up their forces. -- The armies prepare for battle. -- Hunting the hare. -- The Persians resolve to retreat. -- Stratagem and secret flight. -- Surrender of the camp. -- Difficulties of the retreat. -- The bridge partially destroyed. -- Darius arrives at the Danube. -- The bridge repaired. -- The army returns to Asia. The motive which dictated Darius's invasion of Scythia seems to have been purely a selfish and domineering love of power. The attempts of a stronger and more highly civilized state to extend its dominion over a weaker and more lawless one, are not, however, necessarily and always of this character. Divine Providence, in making men gregarious in nature, has given them an instinct of organization, which is as intrinsic and as essential a characteristic of the human soul as maternal love or the principle of self-preservation. The right, therefore, of organizations of men to establish law and order among themselves, and to extend these principles to other communities around them, so far as such interpositions are really promotive of the interests and welfare of those affected by them, rests on precisely the same foundation as the right of the father to govern the child. This foundation is the existence and universality of an instinctive principle implanted by the Creator in the human heart; a principle which we are bound to submit to, both because it is a fundamental and constituent element in the very structure of man, and because its recognition and the acknowledgment of its authority are absolutely essential to his continued existence. Wherever law and order, therefore, among men do not exist, it may be properly established and enforced by any neighboring organization that has power to do it, just as wherever there is a group of children they may be justly controlled and governed by their father. It seems equally unnecessary to invent a fictitious and wholly imaginary compact to justify the jurisdiction in the one case as in the other.

If the Scythians, therefore, had been in a state of confusion and anarchy, Darius might justly have extended his own well-regulated and settled government over them, and, in so doing, would have promoted the general good of mankind. But he had no such design. It was a desire for personal aggrandizement, and a love of fame and power, which prompted him. He offered it as a pretext to justify his invasion, that the Scythians, in former years, had made incursions into the Persian

dominions; but this was only a pretext. The expedition was a wanton attack upon neighbors whom he supposed unable to resist him, simply for the purpose of adding to his own already gigantic power. When Darius commenced his march from the river, the Scythians had heard rumors of his approach. They sent, as soon as they were aware of the impending danger, to all the nations and tribes around them, in order to secure their alliance and aid. These people were all wandering and half-savage tribes, like the Scythians themselves, though each seems to have possessed its own special and distinctive mark of barbarity. One tribe were accustomed to carry home the heads of the enemies which they had slain in battle, and each one, impaling his own dreadful trophy upon a stake, would set it up upon his house-top, over the chimney, where they imagined that it would have the effect of a charm, and serve as a protection for the family. Another tribe lived in habits of promiscuous intercourse, like the lower orders of animals; and so, as the historian absurdly states, being, in consequence of this mode of life, all connected together by the ties of consanguinity, they lived in perpetual peace and good will, without any envy, or jealousy, or other evil passion. A third occupied a region so infested with serpents that they were once driven wholly out of the country by them. It was said of these people that, once in every year, they were all metamorphosed into wolves, and, after remaining for a few days in this form, they were transformed again into men. A fourth tribe painted their bodies blue and red, and a fifth were cannibals. The most remarkable, however, of all the tales related about these northern savages was the story of the Sauromateans and their Amazonian wives. The Amazons were a nation of masculine and ferocious women, who often figure in ancient histories and legends. They rode on horseback astride like men, and their courage and strength in battle were such that scarcely any troops could subdue them. It happened, however, upon one time, that some Greeks conquered a body of them somewhere upon the shores of the Euxine Sea, and took a large number of them prisoners. They placed these prisoners on board of three ships, and put to sea. The Amazons rose upon their captors and threw them overboard, and thus obtained possession of the ships. They immediately proceeded toward the shore, and landed, not knowing where they were. It happened to be on the northwestern coast of the sea that they landed. Here they roamed up and down the country, until presently they fell in with a troop of horses. These they seized and mounted, arming themselves, at the same time, either with the weapons which they had procured on board the ships, or fabricated, themselves, on the shore. Thus organized and equipped, they began to make excursions for plunder, and soon became a most formidable band of marauders. The Scythians of the country supposed that they were men, but they could learn nothing certain respecting them. Their language, their appearance, their manners, and their dress were totally new, and the inhabitants were utterly unable to conceive who they were, and from what place they could so suddenly and mysteriously have come. At last, in one of the encounters which took place, the Scythians took two of these strange invaders prisoners. To their utter amazement, they found that they were women. On making this discovery, they changed their mode of dealing with them, and resolved upon a plan based on the supposed universality of the instincts of their sex. They enlisted a corps of the most handsome and vigorous young men that could be obtained, and after giving them instructions, the nature of which will be learned by the result, they sent them forth to meet the Amazons. The corps of Scythian cavaliers went out to seek their female antagonists with designs any thing but belligerent. They advanced to the encampment of the Amazons, and hovered about for some time in their vicinity, without, however, making any warlike demonstrations. They had been instructed to show themselves as much as possible to the enemy, but by no means to fight them. They would,

accordingly, draw as near to the Amazons as was safe, and linger there, gazing upon them, as if under the influence of some sort of fascination. If the Amazons advanced toward them, they would fall back, and if the advance continued, they would retreat fast enough to keep effectually out of the way. Then, when the Amazons turned, they would turn too, follow them back, and linger near them, around their encampment, as before. The Amazonians were for a time puzzled with this strange demeanor, and they gradually learned to look upon the handsome horsemen at first without fear, and finally even without hostility. At length, one day, one of the young horsemen, observing an Amazon who had strayed away from the rest, followed and joined her. She did not repel him. They were not able to converse together, as neither knew the language of the other. They established a friendly intercourse, however, by looks and signs, and after a time they separated, each agreeing to bring one of their companions to the place of rendezvous on the following day. A friendly intercommunication being thus commenced, the example spread very rapidly; matrimonial alliances began to be formed, and, in a word, a short time only elapsed before the two camps were united and intermingled, the Scythians and the Amazons being all paired together in the most intimate relations of domestic life. Thus, true to the instincts of their sex, the rude and terrible maidens decided, when the alternative was fairly presented to them, in favor of husbands and homes, rather than continuing the life they had led, of independence, conflict, and plunder. It is curious to observe that the means by which they were won, namely, a persevering display of admiration and attentions, steadily continued, but not too eagerly and impatiently pressed, and varied with an adroit and artful alternation of advances and retreats, were precisely the same as those by which, in every age, the attempt is usually made to win the heart of woman from hatred and hostility to love.

We speak of the Amazonians as having been won; but they were, in fact, themselves the conquerors of their captors, after all; for it appeared, in the end, that in the future plans and arrangements of the united body, they ruled their Scythian husbands, and not the Scythians them. The husbands wished to return home with their wives, whom, they said, they would protect and maintain in the midst of their countrymen in honor and in peace. The Amazons, however, were in favor of another plan. Their habits and manners were such, they said, that they should not be respected and beloved among any other people. They wished that their husbands, therefore, would go home and settle their affairs, and afterward return and join their wives again, and then that all together should move to the eastward, until they should find a suitable place to settle in by themselves. This plan was acceded to by the husbands, and was carried into execution; and the result was the planting of a new nation, called the Sauromateans, who thenceforth took their place among the other barbarous tribes that dwelt upon the northern shores of the Euxine Sea.

Such was the character of the tribes and nations that dwelt in the neighborhood of the Scythian country. As soon as Darius had passed the river, the Scythians sent embassadors to all their people, proposing to them to form a general alliance against the invader. |We ought to make common cause against him,| said they; |for if he subdues one nation, it will only open the way for an attack upon the rest. Some of us are, it is true, more remote than others from the immediate danger, but it threatens us all equally in the end.| The embassadors delivered their message, and some of the tribes acceded to the Scythian proposals. Others, however, refused. The quarrel, they said, was a quarrel between Darius and the Scythians alone, and they were not inclined to bring upon themselves the hostility of so powerful a sovereign by interfering. The Scythians were very

indignant at this refusal; but there was no remedy, and they accordingly began to prepare to defend themselves as well as they could, with the help of those nations that had expressed a willingness to join them. The habits of the Scythians were nomadic and wandering, and their country was one vast region of verdant and beautiful, and yet, in a great measure, of uncultivated and trackless wilds. They had few towns and villages, and those few were of little value. They adopted, therefore, the mode of warfare which, in such a country and for such a people, is always the wisest to be pursued. They retreated slowly before Darius's advancing army, carrying off or destroying all such property as might aid the king in respect to his supplies. They organized and equipped a body of swift horsemen, who were ordered to hover around Darius's camp, and bring intelligence to the Scythian generals of every movement. These horsemen, too, were to harass the flanks and the rear of the army, and to capture or destroy every man whom they should find straying away from the camp. By this means they kept the invading army continually on the alert, allowing them no peace and no repose, while yet they thwarted and counteracted all the plans and efforts which the enemy made to bring on a general battle. As the Persians advanced in pursuit of the enemy, the Scythians retreated, and in this retreat they directed their course toward the countries occupied by those nations that had refused to join in the alliance. By this artful management they transferred the calamity and the burden of the war to the territories of their neighbors. Darius soon found that he was making no progress toward gaining his end. At length he concluded to try the effect of a direct and open challenge.

He accordingly sent embassadors to the Scythian chief, whose name was Indathyrsus, with a message somewhat as follows:

|Foolish man! how long will you continue to act in this absurd and preposterous manner? It is incumbent on you to make a decision in favor of one thing or the other. If you think that you are able to contend with me, stop, and let us engage. If not, then acknowledge me as your superior, and submit to my authority.| The Scythian chief sent back the following reply:

|We have no inducement to contend with you in open battle on the field, because you are not doing us any injury, nor is it at present in your power to do us any. We have no cities and no cultivated fields that you can seize or plunder. Your roaming about our country, therefore, does us no harm, and you are at liberty to continue it as long as it gives you any pleasure. There is nothing on our soil that you can injure, except one spot, and that is the place where the sepulchres of our fathers lie. If you were to attack that spot -- which you may perhaps do, if you can find it -- you may rely upon a battle. In the mean time, you may go elsewhere, wherever you please. As to acknowledging your superiority, we shall do nothing of the kind. We defy you.|

Notwithstanding the refusal of the Scythians to give the Persians battle, they yet made, from time to time, partial and unexpected onsets upon their camp, seizing occasions when they hoped to find their enemies off their guard. The Scythians had troops of cavalry which were very efficient and successful in these attacks. These horsemen were, however, sometimes thrown into confusion and driven back by a very singular means of defense. It seems that the Persians had brought with them from Europe, in their train, a great number of asses, as beasts of burden, to transport the tents and the baggage of the army. These asses were accustomed, in times of excitement and danger, to set up a very terrific braying. It was, in fact, all that they could do. Braying at a danger seems to be a very ridiculous mode of attempting to avert it, but it was a tolerably effectual mode,

nevertheless, in this case at least; for the Scythian horses, who would have faced spears and javelins, and the loudest shouts and vociferations of human adversaries without any fear, were appalled and put to flight at hearing the unearthly noises which issued from the Persian camp whenever they approached it. Thus the mighty monarch of the whole Asiatic world seemed to depend for protection against the onsets of these rude and savage troops on the braying of his asses!

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While these things were going on in the interior of the country, the Scythians sent down a detachment of their forces to the banks of the Danube, to see if they could not, in some way or other, obtain possession of the bridge. They learned here what the orders were which Darius had given to the Ionians who had been left in charge, in respect to the time of their remaining at their post. The Scythians told them that if they would govern themselves strictly by those orders, and so break up the bridge and go down the river with their boats as soon as the two months should have expired, they should not be molested in the mean time. The Ionians agreed to this. The time was then already nearly gone, and they promised that, so soon as it should be fully expired, they would withdraw. The Scythian detachment sent back word to the main army acquainting them with these facts, and the army accordingly resolved on a change in their policy. Instead of harassing and distressing the Persians as they had done, to hasten their departure, they now determined to improve the situation of their enemies, and encourage them in their hopes, so as to protract their stay. They accordingly allowed the Persians to gain the advantage over them in small skirmishes, and they managed, also, to have droves of cattle fall into their hands, from time to time, so as to supply them with food. The Persians were quite elated with these indications that the tide of fortune was about to turn in their favor.

While things were in this state, there appeared one day at the Persian camp a messenger from the Scythians, who said that he had some presents from the Scythian chief for Darius. The messenger was admitted, and allowed to deliver his gifts. The gifts proved to be a bird, a mouse, a frog, and five arrows. The Persians asked the bearer of these strange offerings what the Scythians meant by them. He replied that he had no explanations to give. His orders were, he said, to deliver the presents and then return; and that they must, accordingly, find out the meaning intended by the exercise of their own ingenuity. When the messenger had retired, Darius and the Persians consulted together, to determine what so strange a communication could mean. They could not, however, come to any satisfactory decision. Darius said that he thought the three animals might probably be intended to denote the three kingdoms of nature to which the said animals respectively belonged, viz., the earth, the air, and the water; and as the giving up of weapons was a token of submission, the whole might mean that the Scythians were now ready to give up the contest, and acknowledge the right of the Persians to supreme and universal dominion. The officers, however, did not generally concur in this opinion. They saw no indications, they said, of any disposition on the part of the Scythians to surrender. They thought it quite as probable that the communication was meant to announce to those who received it threats and defiance, as to express conciliation and submission. |It may mean,| said one of them, |that, unless you can fly like a bird into the air, or hide like a mouse in the ground, or bury yourselves, like the frog, in morasses and fens, you can not escape our arrows.|

There was no means of deciding positively between these contradictory interpretations, but it soon became evident that the former of the two was very far from being correct; for, soon after the present was received, the Scythians were seen to be drawing up their forces in array, as if preparing for battle. The two months had expired, and they had reason to suppose that the party at the bridge had withdrawn, as they had promised to do. Darius had been so far weakened by his harassing marches, and the manifold privations and sufferings of his men, that he felt some solicitude in respect to the result of a battle, now that it seemed to be drawing near, although such a trial of strength had been the object which he had been, from the beginning, most eager to secure. The two armies were encamped at a moderate distance from each other, with a plain, partly wooded, between them. While in this position, and before any hostile action was commenced by either party, it was observed from the camp of Darius that suddenly a great tumult arose from the Scythian lines. Men were seen rushing in dense crowds this way and that over the plain, with shouts and outcries, which, however, had in them no expression of anger or fear, but rather one of gayety and pleasure. Darius demanded what the strange tumult meant. Some messengers were sent out to ascertain the cause, and on their return they reported that the Scythians were hunting a hare, which had suddenly made its appearance. The hare had issued from a thicket, and a considerable portion of the army, officers and soldiers, had abandoned their ranks to enjoy the sport of pursuing it, and were running impetuously, here and there, across the plain, filling the air with shouts of hilarity.

|They do indeed despise us,| said Darius, |since, on the eve of a battle, they can lose all thoughts of us and of their danger, and abandon their posts to hunt a hare!| That evening a council of war was held. It was concluded that the Scythians must be very confident and strong in their position, and that, if a general battle were to be hazarded, it would be very doubtful what would be the result. The Persians concluded unanimously, therefore, that the wisest plan would be for them to give up the intended conquest, and retire from the country. Darius accordingly proceeded to make his preparations for a secret retreat.

He separated all the infirm and feeble portion of the army from the rest, and informed them that he was going that night on a short expedition with the main body of the troops, and that, while he was gone, they were to remain and defend the camp. He ordered the men to build the camp fires, and to make them larger and more numerous than common, and then had the asses tied together in an unusual situation, so that they should keep up a continual braying. These sounds, heard all the night, and the light of the camp fires, were to lead the Scythians to believe that the whole body of the Persians remained, as usual, at the encampment, and thus to prevent all suspicion of their flight.

Toward midnight, Darius marched forth in silence and secrecy, with all the vigorous and able-bodied forces under his command, leaving the weary, the sick, and the infirm to the mercy of their enemies. The long column succeeded in making good their retreat, without exciting the suspicions of the Scythians. They took the route which they supposed would conduct them most directly to the river. When the troops which remained in the camp found, on the following morning, that they had been deceived and abandoned, they made signals to the Scythians to come to them, and, when they came, the invalids surrendered themselves and the camp to their possession. The Scythians then, immediately, leaving a proper guard to defend the camp, set out to follow the Persian army. Instead, however, of keeping directly upon their track, they took a shorter course,

which would lead them more speedily to the river. The Persians, being unacquainted with the country, got involved in fens and morasses, and other difficulties of the way, and their progress was thus so much impeded that the Scythians reached the river before them.

They found the Ionians still there, although the two months had fully expired. It is possible that the chiefs had received secret orders from Darius not to hasten their departure, even after the knots had all been untied; or perhaps they chose, of their own accord, to await their sovereign's return. The Scythians immediately urged them to be gone. |The time has expired,| they said, |and you are no longer under any obligation to wait. Return to your own country, and assert your own independence and freedom, which you can safely do if you leave Darius and his armies here.| The Ionians consulted together on the subject, doubtful, at first, what to do. They concluded that they would not comply with the Scythian proposals, while yet they determined to pretend to comply with them, in order to avoid the danger of being attacked. They accordingly began to take the bridge to pieces, commencing on the Scythian side of the stream. The Scythians, seeing the work thus going on, left the ground, and marched back to meet the Persians. The armies, however, fortunately for Darius, missed each other, and the Persians arrived safely at the river, after the Scythians had left it. They arrived in the night, and the advanced guard, seeing no appearance of the bridge on the Scythian side, supposed that the Ionians had gone. They shouted long and loud on the shore, and at length an Egyptian, who was celebrated for the power of his voice, succeeded in making the Ionians hear. The boats were immediately brought back to their positions, the bridge was reconstructed, and Darius's army recrossed the stream. The Danube being thus safely crossed, the army made the best of its way back through Thrace, and across the Bosporus into Asia, and thus ended Darius's great expedition against the Scythians.

2.10 Chapter 10. THE STORY OF HISTIAEUS.

CHAPTER X. THE STORY OF HISTIAEUS.

B.C.504

Histiaeus at the bridge on the Danube. -- Darius's anxiety. -- Darius's gratitude. -- Scythia abandoned. -- Darius sends for Histiaeus. -- Petition of Histiaeus. -- Histiaeus organizes a colony. -- The Paeonians. -- Baseness of the Paeonian chiefs. -- Their stratagem. -- The Paeonian maiden. -- Multiplicity of her avocations. -- Darius and the maiden. -- He determines to make the Paeonians slaves. -- Capture of the Paeonians. -- Megabyzus discovers Histiaeus's city. -- Histiaeus sent for. -- Darius revokes his gift. -- Histiaeus goes to Susa. -- Artaphernes. -- Island of Naxos. -- Civil war there. -- Action of Aristagoras. -- Co-operation of Artaphernes. -- Darius consulted. -- His approval. -- Preparations. -- Sailing of the expedition. -- Plan of the commander. -- Difficulty in the fleet. -- Cruel discipline. -- Dissension between the commanders. -- The expedition fails. -- Chagrin of Aristagoras. -- He resolves to revolt. -- Position of Histiaeus. -- His uneasiness. -- Singular mode of communication. -- Its success. -- Revolt of Aristagoras. -- Feigned indignation of Histiaeus. -- The Ionian rebellion. -- Its failure. -- Death of Histiaeus. The nature of the government which was exercised in ancient times by a royal despot like Darius, and the character of the measures and management to which he was accustomed to resort to gain his political ends, are, in many points, very strikingly illustrated by the story of Histiaeus.

Histiaeus was the Ionian chieftain who had been left in charge of the bridge of boats across the Danube when Darius made his incursion into Scythia. When, on the failure of the expedition, Darius returned to the river, knowing, as he did, that the two months had expired, he naturally felt a considerable degree of solicitude lest he should find the bridge broken up and the vessels gone, in which case his situation would be very desperate, hemmed in, as he would have been, between the Scythians and the river. His anxiety was changed into terror when his advanced guard arrived at the bank and found that no signs of the bridge were to be seen. It is easy to imagine what, under these circumstances, must have been the relief and joy of all the army, when they heard friendly answers to their shouts, coming, through the darkness of the night, over the waters of the river, assuring them that their faithful allies were still at their posts, and that they themselves would soon be in safety.

Darius, though he was governed by no firm and steady principles of justice, was still a man of many generous impulses. He was grateful for favors, though somewhat capricious in his modes of requiting them. He declared to Histiaeus that he felt under infinite obligations to him for his persevering fidelity, and that, as soon as the army should have safely arrived in Asia, he would confer upon him such rewards as would evince the reality of his gratitude. On his return from Scythia, Darius brought back the whole of his army over the Danube, thus abandoning entirely the country of the Scythians; but he did not transport the whole body across the Bosporus. He left a considerable detachment of troops, under the command of one of his generals, named Megabyzus, in Thrace, on the European side, ordering Megabyzus to establish himself there, and

to reduce all the countries in that neighborhood to his sway. Darius then proceeded to Sardis, which was the most powerful and wealthy of his capitals in that quarter of the world. At Sardis, he was, as it were, at home again, and he accordingly took an early opportunity to send for Histiaeus, as well as some others who had rendered him special services in his late campaign, in order that he might agree with them in respect to their reward. He asked Histiaeus what favor he wished to receive.

Histiaeus replied that he was satisfied, on the whole, with the position which he already enjoyed, which was that of king or governor of Miletus, an Ionian city, south of Sardis, and on the shores of the AEgean Sea.[I] He should be pleased, however, he said, if the king would assign him a certain small territory in Thrace, or, rather, on the borders between Thrace and Macedonia, near the mouth of the River Strymon. He wished to build a city there. The king immediately granted this request, which was obviously very moderate and reasonable. He did not, perhaps, consider that this territory, being in Thrace, or in its immediate vicinity, came within the jurisdiction of Megabyzus, whom he had left in command there, and that the grant might lead to some conflict between the two generals. There was special danger of jealousy and disagreement between them, for Megabyzus was a Persian, and Histiaeus was a Greek.

[Footnote I: For these places, see the map at the commencement of the next chapter.]

Histiaeus organized a colony, and, leaving a temporary and provisional government at Miletus, he proceeded along the shores of the AEgean Sea to the spot assigned him, and began to build his city. As the locality was beyond the Thracian frontier, and at a considerable distance from the head-quarters of Megabyzus, it is very probable that the operations of Histiaeus would not have attracted the Persian general’s attention for a considerable time, had it not been for a very extraordinary and peculiar train of circumstances, which led him to discover them. The circumstances were these:

There was a nation or tribe called the Paeonians, who inhabited the valley of the Strymon, which river came down from the interior of the country, and fell into the sea near the place where Histiaeus was building his city. Among the Paeonian chieftains there were two who wished to obtain the government of the country, but they were not quite strong enough to effect their object. In order to weaken the force which was opposed to them, they conceived the base design of betraying their tribe to Darius, and inducing him to make them captives. If their plan should succeed, a considerable portion of the population would be taken away, and they could easily, they supposed, obtain ascendency over the rest. In order to call the attention of Darius to the subject, and induce him to act as they desired, they resorted to the following stratagem. Their object seems to have been to lead Darius to undertake a campaign against their countrymen, by showing him what excellent and valuable slaves they would make.

These two chieftains were brothers, and they had a very beautiful sister; her form was graceful and elegant, and her countenance lovely. They brought this sister with them to Sardis when Darius was there. They dressed and decorated her in a very careful manner, but yet in a style appropriate to the condition of a servant; and then, one day, when the king was sitting in some public place in the city, as was customary with Oriental sovereigns, they sent her to pass along the street before him, equipped in such a manner as to show that she was engaged in servile occupations. She had a jar, such as was then used for carrying water, poised upon her head, and she was leading a

horse by means of a bridle hung over her arm. Her hands, being thus not required either for the horse or for the vessel, were employed in spinning, as she walked along, by means of a distaff and spindle. The attention of Darius was strongly attracted to the spectacle. The beauty of the maiden, the novelty and strangeness of her costume, the multiplicity of her avocations, and the ease and grace with which she performed them, all conspired to awaken the monarch's curiosity. He directed one of his attendants to follow her and see where she should go. The attendant did so. The girl went to the river. She watered her horse, filled her jar and placed it on her head, and then, hanging the bridle on her arm again, she returned through the same streets, and passed the king's palace as before, spinning as she walked along. The interest and curiosity of the king was excited more than ever by the reappearance of the girl and by the report of his messenger. He directed that she should be stopped and brought into his presence. She came; and her brothers, who had been watching the whole scene from a convenient spot near at hand, joined her and came too. The king asked them who they were. They replied that they were Paeonians. He wished to know where they lived. |On the banks of the River Strymon,| they replied, |near the confines of Thrace.| He next asked whether all the women of their country were accustomed to labor, and were as ingenious, and dexterous, and beautiful as their sister. The brothers replied that they were.

Darius immediately determined to make the whole people slaves. He accordingly dispatched a courier with the orders. The courier crossed the Hellespont, and proceeded to the encampment of Megabyzus in Thrace. He delivered his dispatches to the Persian general, commanding him to proceed immediately to Paeonia, and there to take the whole community prisoners, and bring them to Darius in Sardis. Megabyzus, until this time, had known nothing of the people whom he was thus commanded to seize. He, however, found some Thracian guides who undertook to conduct him to their territory; and then, taking with him a sufficient force, he set out on the expedition. The Paeonians heard of his approach. Some prepared to defend themselves; others fled to the mountains. The fugitives escaped, but those who attempted to resist were taken. Megabyzus collected the unfortunate captives, together with their wives and children, and brought them down to the coast to embark them for Sardis. In doing this, he had occasion to pass by the spot where Histiaeus was building his city, and it was then, for the first time, that Megabyzus became acquainted with the plan. Histiaeus was building a wall to defend his little territory on the side of the land. Ships and galleys were going and coming on the side of the sea. Every thing indicated that the work was rapidly and prosperously advancing.

Megabyzus did not interfere with the work; but, as soon as he arrived at Sardis with his captives, and had delivered them to the king, he introduced the subject of Histiaeus's city, and represented to Darius that it would be dangerous to the Persian interests to allow such an enterprise to go on. |He will establish a strong post there,| said Megabyzus, |by means of which he will exercise a great ascendency over all the neighboring seas. The place is admirably situated for a naval station, as the country in the vicinity abounds with all the materials for building and equipping ships. There are also mines of silver in the mountains near, from which he will obtain a great supply of treasure. By these means he will become so strong in a short period of time, that, after you have returned to Asia, he will revolt from your authority, carrying with him, perhaps, in his rebellion, all the Greeks of Asia Minor.| The king said that he was sorry that he had made the grant, and that he would revoke it without delay.

Megabyzus recommended that the king should not do this in an open or violent manner, but that he should contrive some way to arrest the progress of the undertaking without any appearance of suspicion or displeasure.

Darius accordingly sent for Histiaeus to come to him at Sardis, saying that there was a service of great importance on which he wished to employ him. Histiaeus, of course, obeyed such a summons with eager alacrity. When he arrived, Darius expressed great pleasure at seeing him once more, and said that he had constant need of his presence and his counsels. He valued, above all price, the services of so faithful a friend, and so sagacious and trusty an adviser. He was now, he said, going to Susa, and he wished Histiaeus to accompany him as his privy counselor and confidential friend. It would be necessary, Darius added, that he should give up his government of Miletus, and also the city in Thrace which he had begun to build; but he should be exalted to higher honors and dignities at Susa in their stead. He should have apartments in the king's palace, and live in great luxury and splendor.

Histiaeus was extremely disappointed and chagrined at this announcement. He was obliged, however, to conceal his vexation and submit to his fate. In a few days after this, he set out, with the rest of Darius's court, for the Persian capital, leaving a nephew, whose name was Aristagoras, as governor of Miletus in his stead. Darius, on the other hand, committed the general charge of the whole coast of Asia Minor to Artaphernes, one of his generals. Artaphernes was to make Sardis his capital. He had not only the general command of all the provinces extending along the shore, but also of all the ships, and galleys, and other naval armaments which belonged to Darius on the neighboring seas. Aristagoras, as governor of Miletus, was under his general jurisdiction. The two officers were, moreover, excellent friends. Aristagoras was, of course, a Greek, and Artaphernes a Persian.

Among the Greek islands situated in the AEgean Sea, one of the most wealthy, important, and powerful at that time, was Naxos. It was situated in the southern part of the sea, and about midway between the shores of Asia Minor and Greece. It happened that, soon after Darius had returned from Asia Minor to Persia, a civil war broke out in that island, in which the common people were on one side and the nobles on the other. The nobles were overcome in the contest, and fled from the island. A party of them landed at Miletus, and called upon Aristagoras to aid them in regaining possession of the island.

Aristagoras replied that he would very gladly do it if he had the power, but that the Persian forces on the whole coast, both naval and military, were under the command of Artaphernes at Sardis. He said, however, that he was on very friendly terms with Artaphernes, and that he would, if the Naxians desired it, apply to him for his aid. The Naxians seemed very grateful for the interest which Aristagoras took in their cause, and said that they would commit the whole affair to his charge.

There was, however, much less occasion for gratitude than there seemed, for Aristagoras was very far from being honest and sincere in his offers of aid. He perceived, immediately on hearing the fugitives' story, that a very favorable opportunity was opening for him to add Naxos, and perhaps even the neighboring islands, to his own government. It is always a favorable opportunity to subjugate a people when their power of defense and of resistance is neutralized by dissensions with one another. It is a device as old as the history of mankind, and one resorted to now as often

as ever, for ambitious neighbors to interpose in behalf of the weaker party, in a civil war waged in a country which they wish to make their own, and, beginning with a war against a part, to end by subjugating the whole. This was Aristagoras's plan. He proposed it to Artaphernes, representing to him that a very favorable occasion had occurred for bringing the Greek islands of the AEgean Sea under the Persian dominion. Naxos once possessed, all the other islands around it would follow, he said, and a hundred ships would make the conquest sure.

Artaphernes entered very readily and very warmly into the plan. He said that he would furnish two hundred instead of one hundred galleys. He thought it was necessary, however, first to consult Darius, since the affair was one of such importance; and besides, it was not best to commence the undertaking until the spring. He would immediately send a messenger to Darius to ascertain his pleasure, and, in the mean time, as he did not doubt that Darius would fully approve of the plan, he would have all necessary preparations made, so that every thing should be in readiness as soon as the proper season for active operations should arrive.

Artaphernes was right in anticipating his brother's approval of the design. The messenger returned from Susa with full authority from the king for the execution of the project. The ships were built and equipped, and every thing was made ready for the expedition. The intended destination of the armament was, however, kept a profound secret, as the invaders wished to surprise the people of Naxos when off their guard. Aristagoras was to accompany the expedition as its general leader, while an officer named Megabates, appointed by Artaphernes for this purpose, was to take command of the fleet as a sort of admiral. Thus there were two commanders -- an arrangement which almost always, in such cases, leads to a quarrel. It is a maxim in war that one bad general is better than two good ones. The expedition sailed from Miletus; and, in order to prevent the people of Naxos from being apprised of their danger, the report had been circulated that its destination was to be the Hellespont. Accordingly, when the fleet sailed, it turned its course to the northward, as if it were really going to the Hellespont. The plan of the commander was to stop after proceeding a short distance, and then to seize the first opportunity afforded by a wind from the north to come down suddenly upon Naxos, before the population should have time to prepare for defense. Accordingly, when they arrived opposite the island of Chios, the whole fleet came to anchor near the land. The ships were all ordered to be ready, at a moment's warning, for setting sail; and, thus situated, the commanders were waiting for the wind to change.

Megabates, in going his rounds among the fleet while things were in this condition, found one vessel entirely abandoned. The captain and crew had all left it, and had gone ashore. They were not aware, probably, how urgent was the necessity that they should be every moment at their posts. The captain of this galley was a native of a small town called Cnydus, and, as it happened, was a particular friend of Aristagoras. His name was Syclax. Megabates, as the commander of the fleet, was very much incensed at finding one of his subordinate officers so derelict in duty. He sent his guards in pursuit of him; and when Syclax was brought to his ship, Megabates ordered his head to be thrust out through one of the small port-holes intended for the oars, in the side of the ship, and then bound him in that position -- his head appearing thus to view, in the sight of all the fleet, while his body remained within the vessel. |I am going to keep him at his post,| said Megabates, |and in such a way that every one can see that he is there.|

Aristagoras was much distressed at seeing his friend suffering so severe and disgraceful a punishment. He went to Megabates and requested the release of the prisoner, giving, at the same time, what he considered satisfactory reasons for his having been absent from his vessel. Megabates, however, was not satisfied, and refused to set Syclax at liberty. Aristagoras then told Megabates that he mistook his position in supposing that he was master of the expedition, and could tyrannize over the men in that manner, as he pleased. |I will have you understand,| said he, |that I am the commander in this campaign, and that Artaphernes, in making you the sailing-master of the fleet, had no intention that you should set up your authority over mine.| So saying, he went away in a rage, and released Syclax from his durance with his own hands.

It was now the turn of Megabates to be enraged. He determined to defeat the expedition. He sent immediately a secret messenger to warn the Naxians of their enemies' approach. The Naxians immediately made effectual preparations to defend themselves. The end of it was, that when the fleet arrived, the island was prepared to receive it, and nothing could be done. Aristagoras continued the siege four months; but inasmuch as, during all this time, Megabates did every thing in his power to circumvent and thwart every plan that Aristagoras formed, nothing was accomplished. Finally, the expedition was broken up, and Aristagoras returned home, disappointed and chagrined, all his hopes blasted, and his own private finances thrown into confusion by the great pecuniary losses which he himself had sustained. He had contributed very largely, from his own private funds, in fitting out the expedition, fully confident of success, and of ample reimbursement for his expenses as the consequence of it.

He was angry with himself, and angry with Megabates, and angry with Artaphernes. He presumed, too, that Megabates would denounce him to Artaphernes, and, through him, to Darius, as the cause of the failure of the expedition. A sudden order might come at any moment, directing that he should be beheaded. He began to consider the expediency of revolting from the Persian power, and making common cause with the Greeks against Darius. The danger of such a step was scarcely less than that of remaining as he was. While he was pondering these momentous questions in his mind, he was led suddenly to a decision by a very singular circumstance, the proper explaining of which requires the story to return, for a time, to Histiaeus at Susa.

Histiaeus was very ill at ease in the possession of his forced elevation and grandeur at Susa. He enjoyed great distinction there, it is true, and a life of ease and luxury, but he wished for independence and authority. He was, accordingly, very desirous to get back to his former sphere of activity and power in Asia Minor. After revolving in his mind the various plans which occurred to him for accomplishing this purpose, he at last decided on inducing Aristagoras to revolt in Ionia, and then attempting to persuade Darius to send him on to quell the revolt. When once in Asia Minor, he would join the rebellion, and bid Darius defiance. The first thing to be done was to contrive some safe and secret way to communicate with Aristagoras. This he effected in the following manner: There was a man in his court who was afflicted with some malady of the eyes. Histiaeus told him that if he would put himself under his charge he could effect a cure. It would be necessary, he said, that the man should have his head shaved and scarified; that is, punctured with a sharp instrument, previously dipped in some medicinal compound. Then, after some further applications should have been made, it would be necessary for the patient to go to Ionia, in Asia Minor, where there was a physician who would complete the cure. The patient consented to this proposal. The head was shaved, and Histiaeus, while pretending to scarify it, pricked into the skin

-- as sailors tattoo anchors on their arms -- by means of a needle and a species of ink which had probably no great medicinal virtue, the words of a letter to Aristagoras, in which he communicated to him fully, though very concisely, the particulars of his plan. He urged Aristagoras to revolt, and promised that, if he would do so, he would come on, himself, as soon as possible, and, under pretense of marching to suppress the rebellion, he would really join and aid it. As soon as he had finished pricking this treasonable communication into the patient's skin, he carefully enveloped the head in bandages, which, he said, must on no account be disturbed. He kept the man shut up, besides, in the palace, until the hair had grown, so as effectually to conceal the writing, and then sent him to Ionia to have the cure perfected. On his arrival at Ionia he was to find Aristagoras, who would do what further was necessary. Histiaeus contrived, in the mean time, to send word to Aristagoras by another messenger, that, as soon as such a patient should present himself, Aristagoras was to shave his head. He did so, and the communication appeared. We must suppose that the operations on the part of Aristagoras for the purpose of completing the cure consisted, probably, in pricking in more ink, so as to confuse and obliterate the writing.

Aristagoras was on the eve of throwing off the Persian authority when he received this communication. It at once decided him to proceed. He organized his forces and commenced his revolt. As soon as the news of this rebellion reached Susa, Histiaeus feigned great indignation, and earnestly entreated Darius to commission him to go and suppress it. He was confident, he said, that he could do it in a very prompt and effectual manner. Darius was at first inclined to suspect that Histiaeus was in some way or other implicated in the movement; but these suspicions were removed by the protestations which Histiaeus made, and at length he gave him leave to proceed to Miletus, commanding him, however, to return to Susa again as soon as he should have suppressed the revolt. When Histiaeus arrived in Ionia he joined Aristagoras, and the two generals, leaguing with them various princes and states of Greece, organized a very extended and dangerous rebellion, which it gave the troops of Darius infinite trouble to subdue. We can not here give an account of the incidents and particulars of this war. For a time the rebels prospered, and their cause seemed likely to succeed; but at length the tide turned against them. Their towns were captured, their ships were taken and destroyed, their armies cut to pieces. Histiaeus retreated from place to place, a wretched fugitive, growing more and more distressed and destitute every day. At length, as he was flying from a battle field, he arrested the arm of a Persian, who was pursuing him with his weapon upraised, by crying out that he was Histiaeus the Milesian. The Persian, hearing this, spared his life, but took him prisoner, and delivered him to Artaphernes. Histiaeus begged very earnestly that Artaphernes would send him to Darius alive, in hopes that Darius would pardon him in consideration of his former services at the bridge of the Danube. This was, however, exactly what Artaphernes wished to prevent; so he crucified the wretched Histiaeus at Sardis, and then packed his head in salt and sent it to Darius.

[Illustration: GRECIAN EMPIRE.]

2.11 Chapter 11. THE INVASION OF GREECE AND THE BATTLE OF MARATHON.

CHAPTER XI. THE INVASION OF GREECE AND THE BATTLE OF MARATHON.

B.C.512-490

Great battles. -- Progress of the Persian empire. -- Condition of the Persian empire. -- Plans of Darius. -- Persian power in Thrace. -- Attempted negotiation with Macedon. -- The seven commissioners. -- Their rudeness at the feast. -- Stratagem of Amyntas's son. -- The commissioners killed. -- Artifice of the prince. -- Darius's anger against the Athenians. -- Civil dissensions in Greece. -- The tyrants. -- Periander. -- His message to a neighboring potentate. -- Periander's intolerable tyranny. -- His wife Melissa. -- The ghost of Melissa. -- A great sacrifice. -- The reason of Periander's rudeness to the assembly of females. -- Labda the cripple. -- Prediction in respect to her progeny. -- Conspiracy to destroy Labda's child. -- Its failure. -- The child secreted. -- Fulfillment of the oracle. -- Hippias of Athens. -- His barbarous cruelty. -- Hippias among the Persians. -- Wars between the Grecian states. -- Quarrel between Athens and AEgina. -- The two wooden statues. -- Incursion of the AEginetans. -- They carry off the statues. -- Attempt to recover the statues. -- They fall upon their knees. -- The Athenian fugitive. -- He is murdered by the women. -- The Persian army. -- Its commander, Datis. -- Sailing of the fleet. -- Various conquests. -- Landing of the Persians. -- State of Athens. -- The Greek army. -- Miltiades and his colleagues. -- Position of the armies. -- Miltiades's plan of attack. -- Onset of the Greeks. -- Rout of the Persians. -- Results of the battle. -- Numbers slain. -- The field of Marathon. -- The mound. -- Song of the Greek. In the history of a great military conqueror, there seems to be often some one great battle which in importance and renown eclipses all the rest. In the case of Hannibal it was the battle of Cannae, in that of Alexander the battle of Arbela. Caesar's great conflict was at Pharsalia, Napoleon's at Waterloo. Marathon was, in some respects, Darius's Waterloo. The place is a beautiful plain, about twelve miles north of the great city of Athens. The battle was the great final contest between Darius and the Greeks, which, both on account of the awful magnitude of the conflict, and the very extraordinary circumstances which attended it, has always been greatly celebrated among mankind. The whole progress of the Persian empire, from the time of the first accession of Cyrus to the throne, was toward the westward, till it reached the confines of Asia on the shores of the AEgean Sea. All the shores and islands of this sea were occupied by the states and the cities of Greece. The population of the whole region, both on the European and Asiatic shores, spoke the same language, and possessed the same vigorous, intellectual, and elevated character. Those on the Asiatic side had been conquered by Cyrus, and their countries had been annexed to the Persian empire. Darius had wished very strongly, at the commencement of his reign, to go on in this work of annexation, and had sent his party of commissioners to explore the ground, as is related in a preceding chapter. He had, however, postponed the execution of his plans, in order first to conquer the Scythian countries north of Greece, thinking, probably, that this would make the subsequent conquest of Greece itself more easy. By getting a firm foothold in

Scythia, he would, as it were, turn the flank of the Grecian territories, which would tend to make his final descent upon them more effectual and sure. This plan, however, failed; and yet, on his retreat from Scythia, Darius did not withdraw his armies wholly from the European side of the water. He kept a large force in Thrace, and his generals there were gradually extending and strengthening their power, and preparing for still greater conquests. They attempted to extend their dominion, sometimes by negotiations, and sometimes by force, and they were successful and unsuccessful by turns, whichever mode they employed.

One very extraordinary story is told of an attempted negotiation with Macedon, made with a view of bringing that kingdom, if possible, under the Persian dominion, without the necessity of a resort to force. The commanding general of Darius's armies in Thrace, whose name, as was stated in the last chapter, was Megabyzus, sent seven Persian officers into Macedon, not exactly to summon the Macedonians, in a peremptory manner, to surrender to the Persians, nor, on the other hand, to propose a voluntary alliance, but for something between the two. The communication was to be in the form of a proposal, and yet it was to be made in the domineering and overbearing manner with which the tyrannical and the strong often make proposals to the weak and defenseless. The seven Persians went to Macedon, which, as will be seen from the map, was west of Thrace, and to the northward of the other Grecian countries. Amyntas, the king of Macedon, gave them a very honorable reception. At length, one day, at a feast to which they were invited in the palace of Amyntas, they became somewhat excited with wine, and asked to have the ladies of the court brought into the apartment. They wished |to see them,| they said. Amyntas replied that such a procedure was entirely contrary to the usages and customs of their court; but still, as he stood somewhat in awe of his visitors, or, rather, of the terrible power which the delegation represented, and wished by every possible means to avoid provoking a quarrel with them, he consented to comply with their request. The ladies were sent for. They came in, reluctant and blushing, their minds excited by mingled feelings of indignation and shame. The Persians, becoming more and more excited and imperious under the increasing influence of the wine, soon began to praise the beauty of these new guests in a coarse and free manner, which overwhelmed the ladies with confusion, and then to accost them familiarly and rudely, and to behave toward them, in other respects, with so much impropriety as to produce great alarm and indignation among all the king's household. The king himself was much distressed, but he was afraid to act decidedly. His son, a young man of great energy and spirit, approached his father with a countenance and manner expressive of high excitement, and begged him to retire from the feast, and leave him, the son, to manage the affair. Amyntas reluctantly allowed himself to be persuaded to go, giving his son many charges, as he went away, to do nothing rashly or violently. As soon as the king was gone, the prince made an excuse for having the ladies retire for a short time, saying that they should soon return. The prince conducted them to their apartment, and then selecting an equal number of tall and smooth-faced boys, he disguised them to represent the ladies, and gave each one a dagger, directing him to conceal it beneath his robe. These counterfeit females were then introduced to the assembly in the place of those who had retired. The Persians did not detect the deception. It was evening, and, besides, their faculties were confused with the effects of the wine. They approached the supposed ladies as they had done before, with rude familiarity; and the boys, at a signal made by the prince when the Persians were wholly off their guard, stabbed and killed every one of them on the spot.

Megabyzus sent an embassador to inquire what became of his seven messengers; but the Macedonian prince contrived to buy this messenger off by large rewards, and to induce him to send back some false but plausible story to satisfy Megabyzus. Perhaps Megabyzus would not have been so easily satisfied had it not been that the great Ionian rebellion, under Aristagoras and Histiaeus, as described in the last chapter, broke out soon after, and demanded his attention in another quarter of the realm. The Ionian rebellion postponed, for a time, Darius's designs on Greece, but the effect of it was to make the invasion more certain and more terrible in the end; for Athens, which was at that time one of the most important and powerful of the Grecian cities, took a part in that rebellion against the Persians. The Athenians sent forces to aid those of Aristagoras and Histiaeus, and, in the course of the war, the combined army took and burned the city of Sardis. When this news reached Darius, he was excited to a perfect phrensy of resentment and indignation against the Athenians for coming thus into his own dominions to assist rebels, and there destroying one of his most important capitals. He uttered the most violent and terrible threats against them, and, to prevent his anger from getting cool before the preparations should be completed for vindicating it, he made an arrangement, it was said, for having a slave call out to him every day at table, |Remember the Athenians!|

It was a circumstance favorable to Darius's designs against the states of Greece that they were not united among themselves. There was no general government under which the whole naval and military force of that country could be efficiently combined, so as to be directed, in a concentrated and energetic form, against a common enemy. On the other hand, the several cities formed, with the territories adjoining them, so many separate states, more or less connected, it is true, by confederations and alliances, but still virtually independent, and often hostile to each other. Then, besides these external and international quarrels, there was a great deal of internal dissension. The monarchical and the democratic principle were all the time struggling for the mastery. Military despots were continually rising to power in the various cities, and after they had ruled, for a time, over their subjects with a rod of iron, the people would rise in rebellion and expel them from their thrones. These revolutions were continually taking place, attended, often, by the strangest and most romantic incidents, which evinced, on the part of the actors in them, that extraordinary combination of mental sagacity and acumen with childish and senseless superstition so characteristic of the times.

It is not surprising that the populace often rebelled against the power of these royal despots, for they seem to have exercised their power, when their interests or their passions excited them to do it, in the most tyrannical and cruel manner. One of them, it was said, a king of Corinth, whose name was Periander, sent a messenger, on one occasion, to a neighboring potentate -- with whom he had gradually come to entertain very friendly relations -- to inquire by what means he could most certainly and permanently secure the continuance of his power. The king thus applied to gave no direct reply, but took the messenger out into his garden, talking with him by the way about the incidents of his journey, and other indifferent topics. He came, at length, to a field where grain was growing, and as he walked along, he occupied himself in cutting off, with his sword, every head of the grain which raised itself above the level of the rest. After a short time he returned to the house, and finally dismissed the messenger without giving him any answer whatever to the application that he had made. The messenger returned to Periander, and related what had occurred. |I understand his meaning,| said Periander. |I must contrive some way to remove all

those who, by their talents, their influence, or their power, rise above the general level of the citizens.| Periander began immediately to act on this recommendation. Whoever, among the people of Corinth, distinguished himself above the rest, was marked for destruction. Some were banished, some were slain, and some were deprived of their influence, and so reduced to the ordinary level, by the confiscation of their property, the lives and fortunes of all the citizens of the state being wholly in the despot's hands. This same Periander had a wife whose name was Melissa. A very extraordinary tale is related respecting her, which, though mainly fictitious, had a foundation, doubtless, in fact, and illustrates very remarkably the despotic tyranny and the dark superstition of the times. Melissa died and was buried; but her garments, for some reason or other, were not burned, as was usual in such cases. Now, among the other oracles of Greece, there was one where departed spirits could be consulted. It was called the oracle of the dead. Periander, having occasion to consult an oracle in order to find the means of recovering a certain article of value which was lost, sent to this place to call up and consult the ghost of Melissa. The ghost appeared, but refused to answer the question put to her, saying, with frightful solemnity, |I am cold; I am cold; I am naked and cold. My clothes were not burned; I am naked and cold.| When this answer was reported to Periander, he determined to make a great sacrifice and offering, such as should at once appease the restless spirit. He invited, therefore, a general assembly of the women of Corinth to witness some spectacle in a temple, and when they were convened, he surrounded them with his guards, seized them, stripped them of most of their clothing, and then let them go free. The clothes thus taken were then all solemnly burned, as an expiatory offering, with invocations to the shade of Melissa. The account adds, that when this was done, a second messenger was dispatched to the oracle of the dead, and the spirit, now clothed and comfortable in its grave, answered the inquiry, informing Periander where the lost article might be found. The rude violence which Periander resorted to in this case seems not to have been dictated by any particular desire to insult or injure the women of Corinth, but was resorted to simply as the easiest and most convenient way of obtaining what he needed. He wanted a supply of valuable and costly female apparel, and the readiest mode of obtaining it was to bring together an assembly of females dressed for a public occasion, and then disrobe them. The case only shows to what an extreme and absolute supremacy the lofty and domineering spirit of ancient despotism attained.

It ought, however, to be related, in justice to these abominable tyrants, that they often evinced feelings of commiseration and kindness; sometimes, in fact, in very singular ways. There was, for example, in one of the cities, a certain family that had obtained the ascendency over the rest of the people, and had held it for some time as an established aristocracy, taking care to preserve their rank and power from generation to generation, by intermarrying only with one another. At length, in one branch of the family, there grew up a young girl named Labda, who had been a cripple from her birth, and, on account of her deformity, none of the nobles would marry her. A man of obscure birth, however, one of the common people, at length took her for his wife. His name was Eetion. One day, Eetion went to Delphi to consult an oracle, and as he was entering the temple, the Pythian[J] called out to him, saying that a stone should proceed from Labda which should overwhelm tyrants and usurpers, and free the state. The nobles, when they heard of this, understood the prediction to mean that the destruction of their power was, in some way or other, to be effected by means of Labda's child, and they determined to prevent the fulfillment of the prophecy by destroying the babe itself so soon as it should be born.

[Footnote J: For a full account of these oracles, see the history of Cyrus the Great.]

They accordingly appointed ten of their number to go to the place where Eetion lived and kill the child. The method which they were to adopt was this: They were to ask to see the infant on their arrival at the house, and then it was agreed that whichever of the ten it was to whom the babe was handed, he should dash it down upon the stone floor with all his force, by which means it would, as they supposed, certainly be killed. This plan being arranged, the men went to the house, inquired, with hypocritical civility, after the health of the mother, and desired to see the child. It was accordingly brought to them. The mother put it into the hands of one of the conspirators, and the babe looked up into his face and smiled. This mute expression of defenseless and confiding innocence touched the murderer's heart. He could not be such a monster as to dash such an image of trusting and happy helplessness upon the stones. He looked upon the child, and then gave it into the hands of the one next to him, and he gave it to the next, and thus it passed through the hands of all the ten. No one was found stern and determined enough to murder it, and at last they gave the babe back to its mother and went away. The sequel of this story was, that the conspirators, when they reached the gate, stopped to consult together, and after many mutual criminations and recriminations, each impugning the courage and resolution of the rest, and all joining in special condemnation of the man to whom the child had at first been given, they went back again, determined, in some way or other, to accomplish their purpose. But Labda had, in the mean time, been alarmed at their extraordinary behavior, and had listened, when they stopped at the gate, to hear their conversation. She hastily hid the babe in a corn measure; and the conspirators, after looking in every part of the house in vain, gave up the search, supposing that their intended victim had been hastily sent away. They went home, and not being willing to acknowledge that their resolution had failed at the time of trial, they agreed to say that their undertaking had succeeded, and that the child had been destroyed. The babe lived, however, and grew up to manhood, and then, in fulfillment of the prediction announced by the oracle, he headed a rebellion against the nobles, deposed them from their power, and reigned in their stead.

One of the worst and most reckless of the Greek tyrants of whom we have been speaking was Hippias of Athens. His father, Pisistratus, had been hated all his life for his cruelties and his crimes; and when he died, leaving two sons, Hippias and Hipparchus, a conspiracy was formed to kill the sons, and thus put an end to the dynasty. Hipparchus was killed, but Hippias escaped the danger, and seized the government himself alone. He began to exercise his power in the most cruel and wanton manner, partly under the influence of resentment and passion, and partly because he thought his proper policy was to strike terror into the hearts of the people as a means of retaining his dominion. One of the conspirators by whom his brother had been slain, accused Hippias's warmest and best friends as his accomplices in that deed, in order to revenge himself on Hippias by inducing him to destroy his own adherents and supporters. Hippias fell into the snare; he condemned to death all whom the conspirator accused, and his reckless soldiers executed his friends and foes together. When any protested their innocence, he put them to the torture to make them confess their guilt. Such indiscriminate cruelty only had the effect to league the whole population of Athens against the perpetrator of it. There was at length a general insurrection against him, and he was dethroned. He made his escape to Sardis, and there tendered his services to Artaphernes, offering to conduct the Persian armies to Greece, and aid them in getting possession of the country, on condition that, if they succeeded, the Persians would make him the

governor of Athens. Artaphernes made known these offers to Darius, and they were eagerly accepted. It was, however, very impolitic to accept them. The aid which the invaders could derive from the services of such a guide, were far more than counterbalanced by the influence which his defection and the espousal of his cause by the Persians would produce in Greece. It banded the Athenians and their allies together in the most enthusiastic and determined spirit of resistance, against a man who had now added the baseness of treason to the wanton wickedness of tyranny.

Besides these internal dissensions between the people of the several Grecian states and their kings, there were contests between one state and another, which Darius proposed to take advantage of in his attempts to conquer the country. There was one such war in particular, between Athens and the island of AEgina, on the effects of which, in aiding him in his operations against the Athenians, Darius placed great reliance. AEgina was a large and populous island not far from Athens. In accounting for the origin of the quarrel between the two states, the Greek historians relate the following marvelous story:

AEgina, as will be seen from the map, was situated in the middle of a bay, southwest from Athens. On the other side of the bay, opposite from Athens, there was a city, near the shore, called Epidaurus. It happened that the people of Epidaurus were at one time suffering from famine, and they sent a messenger to the oracle at Delphi to inquire what they should do to obtain relief. The Pythian answered that they must erect two statues to certain goddesses, named Damia and Auxesia, and that then the famine would abate. They asked whether they were to make the statues of brass or of marble. The priestess replied, |Of neither, but of wood.| They were, she said, to use for the purpose the wood of the garden olive. This species of olive was a sacred tree, and it happened that, at this time, there were no trees of the kind that were of sufficient size for the purpose intended except at Athens; and the Epidaurians, accordingly, sent to Athens to obtain leave to supply themselves with wood for the sculptor by cutting down one of the trees from the sacred grove. The Athenians consented to this, on condition that the Epidaurians would offer a certain yearly sacrifice at two temples in Athens, which they named. This sacrifice, they seemed to imagine, would make good to the city whatever of injury their religious interests might suffer from the loss of the sacred tree. The Epidaurians agreed to the condition; the tree was felled; blocks from it, of proper size, were taken to Epidaurus, and the statues were carved. They were set up in the city with the usual solemnities, and the famine soon after disappeared. Not many years after this, a war, for some cause or other, broke out between Epidaurus and AEgina. The people of AEgina crossed the water in a fleet of galleys, landed at Epidaurus, and, after committing various ravages, they seized these images, and bore them away in triumph as trophies of their victory. They set them up in a public place in the middle of their own island, and instituted games and spectacles around them, which they celebrated with great festivity and parade. The Epidaurians, having thus lost their statues, ceased to make the annual offering at Athens which they had stipulated for, in return for receiving the wood from which the statues were carved. The Athenians complained. The Epidaurians replied that they had continued to make the offering as long as they had kept the statues; but that now, the statues being in other hands, they were absolved from the obligation. The Athenians next demanded the statues themselves of the people of AEgina. They refused to surrender them. The Athenians then invaded the island, and proceeded to the spot where the statues had been erected. They had been set up on massive and heavy pedestals. The Athenians attempted to get them down, but could not separate them from their fastenings. They

then changed their plan, and undertook to move the pedestals too, by dragging them with ropes. They were arrested in this undertaking by an earthquake, accompanied by a solemn and terrible sound of thunder, which warned them that they were provoking the anger of Heaven. The statues, too, miraculously fell on their knees, and remained fixed in that posture! The Athenians, terrified at these portentous signs, abandoned their undertaking and fled toward the shore. They were, however, intercepted by the people of AEgina, and some allies whom they had hastily summoned to their aid, and the whole party was destroyed except one single man. He escaped. This single fugitive, however, met with a worse fate than that of his comrades. He went to Athens, and there the wives and sisters of the men who had been killed thronged around him to hear his story. They were incensed that he alone had escaped, as if his flight had been a sort of betrayal and desertion of his companions. They fell upon him, therefore, with one accord, and pierced and wounded him on all sides with a sort of pin, or clasp, which they used as a fastening for their dress. They finally killed him. The Athenian magistrates were unable to bring any of the perpetrators of this crime to conviction and punishment; but a law was made, in consequence of the occurrence, forbidding the use of that sort of fastening for the dress to all the Athenian women forever after. The people of AEgina, on the other hand, rejoiced and gloried in the deed of the Athenian women, and they made the clasps which were worn upon their island of double size, in honor of it. The war, thus commenced between Athens and AEgina, went on for a long time, increasing in bitterness and cruelty as the injuries increased in number and magnitude which the belligerent parties inflicted on each other.

Such was the state of things in Greece when Darius organized his great expedition for the invasion of the country. He assembled an immense armament, though he did not go forth himself to command it. He placed the whole force under the charge of a Persian general named Datis. A considerable part of the army which Datis was to command was raised in Persia; but orders had been sent on that large accessions to the army, consisting of cavalry, foot soldiers, ships, and seamen, and every other species of military force, should be raised in all the provinces of Asia Minor, and be ready to join it at various places of rendezvous.

Darius commenced his march at Susa with the troops which had been collected there, and proceeded westward till he reached the Mediterranean at Cilicia, which is at the northeast corner of that sea. Here large re-enforcements joined him; and there was also assembled at this point an immense fleet of galleys, which had been provided to convey the troops to the Grecian seas. The troops embarked, and the fleet advanced along the southern shores of Asia Minor to the AEgean Sea, where they turned to the northward toward the island of Samos, which had been appointed as a rendezvous. At Samos they were joined by still greater numbers coming from Ionia, and the various provinces and islands on that coast that were already under the Persian dominion. When they were ready for their final departure, the immense fleet, probably one of the greatest and most powerful which had then ever been assembled, set sail, and steered their course to the northwest, among the islands of the AEgean Sea. As they moved slowly on, they stopped to take possession of such islands as came in their way. The islanders, in some cases, submitted to them without a struggle. In others, they made vigorous but perfectly futile attempts to resist. In others still, the terrified inhabitants abandoned their homes, and fled in dismay to the fastnesses of the mountains. The Persians destroyed the cities and towns whose inhabitants they could not conquer, and took the children from the most influential families of the islands which they did

subdue, as hostages to hold their parents to their promises when their conquerors should have gone.

[Illustration: THE INVASION OF GREECE.] The mighty fleet advanced thus, by slow degrees, from conquest to conquest, toward the Athenian shores. The vast multitude of galleys covered the whole surface of the water, and as they advanced, propelled each by a triple row of oars, they exhibited to the fugitives who had gained the summits of the mountains the appearance of an immense swarm of insects, creeping, by an almost imperceptible advance, over the smooth expanse of the sea. The fleet, guided all the time by Hippias, passed on, and finally entered the strait between the island of Euboea and the main land to the northward of Athens. Here, after some operations on the island, the Persians finally brought their ships into a port on the Athenian side, and landed. Hippias made all the arrangements, and superintended the disembarkation. In the mean time, all was confusion and dismay in the city of Athens. The government, as soon as they heard of the approach of this terrible danger, had sent an express to the city of Sparta, asking for aid. The aid had been promised, but it had not yet arrived. The Athenians gathered together all the forces at their command on the northern side of the city, and were debating the question, with great anxiety and earnestness, whether they should shut themselves up within the walls, and await the onset of their enemies there, or go forth to meet them on the way. The whole force which the Greeks could muster consisted of but about ten thousand men, while the Persian host contained over a hundred thousand. It seemed madness to engage in a contest on an open field against such an overwhelming disparity of numbers. A majority of voices were, accordingly, in favor of remaining within the fortifications of the city, and awaiting an attack. The command of the army had been intrusted, not to one man, but to a commission of three generals, a sort of triumvirate, on whose joint action the decision of such a question devolved. Two of the three were in favor of taking a defensive position; but the third, the celebrated Miltiades, was so earnest and so decided in favor of attacking the enemy themselves, instead of waiting to be attacked, that his opinion finally carried the day, and the other generals resigned their portion of authority into his hands, consenting that he should lead the Greek army into battle, if he dared to take the responsibility of doing so. The two armies were at this time encamped in sight of each other on the plain of Marathon, between the mountain and the sea. They were nearly a mile apart. The countless multitude of the Persians extended as far as the eye could reach, with long lines of tents in the distance, and thousands of horsemen on the plain, all ready for the charge. The Greeks, on the other hand, occupied a small and isolated spot, in a compact form, without cavalry, without archers, without, in fact, any weapons suitable either for attack or defense, except in a close encounter hand to hand. Their only hope of success depended on the desperate violence of the onset they were to make upon the vast masses of men spread out before them. On the one side were immense numbers, whose force, vast as it was, must necessarily be more or less impeded in its operations, and slow. It was to be overpowered, therefore, if overpowered at all, by the utmost fierceness and rapidity of action -- by sudden onsets, unexpected and furious assaults, and heavy, vigorous, and rapid blows. Miltiades, therefore, made all his arrangements with reference to that mode of warfare. Such soldiers as the Greeks, too, were admirably adapted to execute such designs, and the immense and heterogeneous mass of Asiatic nations which covered the plain before them was exactly the body for such an experiment to be made upon. Glorying in their numbers and confident of victory, they were slowly advancing, without the least idea that the little band before them could possibly do them any serious harm. They had actually brought with them,

in the train of the army, some blocks of marble, with which they were going to erect a monument of their victory, on the field of battle, as soon as the conflict was over! At length the Greeks began to put themselves in motion. As they advanced, they accelerated their march more and more, until just before reaching the Persian lines, when they began to run. The astonishment of the Persians at this unexpected and daring onset soon gave place, first to the excitement of personal conflict, and then to universal terror and dismay; for the headlong impetuosity of the Greeks bore down all opposition, and the desperate swordsmen cut their way through the vast masses of the enemy with a fierce and desperate fury that nothing could withstand. Something like a contest continued for some hours; but, at the end of that time, the Persians were flying in all directions, every one endeavoring, by the track which he found most practicable for himself, to make his way to the ships on the shore. Vast multitudes were killed in this headlong flight; others became entangled in the morasses and fens, and others still strayed away, and sought, in their terror, a hopeless refuge in the defiles of the mountains. Those who escaped crowded in confusion on board their ships, and pushed off from the shore, leaving the whole plain covered with their dead and dying companions. The Greeks captured an immense amount of stores and baggage, which were of great cost and value. They took possession, too, of the marble blocks which the Persians had brought to immortalize their victory, and built with them a monument, instead, to commemorate their defeat. They counted the dead. Six thousand Persians, and only two hundred Greeks, were found. The bodies of the Greeks were collected together, and buried on the field, and an immense mound was raised over the grave. This mound has continued to stand at Marathon to the present day. The battle of Marathon was one of those great events in the history of the human race which continue to attract, from age to age, the admiration of mankind. They who look upon war, in all its forms, as only the perpetration of an unnatural and atrocious crime, which rises to dignity and grandeur only by the very enormity of its guilt, can not but respect the courage, the energy, and the cool and determined resolution with which the little band of Greeks went forth to stop the torrent of foes which all the nations of a whole continent had combined to pour upon them. The field has been visited in every age by thousands of travelers, who have upon the spot offered their tribute of admiration to the ancient heroes that triumphed there. The plain is found now, as of old, overlooking the sea, and the mountains inland, towering above the plain. The mound, too, still remains, which was reared to consecrate the memory of the Greeks who fell. They who visit it stand and survey the now silent and solitary scene, and derive from the influence and spirit of the spot new strength and energy to meet the great difficulties and dangers of life which they themselves have to encounter. The Greeks themselves, of the present day, notwithstanding the many sources of discouragement and depression with which they have to contend, must feel at Marathon some rising spirit of emulation in contemplating the lofty mental powers and the undaunted spirit of their sires. Byron makes one of them sing, |The mountains look on Marathon, And Marathon looks on the sea; And musing there an hour alone, I dreamed that Greece might still be free;

For, standing on the Persians’ grave, I could not deem myself a slave.|

2.12 Chapter 12. THE DEATH OF DARIUS.

CHAPTER XII. THE DEATH OF DARIUS.

B.C.490-485 The Persian fleet sails southward. -- Fate of Hippias. -- Omens. -- The dream and the sneeze. -- Hippias falls in battle. -- Movements of the Persian fleet. -- The Persian fleet returns to Asia. -- Anxiety of Datis. -- Datis finds a stolen statue. -- Island of Delos. -- Account of the sacred island. -- Its present condition. -- Disposition of the army. -- Darius's reception of Datis. -- Subsequent history of Miltiades. -- His great popularity. -- Miltiades's influence at Athens. -- His ambitious designs. -- Island and city of Paros. -- Appearance of the modern town. -- Miltiades's proposition to the Athenians. -- They accept it. -- Miltiades marches against Paros. -- Its resistance. -- Miltiades is discouraged. -- The captive priestess. -- Miltiades's interview with the priestess. -- Her instructions. -- Miltiades attempts to enter the temple of Ceres. -- He dislocates a limb. -- Miltiades returns to Athens. -- He is impeached. -- Miltiades is condemned. -- He dies of his wound. -- The fine paid. -- Proposed punishment of Timo. -- Timo saved by the Delphic oracle. -- Another expedition against Greece. -- Preparations. -- Necessity for settling the succession. -- Darius's two sons. -- Their claims to the throne. -- Xerxes declared heir. -- Death of Darius. -- Character of Darius. -- Ground of his renown. The city of Athens and the plain of Marathon are situated upon a peninsula. The principal port by which the city was ordinarily approached was on the southern shore of the peninsula, though the Persians had landed on the northern side. Of course, in their retreat from the field of battle, they fled to the north. When they were beyond the reach of their enemies and fairly at sea, they were at first somewhat perplexed to determine what to do. Datis was extremely unwilling to return to Darius with the news of such a defeat. On the other hand, there seemed but little hope of any other result if he were to attempt a second landing.

Hippias, their Greek guide, was killed in the battle. He expected to be killed, for his mind, on the morning of the battle, was in a state of great despondency and dejection. Until that time he had felt a strong and confident expectation of success, but his feelings had then been very suddenly changed. His confidence had arisen from the influence of a dream, his dejection from a cause more frivolous still; so that he was equally irrational in his hope and in his despair. The omen which seemed to him to portend success to the enterprise in which he had undertaken to act as guide, was merely that he dreamed one night that he saw, and spent some time in company with, his mother. In attempting to interpret this dream in the morning, it seemed to him that Athens, his native city, was represented by his mother, and that the vision denoted that he was about to be restored to Athens again. He was extremely elated at this supernatural confirmation of his hopes, and would have gone into the battle certain of victory, had it not been that another circumstance occurred at the time of the landing to blast his hopes. He had, himself, the general charge of the disembarkation. He stationed the ships at their proper places near the shore, and formed the men upon the beach as they landed. While he was thus engaged, standing on the sand, he suddenly sneezed. He was an old man, and his teeth -- those that remained -- were loose. One of them was thrown out in the act of sneezing, and it fell into the sand. Hippias was alarmed at this occurrence, considering it a bad omen. He looked a long time for the tooth in vain, and then exclaimed that all

was over. The joining of his tooth to his mother earth was the event to which his dream referred, and there was now no hope of any further fulfillment of it. He went on mechanically, after this, in marshaling his men and preparing for battle, but his mind was oppressed with gloomy forebodings. He acted, in consequence, feebly and with indecision; and when the Greeks explored the field on the morning after the battle, his body was found among the other mutilated and ghastly remains which covered the ground. As the Persian fleet moved, therefore, along the coast of Attica, they had no longer their former guide. They were still, however, very reluctant to leave the country. They followed the shore of the peninsula until they came to the promontory of Sunium, which forms the southeastern extremity of it. They doubled this cape, and then followed the southern shore of the peninsula until they arrived at the point opposite to Athens on that side. In the mean time, however, the Spartan troops which had been sent for to aid the Athenians in the contest, but which had not arrived in time to take part in the battle, reached the ground; and the indications which the Persians observed, from the decks of their galleys, that the country was thoroughly aroused, and was every where ready to receive them, deterred them from making any further attempts to land. After lingering, therefore, a short time near the shore, the fleet directed its course again toward the coasts of Asia. The mind of Datis was necessarily very ill at ease. He dreaded the wrath of Darius; for despots are very prone to consider military failures as the worst of crimes. The expedition had not, however, been entirely a failure. Datis had conquered many of the Greek islands, and he had with him, on board his galleys, great numbers of prisoners, and a vast amount of plunder which he had obtained from them. Still, the greatest and most important of the objects which Darius had commissioned him to accomplish had been entirely defeated, and he felt, accordingly, no little anxiety in respect to the reception which he was to expect at Susa.

One night he had a dream which greatly disturbed him. He awoke in the morning with an impression upon his mind, which he had derived from the dream, that some temple had been robbed by his soldiers in the course of his expedition, and that the sacrilegious booty which had been obtained was concealed somewhere in the fleet. He immediately ordered a careful search to be instituted, in which every ship was examined. At length they found, concealed in one of the galleys, a golden statue of Apollo. Datis inquired what city it had been taken from. They answered from Delium. Delium was on the coast of Attica, near the place where the Persians had landed, at the time of their advance on Marathon. Datis could not safely or conveniently go back there to restore it to its place. He determined, therefore, to deposit it at Delos for safe keeping, until it could be returned to its proper home.

Delos was a small but very celebrated island near the center of the AEgean Sea, and but a short distance from the spot where the Persian fleet was lying when Datis made this discovery. It was a sacred island, devoted to religious rites, and all contention, and violence, and, so far as was possible, all suffering and death, were excluded from it. The sick were removed from it; the dead were not buried there; armed ships and armed men laid aside their hostility to each other when they approached it. Belligerent fleets rode at anchor, side by side, in peace, upon the smooth waters of its little port, and an enchanting picture of peace, tranquillity, and happiness was seen upon its shores. A large natural fountain, or spring, thirty feet in diameter, and inclosed partly by natural rocks and partly by an artificial wall, issued from the ground in the center of the island, and sent forth a beautiful and fertilizing rill into a rich and happy valley, through which it meandered, deviously, for several miles, seeking the sea. There was a large and populous city near the port,

and the whole island was adorned with temples, palaces, colonnades, and other splendid architectural structures, which made it the admiration of all mankind. All this magnificence and beauty have, however, long since passed away. The island is now silent, deserted, and desolate, a dreary pasture, where cattle browse and feed, with stupid indifference, among the ancient ruins. Nothing living remains of the ancient scene of grandeur and beauty but the fountain. That still continues to pour up its clear and pellucid waters with a ceaseless and eternal flow.

It was to this Delos that Datis determined to restore the golden statue. He took it on board his own galley, and proceeded with it, himself, to the sacred island. He deposited it in the great temple of Apollo, charging the priests to convey it, as soon as a convenient opportunity should occur, to its proper destination at Delium. The Persian fleet, after this business was disposed of, set sail again, and pursued its course toward the coasts of Asia, where at length the expedition landed in safety. The various divisions of the army were then distributed in the different provinces where they respectively belonged, and Datis commenced his march with the Persian portion of the troops, and with his prisoners and plunder, for Susa, feeling, however, very uncertain how he should be received on his arrival there. Despotic power is always capricious; and the character of Darius, which seems to have been naturally generous and kind, and was rendered cruel and tyrannical only through the influence of the position in which he had been placed, was continually presenting the most opposite and contradictory phases. The generous elements of it, fortunately for Datis, seemed to be in the ascendency when the remnant of the Persian army arrived at Susa. Darius received the returning general without anger, and even treated the prisoners with humanity.

Before finally leaving the subject of this celebrated invasion, which was brought to an end in so remarkable a manner by the great battle of Marathon, it may be well to relate the extraordinary circumstances which attended the subsequent history of Miltiades, the great commander in that battle on the Greek side. Before the conflict, he seems to have had no official superiority over the other generals, but, by the resolute decision with which he urged the plan of giving the Persians battle, and the confidence and courage which he manifested in expressing his readiness to take the responsibility of the measure, he placed himself virtually at the head of the Greek command. The rest of the officers acquiesced in his pre-eminence, and, waiving their claims to an equal share of the authority, they allowed him to go forward and direct the operations of the day. If the day had been lost, Miltiades, even though he had escaped death upon the field, would have been totally and irretrievably ruined; but as it was won, the result of the transaction was that he was raised to the highest pinnacle of glory and renown. And yet in this, as in all similar cases, the question of success or of failure depended upon causes wholly beyond the reach of human foresight or control. The military commander who acts in such contingencies is compelled to stake every thing dear to him on results which are often as purely hazardous as the casting of a die. The influence of Miltiades in Athens after the Persian troops were withdrawn was paramount and supreme. Finding himself in possession of this ascendency, he began to form plans for other military undertakings. It proved, in the end, that it would have been far better for him to have been satisfied with the fame which he had already acquired.

Some of the islands in the AEgean Sea he considered as having taken part with the Persians in the invasion, to such an extent, at least, as to furnish him with a pretext for making war upon them. The one which he had specially in view, in the first instance, was Paros. Paros is a large and important island situated near the center of the southern portion of the AEgean Sea. It is of an oval

form, and is about twelve miles long. The surface of the land is beautifully diversified and very picturesque, while, at the same time, the soil is very fertile. In the days of Miltiades, it was very wealthy and populous, and there was a large city, called also Paros, on the western coast of the island, near the sea. There is a modern town built upon the site of the former city, which presents a very extraordinary appearance, as the dwellings are formed, in a great measure, of materials obtained from the ancient ruins. Marble columns, sculptured capitals, and fragments of what were once magnificent entablatures, have been used to construct plain walls, or laid in obscure and neglected pavements -- all, however, still retaining, notwithstanding their present degradation, unequivocal marks of the nobleness of their origin. The quarries where the ancient Parian marble was obtained were situated on this island, not very far from the town. They remain to the present day in the same state in which the ancient workmen left them. In the time of Miltiades the island and the city of Paros were both very wealthy and very powerful. Miltiades conceived the design of making a descent upon the island, and levying an immense contribution upon the people, in the form of a fine, for what he considered their treason in taking part with the enemies of their countrymen. In order to prevent the people of Paros from preparing for defense, Miltiades intended to keep the object of his expedition secret for a time. He therefore simply proposed to the Athenians that they should equip a fleet and put it under his command. He had an enterprise in view, he said, the nature of which he could not particularly explain, but he was very confident of its success, and, if successful, he should return, in a short time, laden with spoils which would enrich the city, and amply reimburse the people for the expenses they would have incurred. The force which he asked for was a fleet of seventy vessels. So great was the popularity and influence which Miltiades had acquired by his victory at Marathon, that this somewhat extraordinary proposition was readily complied with. The fleet was equipped, and crews were provided, and the whole armament was placed under Miltiades’s command. The men themselves who were embarked on board of the galleys did not know whither they were going. Miltiades promised them victory and an abundance of gold as their reward; for the rest, they must trust, he said, to him, as he could not explain the actual destination of the enterprise without endangering its success. The men were all satisfied with these conditions, and the fleet set sail. When it arrived on the coast of Paros, the Parians were, of course, taken by surprise, but they made immediate preparations for a very vigorous resistance. Miltiades commenced a siege, and sent a herald to the city, demanding of them, as the price of their ransom, an immense sum of money, saying, at the same time, that, unless they delivered up that sum, or, at least, gave security for the payment of it, he would not leave the place until the city was captured, and, when captured, it should be wholly destroyed. The Parians rejected the demand, and engaged energetically in the work of completing and strengthening their defenses. They organized companies of workmen to labor during the night, when their operations would not be observed, in building new walls, and re-enforcing every weak or unguarded point in the line of the fortifications. It soon appeared that the Parians were making far more rapid progress in securing their position than Miltiades was in his assaults upon it. Miltiades found that an attack upon a fortified island in the AEgean Sea was a different thing from encountering the undisciplined hordes of Persians on the open plains of Marathon. There it was a contest between concentrated courage and discipline on the one hand, and a vast expansion of pomp and parade on the other; whereas now he found that the courage and discipline on his part were met by an equally indomitable resolution on the part of his opponents, guided, too, by an equally well-trained experience and skill. In a word, it was Greek against Greek at Paros, and

Miltiades began at length to perceive that his prospect of success was growing very doubtful and dim. This state of things, of course, filled the mind of Miltiades with great anxiety and distress; for, after the promises which he had made to the Athenians, and the blind confidence which he had asked of them in proposing that they should commit the fleet so unconditionally to his command, he could not return discomfited to Athens without involving himself in the most absolute disgrace. While he was in this perplexity, it happened that some of his soldiers took captive a Parian female, one day, among other prisoners. She proved to be a priestess, from one of the Parian temples. Her name was Timo. The thought occurred to Miltiades that, since all human means at his command had proved inadequate to accomplish his end, he might, perhaps, through this captive priestess, obtain some superhuman aid. As she had been in the service of a Parian temple, she would naturally have an influence with the divinities of the place, or, at least, she would be acquainted with the proper means of propitiating their favor.

Miltiades, accordingly, held a private interview with Timo, and asked her what he should do to propitiate the divinities of Paros so far as to enable him to gain possession of the city. She replied that she could easily point out the way, if he would but follow her instructions. Miltiades, overjoyed, promised readily that he would do so. She then gave him her instructions secretly. What they were is not known, except so far as they were revealed by the occurrences that followed.

There was a temple consecrated to the goddess Ceres near to the city, and so connected with it, it seems, as to be in some measure included within the defenses. The approach to this temple was guarded by a palisade. There were, however, gates which afforded access, except when they were fastened from within. Miltiades, in obedience to Timo's instructions, went privately, in the night, perhaps, and with very few attendants, to this temple. He attempted to enter by the gates, which he had expected, it seems, to find open. They were, however, fastened against him. He then undertook to scale the palisade. He succeeded in doing this, not, however, without difficulty, and then advanced toward the temple, in obedience to the instructions which he had received from Timo. The account states that the act, whatever it was, that Timo had directed him to perform, instead of being, as he supposed, a means of propitiating the favor of the divinity, was sacrilegious and impious; and Miltiades, as he approached the temple, was struck suddenly with a mysterious and dreadful horror of mind, which wholly overwhelmed him. Rendered almost insane by this supernatural remorse and terror, he turned to fly. He reached the palisade, and, in endeavoring to climb over it, his precipitation and haste caused him to fall. His attendants ran to take him up. He was helpless and in great pain. They found he had dislocated a joint in one of his limbs. He received, of course, every possible attention; but, instead of recovering from the injury, he found that the consequences of it became more and more serious every day. In a word, the great conqueror of the Persians was now wholly overthrown, and lay moaning on his couch as helpless as a child.

He soon determined to abandon the siege of Paros and return to Athens. He had been about a month upon the island, and had laid waste the rural districts, but, as the city had made good its defense against him, he returned without any of the rich spoil which he had promised. The disappointment which the people of Athens experienced on his arrival, turned soon into a feeling of hostility against the author of the calamity. Miltiades found that the fame and honor which he had gained at Marathon were gone. They had been lost almost as suddenly as they had been acquired. The rivals and enemies who had been silenced by his former success were now brought

out and made clamorous against him by his present failure. They attributed the failure to his own mismanagement of the expedition, and one orator, at length, advanced articles of impeachment against him, on a charge of having been bribed by the Persians to make his siege of Paros only a feint. Miltiades could not defend himself from these criminations, for he was lying, at the time, in utter helplessness, upon his couch of pain. The dislocation of the limb had ended in an open wound, which at length, having resisted all the attempts of the physicians to stop its progress, had begun to mortify, and the life of the sufferer was fast ebbing away. His son Cimon did all in his power to save his father from both the dangers that threatened him. He defended his character in the public tribunals, and he watched over his person in the cell in the prison. These filial efforts were, however, in both cases unavailing. Miltiades was condemned by the tribunal, and he died of his wound. The penalty exacted of him by the sentence was a very heavy fine. The sum demanded was the amount which the expedition to Paros had cost the city, and which, as it had been lost through the agency of Miltiades, it was adjudged that he should refund. This sentence, as well as the treatment in general which Miltiades received from his countrymen, has been since considered by mankind as very unjust and cruel. It was, however, only following out, somewhat rigidly, it is true, the essential terms and conditions of a military career. It results from principles inherent in the very nature of war, that we are never to look for the ascendency of justice and humanity in any thing pertaining to it. It is always power, and not right, that determines possession; it is success, not merit, that gains honors and rewards; and they who assent to the genius and spirit of military rule thus far, must not complain if they find that, on the same principle, it is failure and not crime which brings condemnation and destruction. When Miltiades was dead, Cimon found that he could not receive his father’s body for honorable interment unless he paid the fine. He had no means, himself, of doing this. He succeeded, however, at length, in raising the amount, by soliciting contributions from the family friends of his father. He paid the fine into the city treasury, and then the body of the hero was deposited in its long home. The Parians were at first greatly incensed against the priestess Timo, as it seemed to them that she had intended to betray the city to Miltiades. They wished to put her to death, but they did not dare to do it. It might be considered an impious sacrilege to punish a priestess. They accordingly sent to the oracle at Delphi to state the circumstances of the case, and to inquire if they might lawfully put the priestess to death. She had been guilty, they said, of pointing out to an enemy the mode by which he might gain possession of their city; and, what was worse, she had, in doing so, attempted to admit him to those solemn scenes and mysteries in the temple which it was not lawful for any man to behold. The oracle replied that the priestess must not be punished, for she had done no wrong. It had been decreed by the gods that Miltiades should be destroyed, and Timo had been employed by them as the involuntary instrument of conducting him to his fate. The people of Paros acquiesced in this decision, and Timo was set free.

* * * * * But to return to Darius. His desire to subdue the Greeks and to add their country to his dominions, and his determination to accomplish his purpose, were increased and strengthened, not diminished, by the repulse which his army had met with at the first invasion. He was greatly incensed against the Athenians, as if he considered their courage and energy in defending their country an audacious outrage against himself, and a crime. He resolved to organize a new expedition, still greater and more powerful than the other. Of this armament he determined to take the command himself in person, and to make the preparations for it on a scale of such magnitude as that the expedition should be worthy to be led by the great sovereign of half the world. He

accordingly transmitted orders to all the peoples, nations, languages, and realms, in all his dominions, to raise their respective quotas of troops, horses, ships, and munitions of war, and prepare to assemble at such place of rendezvous as he should designate when all should be ready.

Some years elapsed before these arrangements were matured, and when at last the time seemed to have arrived for carrying his plans into effect, he deemed it necessary, before he commenced his march, to settle the succession of his kingdom; for he had several sons, who might each claim the throne, and involve the empire in disastrous civil wars in attempting to enforce their claims, in case he should never return. The historians say that there was a law of Persia forbidding the sovereign to leave the realm without previously fixing upon a successor. It is difficult to see, however, by what power or authority such a law could have been enacted, or to believe that monarchs like Darius would recognize an abstract obligation to law of any kind, in respect to their own political action. There is a species of law regulating the ordinary dealings between man and man, that springs up in all communities, whether savage or civilized, from custom, and from the action of judicial tribunals, which the most despotic and absolute sovereigns feel themselves bound, so far as relates to the private affairs of their subjects, to respect and uphold; but, in regard to their own personal and governmental acts and measures, they very seldom know any other authority than the impulses of their own sovereign will.

Darius had several sons, among whom there were two who claimed the right to succeed their father on the throne. One was the oldest son of a wife whom Darius had married before he became king. His name was Artobazanes. The other was the son of Atossa, the daughter of Cyrus, whom Darius had married after his accession to the throne. His name was Xerxes. Artobazanes claimed that he was entitled to be his father’s heir, since he was his oldest son. Xerxes, on the other hand, maintained that, at the period of the birth of Artobazanes, Darius was not a king. He was then in a private station, and sons could properly inherit only what their fathers possessed at the time when they were born. He himself, on the other hand, was the oldest son which his father had had, being a king, and he was, consequently, the true inheritor of the kingdom. Besides, being the son of Atossa, he was the grandson of Cyrus, and the hereditary rights, therefore, of that great founder of the empire had descended to him.

Darius decided the question in favor of Xerxes, and then made arrangements for commencing his march, with a mind full of the elation and pride which were awakened by the grandeur of his position and the magnificence of his schemes. These schemes, however, he did not live to execute. He suddenly fell sick and died, just as he was ready to set out upon his expedition, and Xerxes, his son, reigned in his stead.

Xerxes immediately took command of the vast preparations which his father had made, and went on with the prosecution of the enterprise. The expedition which followed deserves, probably, in respect to the numbers engaged in it, the distance which it traversed, the immenseness of the expenses involved, and the magnitude of its results, to be considered the greatest military undertaking which human ambition and power have ever attempted to effect. The narrative, however, both of its splendid adventures and of its ultimate fate, belongs to the history of Xerxes. The greatness of Darius was the greatness of position and not of character. He was the absolute sovereign of nearly half the world, and, as such, was held up very conspicuously to the attention of

mankind, who gaze with a strong feeling of admiration and awe upon these vast elevations of power, as they do upon the summits of mountains, simply because they are high. Darius performed no great exploit, and he accomplished no great object while he lived; and he did not even leave behind him any strong impressions of personal character. There is in his history, and in the position which he occupies in the minds of men, greatness without dignity, success without merit, vast and long-continued power without effects accomplished or objects gained, and universal and perpetual renown without honor or applause. The world admire Caesar, Hannibal, Alexander, Alfred, and Napoleon for the deeds which they performed. They admire Darius only on account of the elevation on which he stood. In the same lofty position, they would have admired, probably, just as much, the very horse whose neighing placed him there. THE END.

Chapter 27

3. Gentle Child Training

Gentle Child Training Gentle Measures in the Management and Training of the Young By Jacob Abbott, 1871 The principles on which a firm parental authority may be established and maintained, without violence or anger, and the right development of the moral and mental capacities be promoted—by methods in harmony with the structure and the characteristics of the young mind.

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24. Conclusion

3.01 Three Modes of Management

Gentle Child Training Gentle Measures in the Management and Training of the Young By Jacob Abbott, 1871 The principles on which a firm parental authority may be established and maintained, without violence or anger, and the right development of the moral and mental capacities be promoted—by methods in harmony with the structure and the characteristics of the young mind.

Section 1 Chapter 1. the Three Modes of Management

It is possible, that in the minds of some people the idea of employing gentle measures in the management and training of children, may seem to imply the abandonment of the principle of authority, as the basis of the parental government, and the substitution of some weak and inefficient system of artifice and maneuvering in its place. To suppose that the object of this work is to aid in effecting such a substitution as that—is entirely to mistake its nature and design. The only government of the parent over the child that is worthy of the name, is one of authority—complete, absolute, unquestioned authority. The object of this work is, accordingly, not to show how the gentle methods which will be brought to view can be employed as a substitute for such authority—but how they can be made to aid in establishing and maintaining it.

There are three different modes of child-training, customarily employed by parents as means of inducing their children to comply with their requirements. They are, 1. Government by Maneuvering and Artifice.

2. Government by Reason and Affection.

3. Government by Authority.

1. Government by MANEUVERING and ARTIFICE.

Many mothers manage their children by means of tricks and contrivances, more or less adroit, designed to avoid direct issues with them, and to cajole or beguile them, as it were, into compliance with their wishes. As, for example, where a mother, recovering from sickness, is going out with her husband for the first time, and, as she is still feeble—wishes for a very quiet drive, and so concludes not to take little Mary with her, as she usually does on such occasions; but knowing that if Mary sees the coach at the door, and discovers that her father and mother are going in it, she will be very eager to go too—the mother adopts a system of maneuvers to conceal her design. She brings down her bonnet and shawl by stealth, and before the coach comes to the door she sends Mary out into the garden with her sister, under pretense of showing her a bird’s nest which is not there, trusting to her sister’s skill in diverting the child’s mind, and diverting her with something else in the garden, until the coach has gone. And if, either from hearing the sound of the wheels, or from any other cause, Mary’s suspicions are awakened, (and children habitually managed on these deceitful principles soon learn to be extremely distrustful and suspicious,) and she insists on going into the house, and thus discovers the mother’s stratagem; then, perhaps, her mother tells her that they are only going to the doctor’s, and that if Mary goes with them, the doctor

will give her some dreadful medicine, and compel her to take it, thinking thus to deter her from insisting on going with them to ride.

3.02 What Are Gentle Measures

Chapter 2. What Are Gentle Measures?

It being thus distinctly understood that the gentle measures in the training of children herein recommended, are not to be resorted to as a substitute for parental authority—but as the easiest and most effectual means of establishing and maintaining that authority in its most absolute form. We have now to consider what the nature of these gentle measures—and by what characteristics they are distinguished, in their action and influence, from such as may be considered more or less violent and harsh.

Gentle measures are those which tend to exert a calming, quieting, and soothing influence on the mind, or to produce only such excitements as are pleasurable in their character, as means of repressing wrong actions, and encouraging right actions. Ungentle measures are those which tend to inflame and irritate the mind, or to agitate it with painful irritability.

There seem to be three grades or forms of punishment to which a mother may resort in controlling her children, or, perhaps, rather three classes of measures which are more or less violent in their effects. To illustrate these we will take an example.

Case supposed. One day Louisa, four years old, asked her mother for an apple. "Have you had any already?" asked her mother. "Only one," replied Louisa. "Then Bridget may give you another," says the mother. What Louisa said was not true. She had already eaten two apples. Bridget heard the falsehood—but she did not consider it her duty to betray the child, so she said nothing. The mother, however, afterwards, in the course of the day, accidentally ascertained the truth. Now, as we have said, there are three grades in the kind and character of the measures which may be considered violent that a mother may resort to in a case like this.

1. BODILY punishment. The child may be whipped, or tied to the bed-post, and kept in a constrained and uncomfortable position for a long time, or shut up in solitude and darkness, or punished by the infliction of bodily suffering in other ways. And there is no doubt that there is a tendency in such treatment, to correct or cure the fault. But measures like these, whether successful or not, are certainly violent measures. They shock the whole nervous system, sometimes with the excitement of pain and terror, and most always, with that of resentment and anger. In some cases this excitement is extreme. The excessively delicate organization of the brain, through which such agitations reach the senses, and which, in children of an early age, is in its most tender and sensitive state of development, is subjected to a most intense and violent agitation. The evil effects of this excessive punishment, may perhaps entirely pass away in a few hours, and leave no trace of injury behind; but then, on the other hand, there is certainly reason to fear that such violent measures, especially if often repeated, tend to impede the regular and healthful development of the organs, and that they may become the origin of mental derangements in future years. It is impossible, perhaps, to know with certainty, whether permanent ill effects follow in such cases or not. At any rate, such a remedy is a violent one.

2. Punishment by FRIGHTENING. There is a second grade of punishment in the treatment of such a case, which consists in exciting terror, or other painful or disagreeable emotions, through the imagination, by presenting to the imagination of the child images of phantoms, hobgoblins, and other frightful monsters, whose ire, it is pretended, is greatly excited by the misdeeds of children, and who come in the night-time to take them away, or otherwise visit them with terrible retribution. Domestic servants are very prone to adopt this mode of discipline. Being forbidden to resort to physical punishment as a means of exciting pain and terror, they attempt to accomplish the same end by other means, which, however, in many respects, are still more injurious in their action.

Servants and attendants upon children from certain nationalities in Europe, are peculiarly disposed to employ this method of governing children placed under their care. One reason is that they are accustomed to this mode of management at home; and another is that many of them are brought up under an idea, which prevails extensively in some of those countries—that it is right to tell falsehoods where the honest object is to accomplish a good or useful end. Accordingly, inasmuch as the restraining of the children from wrong is a good and useful object, they can declare the existence of ghosts and hobgoblins, who carry away and devour bad girls and boys—with an air of positiveness and seeming honesty, and with a calm and persistent assurance, which aids them very much in producing on the minds of the children a conviction of the truth of what they say.

While, on the other hand, those who, in theory at least, occupy the position that the direct falsifying of one's word is never justifiable, act at a disadvantage in attempting this method. For although, in practice, they are often inclined to make an exception to their principles in regard to truth in the case of what is said to young children; they cannot, after all, tell children what they know to be not true with that bold and confident air necessary to carry full conviction to the children's minds. They are embarrassed by a kind of half guilty feeling, which, partially at least, betrays them, and the children do not really and fully believe what they say. They cannot suppose that their mother would really tell them what she knew was false. In all countries there are many, among even the most refined and highly cultivated classes, who are not at all embarrassed by any lying of this kind. This is especially the case in those countries in Europe, particularly on the Continent, where the idea above referred to, of the allowableness of falsehood in certain cases as a means for the attainment of a good end, is generally entertained. The French have two terrible bugbears, under the names of Monsieur and Madame Croquemitaine, who are as familiar to the imaginations of French children as Santa Claus is, in a much more agreeable way, to the children at our firesides. Monsieur and Madame Croqtuemitaine are frightful monsters, who come down the chimney, or through the roof, at night—and carry off bad children. They know who the bad children are, where they live, and what they have done. The instinctive trust of young children in their mother's truthfulness is so strong that no absurdity seems gross enough to overcome it.

There are many mothers among us who, though not quite prepared to call in the aid of ghosts, giants, and hobgoblins, or of Monsieur and Madame Croquemitaine, are poorly managing their children still, sometimes, try to eke out their failing authority by threatening them with the "black man," or the "policeman," or some other less supernatural terror. They seem to imagine that while there is no such thing in existence as a hobgoblin, there really are policemen and prisons, they only half tell an untruth by saying to the unruly little one that a policeman is coming to carry him off to jail.

Injurious Effects. Although, by these various modes of exciting imaginary fears, there is no direct and outward infliction of bodily suffering, the effect produced on the delicate organization of the brain by such excitements is violent in the extreme. The feelings of dread, agitation and terror which they sometimes excite, and which are often spontaneously renewed by darkness and solitude, and by other exciting causes—are of the nature of temporary insanity. Indeed, the extreme fear which they produce, sometimes becomes a real insanity, which, though it may, in many cases, be finally outgrown—may probably in many others lead to lasting and most deplorable results.

3. Punishment by harsh rebukes and threatenings.

There is a third mode of treatment, more common, perhaps, among us than either of the preceding, which, though much milder in its character than they—we still class among the violent measures, on account of its operation and effects. It consists of stern and harsh rebukes, such as denunciations of the heinousness of the sin of falsehood, with solemn premonitions of the awful consequences of it, in this life and in that to come, intended to awaken feelings of alarm and distress in the mind of the child, as a means of promoting repentance and reformation. These are not violent measures, it is true, so far as outward physical action is concerned; but the effects which they produce are sometimes of quite a violent nature, in their operation on the delicate mental susceptibilities which are excited and agitated by them.

If the mother is successful in making the impression which such a mode of treatment is designed to produce, the child, especially if a girl, is agitated and distressed. Her mind is greatly disturbed. If calmed for a time, the paroxysm is very liable to return. She wakes in the night, perhaps, with an indefinable feeling of anxiety and terror, and comes to her mother’s bedside, to seek, in her presence, and in the sense of protection which it affords—a relief from her distress. The conscientious mother, supremely anxious to secure the best interests of her child, may say that, after all, it is better that she should endure this temporary suffering, than not be saved from her sins. This is true. But if she can be saved just as effectually without it—it is better still.

4. GENTLE punishment. We now come to the gentle measures which may be adopted in a case of discipline like this. They are endless and varied in form—but, to illustrate the nature and operation of them, and the spirit and temper of mind with which they should be enforced, with a view of communicating to the mind of the reader some general idea of the characteristics of that gentleness of treatment which it is the object of this work to commend, we will describe an actual case, substantially as it really occurred, where a child, whom we will still call Louisa, told her mother a falsehood about the apple, as already related.

Choosing the right TIME. Her mother, though Louisa’s manner at the time of asking for the apple, led her to feel somewhat suspicious. Yet she did not express her suspicions—but gave her the additional apple. Nor did she afterwards, when she ascertained the facts, say anything on the subject. The day passed away as if nothing unusual had occurred. When bed-time came she laid Louisa in her bed, playing with her, and talking with her in an amusing manner all the time, so as to bring her into a contented and happy frame of mind, and to establish as close a connection as possible of affection and sympathy between them. Then, finally, when the child’s prayer had been said, and she was about to be left for the night, her mother, sitting in a chair at the head of her little bed, and putting her hand lovingly upon her, said—"But first I must tell you one more little story.

Once there was a boy, and his name was Ernest. He was a pretty big boy, for he was five years old." Louisa, it must be recollected, was only four. "He was a very pretty boy. He had bright blue eyes and curling hair. He was a very good boy, too. He did not like to do anything wrong. He always found that it made him feel uncomfortable and unhappy afterwards, when he did anything wrong. A good many children, especially good children, find that it makes them feel uncomfortable and unhappy when they do wrong. Perhaps you do." "Yes, mamma, I do," said Louisa. "I am glad of that," replied her mother; "that is a good sign. Ernest went one day," added the mother, continuing her story, "with his little cousin Anna to their uncle's, in hopes that he would give them some apples. Their uncle had a beautiful garden, and in it there was an apple-tree which bore most excellent apples. They were large, and rosy, and mellow, and sweet. The children liked the apples from that tree very much, and Ernest and Anna went that day in hopes that their uncle would give them some of them. He said he would. He would give them three apiece. He told them to go into the garden and wait there until he came. They must not take any apples off the tree, he said—but if they found any on the ground, they might take them, provided that there were not more than three apiece; and when he came he would take enough off the tree, he said, to make up the number to three. So the children went into the garden and looked under the tree. They found two apples there, and they took them up and ate them—one apiece. Then they sat down and began to wait for their uncle to come. While they were waiting Anna proposed that they should not tell their uncle that they had found the two apples, and so he would give them three more, which he would take from the tree; whereas, if he knew that they had already had one apiece, then he would only give them two more. Ernest said that his uncle would ask them about it. Anna said, 'That doesn't matter—we can tell him that we did not find any.' Ernest seemed to be thinking about it for a moment, and then, shaking his head, said, 'No, I think we had better not tell him a lie!' So when he saw their uncle coming, he said, 'Come, Anna, let us go and tell him about it, just how it was.' So they ran together to meet their uncle, and told him that they had found two apples under the tree, one apiece, and had eaten them. Then he gave them two more apiece, according to his promise, and they went home feeling contented and happy. They might have had one more apple apiece, probably, by combining together to tell a falsehood; but in that case they would have gone home feeling guilty and unhappy."

Louisa's mother paused a moment, after finishing her story, to give Louisa time to think about it a little. "I think," she added at length, after a suitable pause, "that it was a great deal better for them to tell the truth, as they did." "I think so too, mamma," said Louisa, at the same time casting down her eyes and looking a little confused. "But you know," added her mother, speaking in a very kind and gentle tone, "that you did not tell me the truth today about the apple that Bridget gave you." Louisa paused a moment, looked in her mother's face, and then, reaching up to put her arms around her mother's neck, she said, "Mamma, I am determined never to tell you another wrong story as long as I live."

Now it is not at all probable that if the case had ended here, Louisa would have kept her promise. This was one good lesson, it is true—but it was only one. And the lesson was given by a method so gentle, that the child's mind was not irritated or morbidly excited by it. Moreover, no one who knows anything of the workings of the childish mind can doubt that the impulse in the right direction given by this conversation was not only better in character—but was greater in amount, than could have been effected by either of the other methods of management previously

described.

How gentle measures operate. By the gentle measures, then, which are to be here discussed and recommended, are meant such as do not react in a violent and irritating manner, in any way, upon the extremely delicate condition of the child’s mind, in which the gradual development of the mental and moral faculties are so intimately involved. They do not imply any relaxation of the force of parental authority, or any lowering whatever of the standards of moral obligation—but are, on the contrary, the most effectual, the surest and the safest way of establishing the one and of enforcing the other.

3.03 There Must Be Authority

Chapter 3. There must be PARENTAL AUTHORITY. The first duty which devolves upon the mother in the training of her child—is the establishment of her authority over him—that is, the forming in him the habit of immediate, implicit, and unquestioning obedience to all her commands. And the first step to be taken, or, rather, perhaps the first essential condition required for the performance of this duty—is the fixing of the conviction in her own mind that this is her God-given duty. Unfortunately, however, there are not only vast numbers of mothers who do not in any degree perform this duty—but a large proportion of them have not even a theoretical idea of the obligation of it! An Objection. "I wish my child to be governed by reason and reflection," says one. "I wish him to see the necessity and propriety of what I require of him, so that he may render a ready and willing compliance with my wishes, instead of being obliged blindly to submit to arbitrary and despotic power." She forgets that the faculties of reason and reflection, and the power of appreciating "the necessity and propriety of things," and of bringing considerations of future, remote, and perhaps contingent good and evil to restrain and subdue the impetuousness of appetites and passions eager for present pleasure—are qualities that appear late, and are very slowly developed, in the childish mind; that no real reliance whatever, can be placed upon them in the early years of life; and that, moreover, one of the chief and expressly intended objects of the establishment of the parental relation is to provide, in the mature reason and reflection of the father and mother, the means of guidance which the youthful reason and reflection of the child do not possess during the period of his immaturity. The elements of parental duty and obligation. Indeed, the chief end and aim of the parental relation, as designed by the Author of nature, may be considered as comprised, it would seem, in these two objects, namely: First, the physical sustenance of the child by his parents, during the period necessary for the development of his strength. Secondly, the guidance and direction of the child’s mind, during the development of his reason. The second of these obligations is no less a duty than the first. To expect him to provide the means of his physical sustenance from the resources of his own childish strength—would imply no greater misapprehension on the part of his father and mother, than to expect him to provide the means of his mental sustenance by his childish reason. The expectation in the two cases would be equally vain. The only difference would be that, in the failure which would inevitably result from the trial, it would be in the one case the body that would suffer, and in the other the mind. The judgment and mental capacity, are more slowly developed than the body. Indeed, the necessity that the mind and conduct of the child should be controlled by the reason of the parents—is in one point of view greater, or at least more protracted, than that his physical needs should be supplied by their power; for the development of the thinking and reasoning powers is late and slow, in comparison with the advancement toward maturity of the physical powers. It is considered that a boy attains, in this country, to a sufficient degree of physical strength at the age of from seven to ten years, to earn his living; but his reason is not sufficiently mature to make it safe to entrust him with the care of himself and of his affairs—until he is of more than twice that age. The parents can actually thus sooner look to the physical strength of the child for his support, than they can to his reason for his guidance. To aid in the development and

cultivation of the child's thinking and reasoning powers, is doubtless a very important part of a parent's duty. But to cultivate these faculties is one thing, while to make any control which may be procured for them over the mind of the child the basis of government, is another. To explain the reasons of our commands is excellent—if it is done in the right time and manner. The wrong time is when the question of obedience is pending; and the wrong manner is to offer them inducements to obey. We may offer reasons for recommendations, when we leave the child to judge of their force, and to act according to our recommendations or not, as his judgment shall dictate. But reasons should never be given as inducements to obey a command. The more completely the obedience to a command rests on the principle of simple submission to parental authority—the easier and better it will be both for parent and child.

3.04 Gentle Punishment of Disobedience

Chapter 4. Gentle Punishment of Disobedience.

Children have no natural instinct of obedience to their parents, though they have other instincts by means of which the habit of obedience, as an acquisition, can easily be formed. The true state of the case is well illustrated by what we observe among the lower animals. The hen can call her chickens when she has food for them, or when any danger threatens—and they come to her. They come, however, simply under the impulse of a desire for food or fear of danger, not from any instinctive desire to conform their action to their mother's will; or, in other words, with no idea of submission to parental authority. It is so, substantially, with many other animals whose habits in respect to the relation between parents and children, come under human observation. The colt and the calf follow and keep near the mother, not from any instinct of desire to conform their conduct to her will—but solely from love of food, or fear of danger. Cows last are strictly instinctive. They act spontaneously—and require no training of any sort to establish or to maintain them. The case is substantially the same with children. They run to their mother by instinct, when need, fear, or pain impels them. They require no teaching or training for this. But for them to come simply because their mother wishes them to come—to be controlled, in other words, by her will, instead of by their own impulses—is a different thing altogether. They have no instinct for that. They have only a 'capacity for its development'.

'Instincts and Capacities'.

It may, perhaps, be maintained that there is no real difference between instincts and capacities—and it certainly is possible that they may pass into each other by insensible gradations. Still, practically, and in reference to our treatment of any intelligent nature which is in course of gradual development under our influence, the difference is wide. The dog has an instinct impelling him to attach himself to and follow his master; but he has no instinct leading him to draw his master's cart. He requires no teaching for the one. It comes, of course, from the innate impulses of his nature. For the other he requires a skillful and careful training. If we find a dog who evinces no disposition to seek the society of man—but roams off into woods and solitudes alone, he is useless—and we attribute the fault to his own wolfish nature. But if he will not fetch and carry at command, or bring home a basket in his mouth from market, the fault, if there be any fault, is in his master, in not having taken the proper time and pains to train him, or in not knowing how to do it. He has an instinct leading him to attach himself to a human master—and to follow his master wherever he goes. But he has no instinct leading him to fetch and carry, or to draw carts for anybody. If he shows no affection for man, it is his own fault—that is, the fault of his nature. But if he does not fetch and carry well, or go out of the room when he is ordered out, or draw steadily in a cart, it is his teacher's fault. He has not been properly trained.

'Who is Responsible?' So with the child. If he does not seem to know how to take his food, or shows no disposition to run to his mother when he is hurt or when he is frightened, we have reason to suspect something wrong, or, at least, something abnormal, in his mental or physical

constitution. But if he does not obey his mother’s commands—no matter how insubordinate or unmanageable he may be—the fault does not, certainly, indicate anything at all wrong in ’him’. The fault is in his training. In witnessing his disobedience, our reflection should not be, "What a bad boy!" but, "What an incompetent mother!"

I have dwelt the longer on this point because it is fundamental. As long as a mother imagines, as so many mothers seem to do, that obedience on the part of the child is, or ought to be, a matter of course, she will never properly undertake the work of training him. But when she thoroughly understands that her children will not submit their will to hers—except so far as she forms in them the habit of submission—the battle is half won.

’Actual Instincts of Children’. The natural instinct which impels her children to come at once to her for refuge and protection in all their troubles and fears—is a great source of happiness to every mother. This instinct shows itself in a thousand ways. "A mother, one morning"—I quote the anecdote from a newspaper which came to hand while I was writing this chapter—"gave her two little ones books and toys to amuse them, while she went to attend to some work in an upper room. Half an hour passed quietly—and then a timid voice at the foot of the stairs called out:

’Mamma, are you there?’

’Yes, darling.’

’All right, then!’ and the child went back to its play.

"By-and-by the little voice was heard again, repeating, ’Mamma, are you there?’

’Yes.’

’All right, then;’ and the little ones returned again, satisfied and reassured, to their toys." The sense of their mother’s presence, or at least the certainty of her being near at hand, was necessary to their security and contentment in their playings. But this feeling was not the result of any teachings that they had received from their mother, or upon her having inculcated upon their minds in any way the necessity of their keeping always within reach of maternal protection; nor had it been acquired by their own observation or experience of dangers or difficulties which had befallen them when too far away. It was a natural instinct of the soul—the same that leads the lamb and the calf to keep close to their mother’s side—and causes the unweaned babe to cling to its mother’s bosom—and to shrink from being put away into the crib or cradle alone.

’The Responsibility rests upon the Mother’. The mother must understand that the principle of obedience is not to be expected to come by nature into the heart of her child—but to be implanted by parental training. She must understand this so fully as to feel that if she finds that her children are disobedient to her commands, that it is ’her’ fault, not theirs. Perhaps I ought not to say her ’fault’ exactly, for she may have done as well as she knows how; but, at any rate, her failure. Instead, therefore, of being angry with the children, or fretting and complaining about the trouble they give her, she should leave them, as it were, out of the case—and turn her thoughts to herself—and to her own management, with a view to the discovery and the correcting of her own delinquencies and errors. In a word, she must set regularly and systematically about the work of ’teaching’ her children to subject their will to hers.

’Three Methods’.

I shall give three principles of management, or rather three different classes of measures, by means of which children may certainly be made obedient. The most perfect success will be attained by employing them all. But they require very different degrees of skill and tact on the part of the mother. The first requires very little skill. It demands only steadiness, calmness—and perseverance. The second draws much more upon the mother’s mental resources—and the last, most of all. Indeed, as will presently be seen, there is no limit to the amount of tact and ingenuity, not to say genius, which may be advantageously exercised in the last method. The first is the most essential; and it will alone, if faithfully carried out, accomplish the end. The second, if the mother has the tact and skill to carry it into effect, will aid very much in accomplishing the result—and in a manner altogether more agreeable to both parties. The third will make the work of forming the habit of obedience on the part of the mother—and of acquiring it on the part of the child, a source of the highest enjoyment to both. But then, unfortunately, it requires more skill and dexterity, more gentleness of touch, so to speak—and a more delicate constitution of soul, than most mothers can be expected to possess. But let us see what the three methods are.

1. The first principle is that the mother should so regulate her management of her child, that he should ’never’ gain any desired end by any act of insubmission—but ’always’ incur some small trouble, inconvenience, or privation, by disobeying or neglecting to obey his mother’s command. The important words in this statement of the principle are ’never’ and ’always’. It is the absolute certainty that disobedience will hurt him—and not help him, in which the whole efficacy of the rule consists.

It is very surprising how small a punishment will prove efficacious if it is only ’certain’ to follow the transgression. You may set apart a certain place for a prison—a corner of the sofa, a certain ottoman, a chair, a stool, anything will answer; and the more entirely everything like an air of displeasure or severity is excluded, in the manner of making the preliminary arrangements, the better. A mother without any tact, or any proper understanding of the way in which the hearts and minds of young children are influenced, will begin, very likely, with a scolding—"Children! You are getting very disobedient. I have to speak three or four times before you move to do what I say. Now, I am going to have a prison. The prison is to be that dark closet—and I am going to shut you up in it for half an hour every time you disobey. Now, remember! The very next time!"

’Empty Threatening’.

Mothers who govern by threatening, seldom do anything but threaten. Accordingly, the first time the children disobey her, after such an announcement, she says nothing, if the case happens to be one in which the disobedience occasions her no particular trouble. The next time, when the transgression is a little more serious, she thinks, very rightly perhaps, that to be shut up half an hour in a dark closet would be a disproportionate punishment. Then, when at length some very willful and grave act of insubordination occurs, she happens to be in a particularly good-mood, for some reason—and has not the heart to shut "the poor thing" in the closet; or, perhaps, there is company present—and she does not wish to make a scene. So the penalty announced with so much emphasis turns out to be an empty threat, as the children knew it would from the beginning.

'How Discipline may be both Gentle and Efficient'. With a little dexterity and tact on the mother's part, the case may be managed very differently—and with a very different result. Let us suppose that some day, while she is engaged with her sewing or her other household duties—and her children are playing around her, she tells them that in some great schools in Europe, when the boys are disobedient, or violate the rules, they are shut up for punishment in a kind of prison; and perhaps she entertains them with invented examples of boys that would not go to prison—and had to be taken there by force—and kept there longer on account of their defiance. She also tells them of other noble boys, who went readily when they had done wrong and were ordered into confinement—and bore their punishment like men—and who were accordingly set free all the sooner on that account. Then she proposes to them the idea of adopting that plan herself—and asks them to look all about the room and find a good seat which they can have for their prison—one end of the sofa, perhaps, a stool in a corner, or a box used as a house for a kitten. I once knew an instance where a step before a door leading to a staircase served as penitentiary—and sitting upon it for a minute or less was the severest punishment required to maintain most perfect discipline in a family of young children for a long time. When any one of the children violated any rule or direction which had been enjoined upon them—as, for example, when they left the door open in coming in or going out, in the winter; or interrupted their mother when she was reading, instead of standing quietly by her side and waiting until she looked up from her book and gave them permission to speak to her; or used any violence towards each other, by pushing, or pulling, or struggling for a plaything or a place; or did not come promptly to her when called; or did not obey at once, the first command in any case, the mother would say simply, "Mary! — Prison!" She would pronounce this sentence without any appearance of displeasure—and often with a smile, as if they were only playing prison—and then, in a very few minutes after they had taken the penitential seat, she would say "Free!" which word set them at liberty again.

'Must begin at the Beginning'.

I have no doubt that some mothers, in reading this, will say that such management as this is mere trifling and play; and that real and actual children, with all their natural turbulence, insubordination and obstinacy, can never be really governed by any such means. I answer that whether it proves on trial to be merely trifling and play, or not, depends upon the firmness, steadiness—and decision with which the mother carries it into execution. Every method of management requires firmness, perseverance and decision on the part of the mother to make it successful—but, with these qualities duly exercised, it is astonishing what slight and gentle penalties will suffice for the most complete establishment of her authority. I knew a mother whose children were trained to habits of almost perfect obedience—and whose only method of punishment, so far as I know, was to require the offender to stand on one foot and count five, ten, or twenty, according to the nature and aggravation of the offense. Such a mother, of course, begins early with her children. She trains them from their earliest years to this constant subjection of their will to hers.

Such penalties, moreover, owe their efficiency not to the degree of pain or inconvenience that they impose upon the offender—but mainly upon their 'calling his attention, distinctly', after every offense, to the fact that he has done wrong. Slight as this is, it will prove to be sufficient if it 'always' comes—if no case of disobedience or of willful wrong-doing of any kind is allowed to pass unnoticed, or is not followed by the infliction of the proper penalty. It is in all cases the

certainty—and not the severity, of punishment, which constitutes its power.

’Suppose one is not at the Beginning’.

What has been said thus far relates obviously to cases where the mother is at the commencement of her work of child training. This is the way to ’begin’; but you cannot begin unless you are at the beginning. If your children are partly grown—and you find that they are not under your command, the difficulty is much greater. The principles which should govern the management are the same—but they cannot be applied by means so gentle. The prison, it may be, must now be somewhat more real, the terms of imprisonment somewhat longer—and there may be cases of insubordination so decided as to require the offender to be carried to it by force, on account of his refusal to go of his own accord—and perhaps to be held there, or even to be tied. Cases requiring treatment so decisive as this, must be very rare with children under ten years of age; and when they occur, the mother has reason to feel great self-condemnation—or at least great self-abasement—at finding that she has failed so entirely in the first great moral duty of the mother—which is to train her children to complete submission to her authority from the beginning.

’Children coming under New Control’.

Sometimes, however, it happens that children are transferred from one charge to another, so that the one upon whom the duty of government devolves, perhaps only for a time, finds that the child or children put under his or her charge have been trained by previous mismanagement to habits of utter insubordination. I say, trained to such habits, for the practice of allowing children to gain their ends by any particular means is really training them to the use of those means. Thus multitudes of children are taught to disobey—and trained to habits of insubmission and insubordination, by the means most effectually adapted to that end.

’Difficulties’. When under these circumstances the children come under a new charge, whether permanently or temporarily, the task to re-form their characters is more delicate and difficult than where one can begin at the beginning; but the principles are the same—and the success is equally certain. The difficulty is somewhat increased by the fact that the person thus provisionally in charge has often no natural authority over the child—and the circumstances may moreover be such as to make it necessary to abstain carefully from any measures that would lead to difficulty or complaints to the mother—or any of those other forms of commotion or annoyance, which ungoverned children know so well how to employ in gaining their ends. The mother may be one of those weak-minded women who can never see anything unreasonable in the crying complaints made by their children against other people.

If the penalty annexed to the transgression is made as much as possible the necessary and natural consequence of it—and is insisted upon calmly, deliberately, and with inflexible decision—but without irritation, without reproaches, almost without any indications even of displeasure—but is, on the contrary, lightened as much as possible by sympathy and kindness, and admitting the most palliating considerations in respect to the nature of the offense, the result will certainly be the establishment of the authority of the parent or guardian on a firm and permanent basis.

There are a great many cases of this kind, where a child with confirmed habits of insubordination comes under the charge of a person who is not responsible for the formation of these habits. Even

the mother herself sometimes finds herself in substantially this position with her own children; as, for example, when after some years of lax and inefficient government she becomes convinced that her management has been wrong—and that it threatens to bring forth bitter fruits unless it is reformed. In these cases, although the work is somewhat more difficult, the principles on which success depends are the same. Slight penalties, firmly, decisively, and invariably enforced—without violence, without scolding, without any manifestation of resentment or anger—and, except in extreme cases, without even expressions of displeasure—constitute a system which, if carried out calmly—but with firmness and decision, will assuredly succeed.

'The real Difficulty'. The case would thus seem to be very simple—and success very easy. But, alas! this is far from being the case. Nothing is required, it is true—but firmness, steadiness and decision; but, unfortunately, these are the very requisites which, of all others, it seems most difficult for mothers to command. They cannot govern their children—because they cannot govern themselves!

Still, if the mother possesses these qualities in any tolerable degree, or is able to acquire them, this method of training her children to the habit of submitting implicitly to her authority, by calmly and good-naturedly—but firmly and invariably, affixing some slight privation or penalty to every act of resistance to her will, is the easiest to practice—and will certainly be successful. It requires no ingenuity, no skill, no contrivance, no thought—nothing but steady persistence in a simple routine. This was the first of the three modes of action enumerated at the commencement of this discussion. There were two others named, which, though requiring higher qualities in the mother than simple steadiness of purpose, will make the work far more easy and agreeable, where these qualities are possessed.

Some further consideration of the subject of punishment, with special reference to the light in which it is to be regarded in respect to its nature and its true mode of action, will occupy the next chapter.

3.05 The Philosophy of Punishment

Chapter 5. The Philosophy of Punishment.

It is very desirable that every parent and teacher should have a distinct and clear conception of the true nature of punishment—and of the precise manner in which it is designed to act in repressing offenses. This is necessary in order that the punitive measures which he may employ, may accomplish the desired good—and avoid the evils which so often follow in their train.

'Nature and Design of Punishment'. The first question which is to be considered in determining upon the principles to be adopted and the course to be pursued with children in respect to punishment, is—which of the two views in respect to the nature and design of punishment which prevail in the minds of men we will adopt in shaping our system. For,

1. Punishment may be considered in the light of a vindictive retribution for sin—a penalty demanded by the eternal principles of justice, as the natural and proper sequel and complement of the past act of transgression, with or without regard to any beneficial effects which may result from it in respect to future acts. Or,

2. It may be considered as a remedial measure, adopted solely with reference to its influence as a means of deterring the subject of it, or others, from transgression in time to come.

According to the first view, punishment is a 'penalty' which 'justice' demands as a satisfaction for the past. According to the other it is a 'remedy' which 'goodness' devises for the benefit of the future.

Theologians have lost themselves in endless speculations on the question how far, in the government of God, punishment is to be considered as possessing one or the other of these two characters, or both combined. There seems to be also some uncertainty in the minds of men, in relation to the precise light in which the penalties of violated law are to be regarded by civil governments—and the spirit in which they are to be administered—they being apparently, as prescribed and employed by most governments, in some respects—and to some extent, retributive and vindictive—and in other respects remedial and curative.

It would seem, however, that in respect to school and family government, there could be no question on this point. The punishment of a child by a parent, or of a pupil by a teacher, ought certainly, one would think, to exclude the element of vindictive retribution altogether—and to be employed solely with reference to the beneficial influences that may be expected from it in time to come. If the injunction "Vengeance is Mine, I will repay it, says the Lord" is to be recognized at all, it certainly ought to be acknowledged here. This principle, once fully and cordially admitted, simplifies the subject of punishment, as administered by parents and teachers, very much. One extremely important and very striking result of it will appear from a moment's reflection. It is this, namely:

It excludes completely and effectually all manifestations of irritation or annoyance in the infliction of punishment—all harsh tones of voice, all scowling or angry looks, all violent or threatening gesticulations—and every other mode, in fact, of expressing indignation or passion. Such indications as these are wholly out of place in punishment considered as the 'application of a remedy' devised beneficently with the sole view of accomplishing a future good. They comport only with punishment considered as vengeance, or a vindictive retribution for the past sin. This idea is fundamental. The mother who is made angry by the misconduct of her children—and punishes them in a passion—acts under the influence of a brute instinct. Her family government is in principle the same as that of the lower animals over their young. It is, however, at any rate, a 'government'; and such government is certainly better than none. But human parents, in the training of their children, ought surely to aim at something higher and nobler. They who do so, who possess themselves fully with the idea that punishment, as they are to administer it, is wholly remedial in its character—that is to say, is to be considered solely with reference to the future good to be attained by it—will have established in their minds a principle that will surely guide them into right ways—and bring them out successfully in the end. They will soon acquire the habit of never threatening, of never punishing in anger—and of calmly considering, in the case of the faults which they observe in their children, what course of procedure will be most effectual in correcting them.

Parents seem sometimes to have an idea that a manifestation of something like anger—or, at least, very serious displeasure on their part—is necessary in order to make a proper impression in respect to its fault on the mind of the child. This, however, I think, is a mistake. The impression is made by what we 'do'—and not by the indications of irritation or displeasure which we manifest in doing it. To illustrate this, I will state a case, narrating all its essential points just as it occurred.

'Mary's Walk'.

"Mary," said Mary's aunt, Jane, who had come to make a visit at Mary's mother's in the country, "I am going to the village this afternoon—and if you would like you may go with me."

Mary was, of course, much pleased with this invitation.

"A part of the way," continued her aunt, "is by a path across the fields. While we are there you must keep in the path all the time, for it rained a little this morning—and I am afraid that the grass may not be quite dry."

"Yes, Aunt Jane; I'll keep in the path," said Mary. So they set out on the walk together. When they came to the gate which led to the path across the fields, Aunt Jane said, "Remember, Mary, you must keep in the path."

Mary said nothing—but ran forward. Pretty soon she began to walk a little on the margin of the grass—and, before long, observing a place where the grass was short and where the sun shone, she ran out boldly upon it—and then, looking down at her shoes, she observed that they were not wet. She held up one of her feet to her aunt as she came opposite to the place, saying, "See, aunt, the grass is not wet at all."

"I see it is not," said her aunt. "I thought it would not be wet; though I was not sure but that it might be. But come," she added, holding out her hand, "I have concluded not to go to the village, after

all. We are going back home."

"Oh, Aunt Jane!" said Mary, following her aunt as she began retracing her steps along the path. "What is that for?"

"I have altered my mind," said her aunt.

"What makes you alter your mind?" By this time Aunt Jane had taken hold of Mary's hand—and they were walking together along the path towards home.

"Because you don't obey me," she said.

"Why, auntie," said Mary, "the grass was not wet at all where I went."

"No," said her aunt, "it was perfectly dry."

"But it did not do any harm at all for me to walk upon it," said Mary.

"Not a bit of harm," said her aunt.

"Then why are you going home?" asked Mary.

"Because you don't obey me," replied her aunt.

"You see," said her aunt, "there is one thing about this that you don't understand, because you are such a little girl. You will understand it by-and-by, when you grow older; and I don't blame you for not knowing it now, because you are so young."

"What is it that I don't know?" asked Mary.

"I am afraid you would not understand it very well, if I were to explain it," replied her aunt.

"Try me," said Mary.

"Well, you see," replied her aunt, "I don't feel safe with any child that does not obey me. This time no harm was done, because the grass happened to be dry; but farther on there was a brook. I might have told you not to go near the brink of the brook for fear of your falling in. Then you might have gone, notwithstanding, if you thought there was no danger, just as you went out upon the grass because you thought it was not wet, notwithstanding my saying that you must keep in the path. So you see I never feel safe in taking walks in places where there is any danger with children that I cannot always depend upon to do exactly what I say."

Mary was, of course, now ready to make profuse promises that she would obey her aunt in future on all occasions, and began to beg that she would continue her walk to the village.

"No," said her aunt, "I don't think it would be quite safe for me to trust to your promises, though I have no doubt you honestly mean to keep them. But you remember you promised me that you would keep in the path when we planned this walk; and yet when the time of temptation came, you could not keep the promise; but you will learn. When I am going on some perfectly safe walk I will take you with me again; and if I stay here some time you will learn to obey me so perfectly, that I can take you with me to any place, no matter how dangerous it may be."

Aunt Jane thus gently—but firmly, persisted in abandoning the walk to the village—and returning home. But she immediately turned the conversation away from the subject of Mary's fault—and amused her with stories and aided her in gathering flowers, just as if nothing had happened; and when she arrived at home she said nothing to anyone of Mary's disobedience. Here now was punishment calculated to make a very strong impression—but still without scolding, without anger, almost, in fact, without even any manifestations of displeasure. And yet how long can any reasonable person suppose it would be before Mary would learn, if her aunt acted invariably on the same principles, to submit implicitly to her will?

'A Different Management'.

Compare the probable result of this mode of management with the scolding and threatening policy. Suppose Aunt Jane had called to Mary angrily, "Mary! Mary! come directly back into the path. I told you not to go out of the path—and you are a very naughty child to disobey me. The next time you disobey me, I will send you directly home!"

Mary would have been vexed and irritated, perhaps—and would have said to herself, "How cross Aunt Jane is today!" but the "next time" she would have been as disobedient as ever.

If mothers, instead of scowling, scolding and threatening—and putting off doing the thing that ought to be done to the "next time," would do that thing at once—and give up the scowling, scolding and threatening altogether, they would find all parties immensely benefited by the change.

It is evident, moreover, that by this mode of management the punishment is employed not in the way of retribution—but as a remedy. Mary loses her walk, not on the ground that she deserved to lose it—but because it was not safe to continue it.

'An Objection'.

Some mother may perhaps say, in reference to the case of Mary and her aunt, that it may be all very well in theory—but that practically mothers have not the leisure and the means for adopting such moderate measures. We cannot stop, she may say, every time we are going to the village, on important business perhaps—and turn back and lose the afternoon on account of the waywardness of a disobedient child. My answer is that it will not have to be done continually—but only very seldom. The effect of acting once or twice on this principle, with the certainty on the part of the child that the mother or the aunt will always act consistently, when the occasion calls for it, very soon puts an end to all necessity for such action. Indeed, if Mary, in the instance above given, had been managed in this way from infancy—she would not have thought of leaving the path when forbidden to do so. It is only in some such case as that of an aunt who knows how to manage right, coming as a visitor into the family of a mother who manages wrong—that such an incident as this could occur.

Still it must be admitted that the gentle methods of discipline, which reason and common sense indicate as the true ones for permanently influencing the minds of children and forming their characters, do, in each individual case, require more time and care than the cuffs and slaps dictated by angry passion. A cuff on the ear, such as a cat gives to a rebellious kitten, is certainly the 'quickest' application that can be made. The measures which are calculated to reach and

affect the heart, cannot vie with blows and scoldings—in respect to the promptness of their action. Still, the parent or the teacher who will begin to act on the principles here recommended with children while they are young, will find that such methods are far more prompt in their action and more effectual in immediate results than they would suppose—and that they will be the means of establishing the only kind of authority which is really worthy of the name, more rapidly than any other. The special point, however, with a view to which these illustrations are introduced, is, as has been already remarked, that penalties of this nature—and imposed in this spirit, are not vindictive—but simply remedial and reformatory. They are not intended to satisfy the sense of justice for what is past—but only to secure greater safety and happiness in time to come.

'The Element of Invariableness'.

Punishments may be very light and gentle in their character, provided they are certain to follow the offense. It is in their 'certainty'—and not in their 'severity', that the efficiency of them lies. Very few children are ever severely burnt by putting their fingers into the flame of a candle. They are effectually taught not to put them in by very slight burnings, on account of the 'absolute invariableness' of the result produced by the contact.

Mothers often do not understand this. They attempt to cure some habitual fault by scoldings and threats, and declarations of what they will certainly do "next time," and perhaps by occasional acts of real severity in cases of peculiar aggravation. Instead, a quiet, gentle and comparatively trifling infliction in 'every instance' of the fault, which would be altogether more effectual. A child, for example, has acquired the habit of leaving the door open. Now occasionally scolding him, when it is specially cold—will never cure him of the fault. But if there were an 'automaton' standing by the side of the door, to say to him 'every time' that he came through without shutting it, 'Door!' which call should be a signal to him to go back and shut the door—and then sit down in a chair near by and count ten; and if this slight penalty was 'invariably' enforced, he would be most effectually cured of the fault in a very short time.

Now, the mother cannot be exactly this automaton, for she cannot always be there; but she can recognize the principle—and carry it into effect as far as possible—that is, 'invariably, when she is there'. And though she will not thus cure the boy of the fault so soon as the automaton would do it, she will still do it very soon.

'Irritation and Anger'.

Avoid, as much as possible, everything of an irritating character in the punishments inflicted, for to irritate frequently the mind of a child tends, of course, to form within him an irritable and unamiable temper. It is true, perhaps, that it is not possible absolutely to avoid this effect of punishment in all cases; but a great deal may be done to diminish the evil, by the exercise of a little tact and ingenuity on the part of the mother whose attention is once particularly directed to the subject. The first and most important measure of precaution on this point is the absolute exclusion of everything like angry looks and words—as accompaniments of punishment. If you find that any wrong which your child commits awakens irritation or anger in your mind, suspend your judgment of the case and postpone all action until the irritation and anger have subsided—and you can consider calmly and deliberately what to do, with a view, not of satisfying your own resentment—but of doing good to the child. Then, when you have decided what to do, carry your decision into effect in a

good-natured manner—firmly and inflexibly—but still without any bitterness, or even harshness of manner.

’Cooperation of the Offender’.

There are many cases in which, by the exercise of a little tact and ingenuity, the parent can actually secure the ’cooperation’ of the child in the infliction of the punishment prescribed for incurring of a fault. There are many advantages in this, when it can be done. It gives the child an interest in curing himself of the fault; it makes the punishment more effectual; and it removes almost all possibility of its producing any irritation or resentment in his mind. To illustrate this we will give a case. It is of no consequence, for the purpose of this article, whether it is a real or an imaginary one.

Little Egbert, seven years old, had formed the habit so common among children of wasting a great deal of time in dressing himself, so as not to be ready for breakfast when the second bell rang. His mother offered him a reward if he would himself devise any plan that would cure him of the fault.

"I don’t know what to do, exactly, to cure you," she said; "but if you will think of any plan that will really succeed, I will give you an excursion in a carriage."

"How far?" asked Egbert.

"Ten miles," said his mother. "I will take you in a carriage on an excursion anywhere you say, for ten miles, if you will find out some way to cure yourself of this fault."

"I think you ought to punish me," said Egbert, speaking in rather a timid tone.

"That’s just it," said his mother, "It is for you to think of some kind of punishment that won’t be too disagreeable for me to inflict—and which will yet be successful in curing you of the fault. I will allow you two weeks to get cured. If you are not cured in two weeks I shall think the punishment is not enough, or that it is not of a good kind; but if it works so well as to cure you in two weeks, then you shall have the ride."

Egbert wished to know whether he must think of the punishment himself, or whether his sister Mary might help him. His mother gave him permission to ask anybody to help him that he pleased. Mary, after some reflection, recommended that, whenever he was not dressed in time, he was to have only one lump of sugar, instead of four, in his tumbler of water for breakfast. His usual drink at breakfast was a tumbler of water, with four lumps of sugar in it. The first bell was rung at half-past six—and breakfast was at half-past seven. His sister recommended that, as half an hour was ample time for the work of dressing, Egbert should go down every morning and report himself ready before the clock struck seven. If he failed of this, he was to have only one lump of sugar, instead of four, in his glass of water.

There was some question about the necessity of requiring him to be ready before seven; Egbert being inclined to argue that if he was ready by breakfast-time, that would be enough. But Mary said no. "To allow you a full hour to dress," she said, "when half an hour is enough, may answer very well in respect to having you ready for breakfast—but it is no way to cure you of the fault. That would enable you to play half of the time while you are dressing, without incurring the punishment; but the way to cure you is to make it sure that you will have the punishment to bear if you play at

all." So it was decided to allow only half an hour for the dressing-time.

Egbert’s mother said she was a little afraid about the one lump of sugar that was left to him when he failed.

"The plan may succeed," she said; "I am very willing that you should try it; but I am afraid that when you are tempted to stop and play in the midst of your dressing, you will say, I shall have ’one’ lump of sugar, at any rate—and so will yield to the temptation. So perhaps it would be safer for you to make the rule that you are not to have ’any’ sugar at all when you fail. Still, perhaps your plan will succeed. You can try it and see. I would wish to have the punishment as slight as possible, to produce the effect." By such management as this, it is plain that Egbert is brought into actual cooperation with his mother in the infliction of a punishment to cure him of a fault. It is true, that making such an arrangement as this—and then leaving it to its own working, would lead to no result. As in the case of all other plans and methods, it must be strictly, firmly—and perseveringly followed up, by the watchful efficiency of the mother. We cannot ’substitute’ the action of the child for that of the parent in the work of early training—but we can often derive very great advantage by securing his cooperation.

’Playful Punishments’. So true is it that the efficacy of any mode of punishment consists in the ’certainty of its infliction’, that even playful punishments are in many cases sufficient to accomplish the cure of a fault. George, for example, was in the habit of continually getting into disputes and mild quarrels with his sister Amelia, a year or two younger than himself. "I know it is very foolish," he said to his mother, when she was talking with him on the subject one evening after he had gone to bed—and she had been telling him a story—and his mind was in a calm and tranquil state. "It is very foolish—but somehow I can’t help it. I forget."

"Then you must have some punishment to make you remember," said his mother.

"But sometimes ’she’ is the one to blame," said George, "and then she must have the punishment."

"No," replied his mother. "When a lady and a gentleman become involved in a dispute in polite society, it is always the gentleman that must be considered to be to blame."

"But Amelia and I are not polite society," said George.

"You ought to be," said his mother. "At any rate, when you, an older brother, get into disputes with your sister, it is because you have not sense enough to manage so as to avoid them. If you were a little older and wiser you would have sense enough."

"Well, mother, what shall the punishment be?" said George.

"Would you really like to have a punishment, so as to cure yourself of the fault?" asked his mother.

George said that he ’would’ like one.

"Then," said his mother, "I propose that every time you get into a dispute with Amelia, you turn your jacket wrong side out—and wear it so a little while as a symbol of folly."

George laughed heartily at this idea—and said he would like such a punishment as that very much. It would only be fun, he said. His mother explained to him that it would be fun, perhaps, two or three times—but after that it would only be a trouble; but still, if they decided upon that as a punishment, he must submit to it in every case. Every time he found himself getting into any dispute or difficulty with his sister, he must stop at once and turn his jacket inside out; and if he did not himself think to do this, she herself, if she was within hearing, would simply say, "Jacket!" and then he must do it.

"No matter which of us is most to blame?" asked George.

"You will always be the one that is most to blame," replied his mother, "or, at least, almost always. When a boy is playing with a sister younger than himself, 'he' is the one that is most to blame for the quarreling. His sister may be to blame by doing something wrong in the first instance; but he is the one to blame for allowing it to lead to a quarrel. If it is a little thing, he ought to yield to her—and not to mind it; and if it is a great thing, he ought to go away and leave her, rather than to stop and quarrel about it. So you see you will be the one to blame for the quarrel in almost all cases. There may possibly be some cases where you will not be to blame at all—and then you will have to be punished when you don't deserve it—and you must bear it like a man. This is a liability that happens under all systems."

"We will try the plan for two weeks," she continued. "So now remember, every single time that I hear you disputing or quarreling with Amelia, you must take off your jacket and put it on again—wrong side out—no matter whether you think you were to blame or not—and wear it so a few minutes. You can wear it so for a longer or shorter time, just as you think is best to make the punishment effectual in curing you of the fault. By the end of the two weeks we shall be able to see whether the plan is working well and doing any good."

"So now," continued his mother, "shut up your eyes and go to sleep. You are a good boy to wish to cure yourself of such faults—and to be willing to help me in contriving ways to do it. And I have no doubt that you will submit to this punishment good-naturedly every time—and not make any trouble about it."

Let it be remembered, now, that the efficacy of such management as this, consists not in the devising of it, nor in holding such a conversation as the above with the boy—beneficial as this might be—but in the 'faithfulness and strictness with which it is followed up' during the two weeks of trial. In the case in question, the progress which George made in diminishing his tendency to get into disputes with his sister was so great, that his mother told him, at the end of the first two weeks, that their plan had succeeded "admirably"—so much so, she said, that she thought the punishment of taking off his jacket and turning it inside out would be for the future unnecessarily severe—and she proposed to substitute for it taking off his cap—and putting it on upside down. The reader will, of course, understand that the object of such an illustration as this is not to recommend the particular measure here described for adoption in other cases—but to illustrate the spirit and temper of mind in which all measures adopted by the mother in the training of her children should be carried into effect. Measures that involve no threats, no scolding, no angry manifestations of displeasure—but are even playful in their character, may be very efficient in action—if they are firmly and perseveringly maintained.

’Punishments that are the Natural Consequence of the Offense’.

There is great advantage in adapting the character of the punishment, to that of the fault—making it, as far as possible, the natural and proper consequence of it. For instance, if the boys of a school do not come in promptly at the close of the twenty minutes’ recess—but waste five minutes by their dilatoriness in obeying the summons of the bell—and the teacher keeps them for ’five minutes beyond the usual hour of dismissal’, to make up for the lost time, the punishment may be felt by them to be deserved—and it may have a good effect in diminishing the evil it is intended to remedy. But it will probably excite a considerable degree of mental irritation, if not of resentment, on the part of the children, which will diminish the good effect, or is, at any rate, an evil which is to be avoided if possible.

If now, on the other hand, he assigns precisely the same penalty in another form, the whole of the good effect may be secured without the evil. Suppose he addresses the boys just before they are to go out at the next recess, as follows:

"I think, boys, that twenty minutes is about the right length of time for the recess, all told—that is, from the time you go out to the time when you are ’all’ back in your seats again, quiet and ready to resume your studies. I found yesterday that it took five minutes for you all to come in—that is, that it was five minutes from the time the bell was rung before all were in their seats; and today I shall ring the bell after ’fifteen’ minutes, so as to give you time to come in. If I find today that it takes ten minutes, then I will give you more time to come in tomorrow, by ringing the bell after you have been out ’ten’ minutes."

"I am sorry to have you lose so much of your recess—and if you can make the time for coming in shorter, then, of course, your recess can be longer. I would not wonder if, after a few trials, you should find that you could all come in and get into your places in ’one’ minute; and if so, I shall be very glad, for then you can have an uninterrupted recess of ’nineteen’ minutes, which will be a great gain."

Everyone who has had any considerable experience in the management of boys will readily understand how different the effect of this measure will be from that of the other, while yet the penalty is in both cases precisely the same—namely, the loss, for the boys, of five minutes of their play.

’The Little Runaway’. In the same manner, where a child three or four years old was in the habit, when allowed to go out by himself in the yard to play, of running off into the street, a very appropriate punishment would be to require him, for the remainder of the day, to stay in the house and keep in sight of his mother, on the ground that it was not safe to trust him by himself in the yard. This would be much better than sending him to bed an hour earlier, or subjecting him to any other inconvenience or privation having no obvious connection with the fault. For it is of the greatest importance to avoid, by every means, the exciting of feelings of irritation and resentment in the mind of the child, so far as it is possible to do this without impairing the efficiency of the punishment. It is not always possible to do this. The efficiency of the punishment is, of course, the essential thing. But parents and teachers who turn their attention to the point, will find that it is much less difficult than one would suppose to secure this end completely without producing the too frequent accompaniments of punishment—anger, ill-temper, and ill-will. In the case, for

example, of the child not allowed to go out into the yard—but required to remain in the house in sight of his mother, the mother should not try to make the punishment ’more heavy’ by speaking again and again of his fault—and evincing her displeasure by trying to make the confinement as irksome to the child as possible; but, on the other hand, should do all in her power to alleviate it. "I am very sorry," she might say, "to have to keep you in the house. It would be much pleasanter for you to go out and play in the yard—if it was only safe. I don’t blame you very much for running away. It is what foolish little children, as little as you, very often do. I suppose you thought it would be good fun to run out a little way in the street. And it is good fun; but it is not safe. By-and-by, when you grow a little older, you won’t be so foolish—and then I can trust you in the yard at any time without having to watch you at all. And now what can I get for you to amuse you while you stay in the house with me?"

Punishment coming in this way—and administered in this spirit, will irritate the mind and injure the temper comparatively little; and, instead of being less; will be much more effective in accomplishing the ’right kind’ of cure for the fault, than any stern, severe and vindictive retribution can possibly be.

’The Question of Physical Punishment’. The question of resorting to physical punishment in the training of the young has been much, very much, argued and discussed on both sides by writers on education; but it seems to me to be mainly a question of competency and skill. If the parent or teacher has tact or skill enough—and practical knowledge enough of the workings of the youthful mind, he can gain all the necessary ascendency over it—without resort to the violent infliction of bodily pain in any form. If he has not these qualities, then he must turn to the next best means at his disposal; for it is better that a child should be trained and governed by the rod—than not trained and governed at all. I do not suppose that savages could possibly control their children without blows. On the other hand, Maria Edgeworth would have brought under complete submission to her will, a family of the most ardent and impulsive juveniles, perhaps without even a harsh word or a frown. If a mother begins with children at the beginning, is just and true in all her dealings with them, gentle in manner—but inflexibly firm in act—and looks constantly for Divine guidance and aid in her conscientious efforts to do her duty—I feel quite confident that it will never be necessary for her to strike them. The necessity may, however, sooner or later come—in the case of those who act on the contrary principle. Under such management, the rod may come to be the only alternative to absolute unmanageableness and anarchy.

There will be occasion, however, to refer to this subject more fully in a future chapter.

3.06 Rewarding Obedience

Gentle Child Training Gentle Measures in the Management and Training of the Young By Jacob Abbott, 1871 The principles on which a firm parental authority may be established and maintained, without violence or anger, and the right development of the moral and mental capacities be promoted—by methods in harmony with the structure and the characteristics of the young mind.

Section 2 Chapter 6. Rewarding Obedience. The mode of action described in the last two chapters for training children to habits of obedience, consisted in discouraging disobedience by connecting some certain, though mild and gentle disadvantage, inconvenience, or penalty—with every transgression. In this chapter is to be considered another mode, which is in some respects the converse of the first, inasmuch as it consists in the encouragement of obedience, by often—not necessarily always—connecting with it some advantage, or gain, or pleasure; or, as it may be stated summarily—the cautious encouragement of obedience by rewards. This method of action is more difficult than the other in the sense that it requires more skill, tact, and delicacy of perception and discrimination, to carry it successfully into effect. The other demands only firm—but gentle and steady persistence. If the penalty, however slight it may be, 'always comes,' the effect will take care of itself. But judiciously to administer a system of rewards, or even of commendations, requires tact, discrimination, and skill. It requires some observation of the peculiar characteristics of the different minds acted upon—and of the effects produced—and often some intelligent modification of the measures is required—to fit them to varying circumstances and times.

'Obedience must not be Bought'.

If the bestowing of commendation and rewards is made a matter of mere blind routine, as the assigning of gentle penalties may be—the result will become a mere system of 'bribing', or rather 'paying' children to be good. And goodness which is bought, if it deserves the name of virtue at all, is certainly virtue of a very inferior quality.

Whether a reward conferred for obedience shall operate as a bribe, or rather as a price paid—for a 'bribe', strictly speaking, is a price paid, not for doing right—but for doing wrong—depends sometimes on very slight differences in the management of the particular case—differences which an undiscriminating mother will not be very ready to appreciate. A mother, for example, going into the village on a summer afternoon, leaves her children playing in the yard, under the general charge of Susan, who is at work in the kitchen, whence she can observe them from time to time through the open window. She thinks the children will be safe, provided they remain in the yard. The only thing to be guarded against is the danger that they may go out through the gate into the road.

'Two Different Modes of Management'.

Under some circumstances, as, for example, where the danger to which they would be exposed in going into the road was very great, or where the mother cannot rely upon her power to control her children's conduct by moral means in any way, the only safe method would be to fasten the gate.

But if she prefers to depend for their safety on their voluntary obedience to her commands—and wishes, moreover, to promote the spirit of obedience by rewarding rather than punishing, she can make her rewards of the nature of hire or not, according to her mode of management.

If she wishes to ’hire’ obedience, she has only to say to the children that she is going into the village for a little time—and that they may play in the yard while she is gone—but must not go out of the gate; adding, that she is going to bring home some oranges or candies, which she will give them if she finds that they have obeyed her—but which she will not give them if they have disobeyed.

Such a promise, provided the children have the double confidence in their mother which such a method requires—namely, first, a full belief that she will really bring home the promised rewards, if they obey her; and secondly—and this is a confidence much less frequently felt by children—and much less frequently deserved by their mothers—a conviction that, in case they disobey, no importunities on their part or promises for the next time will induce their mother to give them the good things—but that the rewards will certainly be lost to them unless they are deserved, according to the conditions of the promise—in such a case—that is, when this double confidence exists, the promise will have great influence upon the children. Still, it is, in its nature, ’hiring’ them to obey. I do not say that this is necessarily a bad plan, though I think there is a better. Children may, perhaps, be trained gradually to habits of obedience, by a system of direct rewards—and in a manner, too, far more agreeable to the parent and better for the child than by a system of compulsion through threats and punishment.

’The Method of Indirect Rewarding’. But there is another way of connecting pleasurable ideas and associations, with submission to parental authority in the minds of children, as a means of alluring them to the habit of obedience—one that is both more efficient in its results, and more healthful and beneficial in its action, than the practice of bestowing direct recompenses and rewards.

Suppose, for example, in the case above described, the mother, on leaving the children, simply gives them the command that they are not to leave the yard—but makes no promises—and then, on returning from the village with the bonbons in her bag, simply asks Susan, when she comes in, whether the children have obeyed her injunction not to leave the yard. If Susan says yes, she nods to them, with a look of satisfaction and pleasure—and adds: "I thought they would obey me. I am very glad. Now I can trust them again."

Then, by-and-by, towards the close of the day, perhaps—and when the children suppose that the affair is forgotten, she takes an opportunity to call them to her, saying that she has something to tell them.

"You remember when I went to the village today, I left you in the yard and said that you must not go out of the gate—and you obeyed. Perhaps you would have liked to go out into the road and play there—but you would not go because I had forbidden it. I am very glad that you obeyed. I thought of you when I was in the village—and I thought you would obey me. I felt quite safe about you. If you had been disobedient children, I would have felt uneasy and anxious. But I felt safe. When I had finished my shopping, I thought I would buy you some bonbons—and here they are. You can go and sit down together on the carpet and divide them. Mary can choose one—and then Jane; then Mary—and then Jane again; and so on until they are all chosen."

’Difference in the Character of the Effects’.

It may, perhaps, be said by the reader that this is substantially the same as giving a direct reward for the obedience. I admit that it is in some sense ’substantially’ the same thing—but it is not the same in form. And this is one of those cases where the effect is modified very greatly by the form. Where children are directly promised a reward if they do so and so, they naturally regard the transaction as of the nature of a contract or a bargain, such that when they have fulfilled the conditions on their part the reward is their due, as, indeed, it really is; and they come and demand it as such. The tendency, then, is, to divest their minds of all sense of obligation in respect to doing right—and to make them feel that it is in some sense optional with them whether to do right and earn the reward, or not to do right and lose it. In the case, however, last described, which seems at first view to differ only in form from the preceding one, the commendation and the bonbons would be so connected with the act of obedience as to associate very agreeable ideas with it in the children’s minds—and thus to make doing right appear attractive to them on future occasions, while, at the same time, they would not in any degree deprive the act itself of its spontaneous character, as resulting from a sense of duty on their part, or produce the impression on their minds that their remaining within the gate was of the nature of a service rendered to their mother for hire—and afterwards duly paid for. The lesson which we deduce from this illustration and the considerations connected with it may be stated as follows:

’The General Principle’. That the rewards conferred upon children with a view of connecting pleasurable ideas and associations with good conduct, should not take the form of compensations stipulated for beforehand—and then conferred according to agreement, as if they were of the nature of payment for a service rendered. But the rewards should come as the natural expression of the satisfaction and happiness felt by the mother in the good conduct of her child—expressions as free and spontaneous on her part—as the good conduct was on the part of the child. The mother who understands the full import of this principle—and whose mind becomes fully possessed of it, will find it constantly coming into practical use in a thousand ways. She has undertaken, for example, to teach her little son to read. Of course learning to read is irksome to him. He dislikes extremely to leave his play—and come to take his lesson. Sometimes a mother is inconsiderate enough to be pained at this. She is troubled to find that her boy takes so little interest in so useful a work—and even, perhaps, scolds him—and threatens him for not loving study. "If you don’t learn to read," she says to him, in a tone of irritation and displeasure, "you will grow up to be a dunce—and everybody will laugh at you—and you will be ashamed to be seen."

’Children’s Difficulties’. But let her imagine that she herself was to be called away two or three times a day, for half an hour, to study Chinese, with a very exacting teacher, always more or less impatient and dissatisfied with her progress; and yet the irksomeness and difficulty for the mother, in learning to decipher Chinese, would be as nothing compared with that of the child in learning to read. The only thing that could make the work even tolerable to the mother would be a pretty near, distinct and certain prospect of going to China under circumstances that would make the knowledge of great advantage to her. But the child has no such near, distinct and certain prospect of the advantages of knowing how to read. He has scarcely any idea of these advantages at all. You can describe them to him—but the description will have no perceptible effect upon his mind. Those faculties by which we bring the future vividly before us so as to influence our present action—are not yet developed in the child. His cerebral organization has not yet advanced to that

condition, any more than his bones have advanced to the hardness, rigidness—and strength of manhood. His mind is only capable of being influenced strongly by what is present, or, at least, very near. It is the design of Divine Providence that this should be so. The young child is not created with faculties to look much forward; and the mother who is pained and distressed because he will not look forward, shows a great ignorance of the nature of the childish mind—and of the manner of its development. If she finds fault with her boy for not feeling distinctly enough the future advantages of learning to lead him to love study now, she is simply finding fault with a boy for not being possessed of the most slowly developed faculties of a man. The way, then, to induce children to attend to such duties as learning to read, is not to reason with them on the advantages of it—but to put it simply on the ground of authority. "It is very irksome, I know—but you must do it. When you are at play—and having a very pleasant time, I know very well that it is hard for you to be called away to study over your letters and your reading. It was very hard for me when I was a child. It is very hard for all children; but then it must be done." The way in this, as in all other similar cases, to reduce the irksomeness of disagreeable duties to a minimum, is not to attempt to convince or persuade the child—but to put the performance of them simply on the ground of submission to parental authority. The child must leave his play and come to take his lesson, not because he sees that it is better for him to learn to read, than to play all the time; nor because he is to receive a reward in the form of compensation—but because his mother requires him to do it.

’Indirect Rewarding’.

If, therefore, she concludes, in order to connect agreeable ideas with the hard work of learning to read, that she will often, at the close of the lessons, tell him a little story, or show him a picture, or have a frolic with him, or give him a piece of candy or a lump of sugar, or bestow upon him any other little gratification—it is better not to promise these things beforehand, so as to give to the coming of the child, when called, the character of a service rendered for hire. Let him come simply because he is called; and then let the gratifications be bestowed as the expressions of his mother’s satisfaction and happiness, in view of her boy’s ready obedience to her commands and faithful performance of his duty.

’Obedience, though Implicit, need not be Blind’.

It must not be supposed from what has been said that because a mother is not to ’rely upon’ the reason, and the respect to future advantages to accrue from efforts or sacrifices, as motives of present action, that she is not to employ the influence of these motives at all. It is true that those faculties of the mind by which we apprehend distant things and govern our conduct by them are not yet developed in the child; but they are ’to be’ developed—and the aid of the parent will be of the greatest service in promoting the development of them. At proper times, then, the pleasures and advantages of knowing how to read should be described to the child—and presented moreover in the most attractive form. The proper time for doing this would be when no lesson is in question—during a ride or a walk, or in the midst of a story, or while looking at a book of pictures. A most improper time would be when a command had been given and was disregarded, or was reluctantly obeyed; for then such representations would only tend to enfeeble the principle of authority by bringing in the influence of reasonings and persuasions to make up for its disobedience. It is one of those cases where a force is weakened by reinforcement—as a plant, by being long held up by a stake, comes in the end not to be able to stand alone. So a mother cannot

in any way more effectually undermine her authority, as ’authority’, than by attempting to eke out its force by arguments and cajolings and coaxings.

’Authority not to be made Oppressive’.

While the parent must thus take care to establish the ’principle of authority’ as the ground of obedience on the part of his children—and must not make their doing what he requires any the less acts of ’obedience’, through vainly attempting to diminish the hardship of obeying a command by mingling the influence of reasonings and persuasions with it—he may in other ways do all in his power—and that will be a great deal—to make the acts of obedience easy, or, at least, to diminish the difficulty of them, and the severity of the trial which they often bring to the child.

One mode by which this may be done is by not springing disagreeable obligations upon a child suddenly—but by giving his mind a little time to form itself to the idea of what is to come. When Johnny and Mary are playing together happily with their blocks upon the floor—and are, perhaps, just completing a tower which they have been building, if their mother comes suddenly into the room, announces to them abruptly that it is time for them to go to bed, throws down the tower and brushes the blocks into the basket—and then hurries the children away to the undressing, she gives a sudden and painful shock to their whole nervous system—and greatly increases the disappointment and pain which they experience in being obliged to give up their play. The delay of a single minute would be sufficient to bring their minds around easily and gently into submission to the necessity of the case. If she comes to them with a smile, looks upon their work with an expression of interest and pleasure upon her countenance—and then says, "It is bed-time, children—but I would like to see you finish your tower."

One minute of delay like this, to soften the suddenness of the transition, will make the act of submission to the necessity of giving up play and going to bed, in obedience to the mother’s command, comparatively easy; instead of being, as it very likely would otherwise have been, extremely vexatious and painful.

’Give a Little Time’. In the same way, in bringing to a close an evening party of children at play, if the lady of the house comes a little before the time and says to them that after "one more play," or "two more plays," as the case may be," the party must come to an end," the closing of it would be made easy; while by waiting till the hour had come—and then suddenly interrupting the gaiety, perhaps in the middle of a game, by the abrupt announcement to the children that the clock has struck—and they must stop their plays and begin to get ready to go home, she brings upon them a sudden shock of painful surprise, disappointment—and, perhaps, irritation.

So, if children are to be called away from their play for any purpose whatever, it is always best to give them a little notice, if it be only a moment’s notice, beforehand. "John, in a minute or two I shall wish you to go and get some wood. You can be getting your things ready to be left." "Mary, it is almost time for your lesson. You had better put Dolly to sleep and lay her in the cradle." "Boys, in ten minutes it will be time for you to go to school. So do not begin any new whistles—but only finish what you have begun." On the same principle, if boys are at play in the open air—at ball, or skating, or flying kites—and are to be recalled by a bell, obedience to the call will be made much more easy to them by a preliminary signal, as a warning, given five minutes before the time. Of course, it will not always be convenient to give these signals and these times of preparation. Nor

will it be always necessary to give them. To determine how and in what cases it is best to apply the principle here explained will require some tact and good judgment on the part of the parent. It would be folly to lay down a rigid rule of this kind to be considered as always obligatory. All that is desirable is that the mother should understand the principle—and that she should apply it as far as she conveniently and easily can do so. She will find in practice that when she once appreciates the value of it—and observes its kind and beneficent working, she will find it convenient and easy to apply it far more generally than she would suppose.

'No weakening of Authority in this'.

It is very plain that softening thus the hardship for the child of any act of obedience required of him, by giving him a little time—implies no abatement of the authority of the parent—nor does it detract at all from the implicitness of the obedience on the part of the child. The submission to authority is as complete in doing a thing in five minutes—if the order was to do it in five minutes—as in doing it at once if the order was to do it at once. And the mother must take great care, when thus trying to make obedience more easy by allowing time, that it should be prompt and absolute when the time has expired. The idea is, that though the parent is bound fully to maintain his authority over his children, in all its force, he is also bound to make the exercise of it as little irksome and painful to them as possible—and to prevent as much as possible the pressure of it from encroaching upon their juvenile joys. He must insist inexorably on being obeyed; but he is bound to do all in his power to make the yoke of obedience, light and easily to be borne.

'Influence on the healthful Development of the Brain'.

Indeed, besides the bearing of these views on the happiness of the children, it is not at all improbable that the question of health may be seriously involved in them. The organs in childhood, are in an exceedingly immature, tender—and delicate condition; and all sudden, sharp—and, especially, painful emotions, greatly excite—and sometimes cruelly irritate them. When we consider how seriously the action of the digestive organs, in people in an ordinary state of health, is often interfered with by mental anxiety or distress; how frequently, in people subject to headaches, the paroxysm is brought on by worryings or perplexities endured incidentally on the preceding day; and especially how often violent and painful emotions, when they are extreme, result in decided and sometimes in permanent and hopeless insanity—that is, in an irreparable damage to some delicate mechanism in the brain—we shall see that there is every reason for supposing that all sudden shocks to the nervous system of children, all violent and painful excitements, all vexations and irritations—and ebullitions of ill-temper and anger—have a tendency to disturb the healthy development of the cerebral organs—and may, in many cases, seriously affect the future health and welfare, as well as the present happiness, of the child.

It is true that mental disturbances and agitations of this kind cannot be wholly avoided. But they should be avoided as far as possible; and the most efficient means for avoiding them is a firm, though calm and gentle, establishment and maintenance of parental authority—and not, as many mothers very mistakingly imagine, by unreasonable indulgences—and by endeavors to manage their children by persuasions, bribings—and maneuverings , instead of by commands. The most indulged children—and the least governed—are always the most petulant and irritable children. While a strong parental government, if regular, uniform and just—and if administered by gentle measures—is the most effectual of all possible instrumentalities for surrounding childhood with an

atmosphere of calmness and peace. In a word, while the mother is bound to do all in her power to render submission to her authority easy and agreeable to her children, by softening as much as possible the disappointment and hardship which her commands sometimes occasion—and by connecting pleasurable ideas and sensations with acts of obedience on the part of the child, she must not at all relax the authority itself—but must maintain it under all circumstances in its full force, with a very firm and decided, though still gentle hand.

3.07 The Art of Training

Chapter 7. The Art of Training.

It is very clear that the most simple and the most obvious of the modes by which a parent may establish among his children the habit of submission to his authority, are those which have been already described, namely, punishments and rewards. Punishments, gentle in their character—but invariably enforced, as the sure results of acts of insubordination. And rewards for obedience, occasionally and cautiously bestowed, in such a manner that they may be regarded as recognitions simply, on the part of the parent, of the good conduct of his children—and expressions of his gratification—and not in the light of payment or hire. These are obviously the most simple modes—and the ones most ready at hand. They require no exalted or unusual qualities on the part of father or mother, unless, indeed, we consider gentleness, combined with firmness and good sense—as an assemblage of rare and exalted qualities. To assign—and firmly and uniformly to enforce, just but gentle penalties for disobedience; and to recognize—and sometimes reward, special acts of obedience and submission—are measures fully within the reach of every parent, however humble may be the condition of his intelligence or his attainments of knowledge.

’Another Class of Influences’.

There is, however, another class of influences to be adopted, not as a substitute for these simple measures—but in connection and cooperation with them, which will be far more deep, powerful—and permanent in their results, though they require much higher qualities in the parent for carrying them successfully into effect. This higher method consists in a systematic effort to develop in the mind of the child a love of the principle of obedience, by express and appropriate training.

’Parents not aware of the Extent of their Responsibility’.

Many parents, perhaps indeed nearly all, seem, as we have already shown, to act as if they considered the duty of obedience on the part of their children as a matter of course. They do not expect their children to read or to write without being taught; they do not expect a dog to fetch and carry, or a horse to draw and to understand commands and signals, without being ’trained’. In all these cases they perceive the necessity of training and instruction—and understand that the initiative is with ’them’. If a horse, endowed by nature with average good qualities, does not work well—the fault is attributed at once to the man who undertook to train him. But what mother, when her child, grown large and strong, becomes the trial and sorrow of her life by his ungovernable disobedience and insubordination, takes the blame to herself in reflecting that he was placed in her hands when all the powers and faculties of his soul were in embryo, tender, pliant and unresisting, to be formed and fashioned at her will?

’The Spirit of filial Obedience not Instinctive’.

Children, as has already been remarked, do not require to be taught and trained to eat and drink, to resent injuries, to cling to their possessions, or to run to their mother in danger or pain. They have natural instincts which provide for all these things. But to speak, to read, to write; to tell the truth—and to obey their parents; to forgive injuries, to face bravely imaginary dangers, and bear patiently unavoidable pain—are attainments for which no natural instincts can adequately provide. There are instincts that will aid in the work—but none that can of themselves be relied upon without instruction and training. In actual fact, children usually receive their instruction and training in respect to some of these things incidentally—as it happens—by the rough knocks and frictions—and various painful experiences which they encounter in the early years of life. In respect to others, the guidance and aid afforded them is more direct and systematic. Unfortunately the establishment in their minds of the principle of obedience comes ordinarily under the former category. No systematic and appropriate efforts are made by the parent to implant it. It is left to the uncertain and fitful influences of accident—to remonstrances, reproaches and injunctions called forth under sudden excitement in the various emergencies of domestic discipline—and to other means, vague, capricious and uncertain—and having no wise adaptedness to the attainment of the end in view.

’Requires appropriate Training’.

How much better and more successfully the object would be accomplished, if the mother were to understand distinctly at the outset—that the work of training her children to the habit of submission to her authority is a duty, the responsibility of which devolves not upon her children—but upon her! That it is a duty, moreover, of the highest importance—and one that demands careful consideration, much forethought—and the wise adaptation of means to the end.

’Methods’. The first thought of some parents may possibly be—that they do not know of any other measures to take in order to teach their children submission to their authority, than to reward them when they obey, and punish them when they disobey. To show that there are other methods, we will consider a particular case.

Mary, a young lady of seventeen, came to make a visit to her sister. She soon perceived that her sister’s children, Adolphus and Lucia, were entirely ungoverned. Their mother coaxed, cajoled, remonstrated, advised, gave reasons—did everything, in fact, except simply to command. And the children, consequently, did pretty much what they pleased. Their mother reproached the children for their undutiful behavior. But the reproaches produced no effect.

"The first thing that I have to do," said Mary to herself, in observing this state of things, "is to teach the children to obey—at least to obey ’me’. I will give them their first lesson at once."

’Mary makes a Beginning’. So she proposed to them to go out with her into the garden and show her the flowers, adding that if they would do so she would make each of them a bouquet. She could make them some very pretty bouquets, she said, provided they would help her—and would follow her directions and obey her implicitly while gathering and arranging the flowers. This the children promised to do—and Mary went with them into the garden. There, as she passed about from border to border, she gave them a great many different directions in respect to things which they were to do, or which they were not to do. She gathered flowers—and gave some to one child—and some to the other, to be held and carried—with special instructions in respect to many

details, such as directing some flowers to be put together—and others to be kept separate—and specifying in what manner they were to be held or carried. Then she led them to a bower where there was a long seat—and explained to them how they were to lay the flowers in order upon the seat—and directed them to be very careful not to touch them after they were once laid down. They were, moreover, to leave a place in the middle of the seat entirely clear. They asked what that was for. Mary said that they would see by-and-by. "You must always do just as I say," she added, "and perhaps I shall explain the reason afterwards, or perhaps you will see what the reason is yourselves."

After going on in this way until a sufficient number and variety of flowers were collected, Mary took her seat in the vacant place which had been left—and assigned the two portions of the seat upon which the flowers had been placed to the children, giving each the charge of the flowers upon one portion, with instructions to select and give to her such as she should call for. From the flowers thus brought she formed two bouquets, one for each of the children. Then she set them both at work to make bouquets for themselves, giving them minute and special directions in regard to every step. If her object had been to cultivate their taste and judgment, then it would have been better to allow them to choose the flowers and determine the arrangement for themselves; but she was teaching them ’obedience’, or, rather, beginning to form in them the ’habit’ of obedience; and so, the more numerous and minute the commands the better, provided that they were not in themselves unreasonable, nor so numerous and minute as to be vexatious, so as to incur any serious danger of their not being readily and good-humoredly obeyed.

’The Art of Training’. When the bouquets were finished Mary gave the children, the two which had been made for them; and the two which they had made for themselves she took into the house and placed them in glasses upon the parlor mantel-piece—and then stood back with the children in the middle of the room to admire them.

"See how pretty they look! And how nicely the work went on while we were making them! That was because you obeyed me so well while we were doing it. You did exactly as I said in everything."

’A Beginning only’.

Now this was an excellent ’first lesson’ in training the children to the habit of obedience. It is true that it was ’only’ a first lesson. It was a beginning—but it was a very good beginning. If, on the following day, Mary had given the children a command which it would be irksome to them to obey, or one which would have called for any special sacrifice or self-denial on their part, they would have disregarded it. Still they would have been a little less inclined to disregard it than if they had not received their first lesson; and there can be no doubt that if Mary were to continue her training in the same spirit in which she commenced it she would, before many weeks, acquire a complete ascendancy over them—and make them entirely submissive to her will. And yet this is a species of training, the efficacy of which depends on influences in which the hope of reward or the fear of punishment does not enter. The bouquets were not promised to the children at the outset, nor were they given to them at last as rewards. It is true that they saw the advantages resulting from due subordination of the inferiors to the superior in concerted action—and at the end they felt a satisfaction in having acted right; but these advantages did not come in the form of rewards. The efficacy of the lesson depended on a different principle altogether.

’The Philosophy of it’. The philosophy of it was this: Mary, knowing that the principle of obedience in the children was extremely weak—and that it could not stand any serious test, contrived to bring it into exercise a great many times under the lightest possible pressure. She called upon them to do a great many different things, each of which was very easy to do—and gave them many little prohibitions which it required a very slight effort of self-denial on their part to regard; and she connected agreeable associations in their minds with the idea of submission to authority, through the interest which she knew they would feel in seeing the work of gathering the flowers and making the bouquets go systematically and prosperously on—and through the commendation of their conduct, which she expressed at the end.

Such people as Mary do not analyze distinctly, in their thoughts, nor could they express in words, the principles which underlie their management; but they have an instinctive mental perception of the adaptation of such means to the end in view. Other people, who observe how easily and quietly they seem to obtain an ascendency over all children coming within their influence—and how absolute this ascendency often becomes, are frequently surprised at it. They think there is some mystery about it; they say it is "a knack that some people have;" but there is no mystery about it at all—and nothing unusual or strange, except so far as practical good sense, considerate judgment, and intelligent observation and appreciation of the characteristics of childhood, are unusual and strange.

Mary was aware that, although the principle of obedience is seldom or never entirely obliterated from the hearts of children—that is, that the impression upon their minds, which, though it may not be absolutely instinctive, is very early acquired, that it is incumbent on them to obey those set in authority over them—is seldom wholly effaced. This sentiment had become extremely feeble in the minds of Adolphus and Lucia; and that it was like a frail and dying plant, which required very delicate and careful nurture to quicken it to life and give it its normal health and vigor. Her management was precisely of this character. It called the weak and feeble principle into gentle exercise, without putting it to any severe test—and thus commenced the formation of a ’habit of action’. Anyone will see that a course of training on these principles, patiently and perseveringly continued for the proper time, could not fail of securing the desired end, except in cases of children characterized by unusual and entirely abnormal perversity.

We cannot here follow in detail the various modes in which such a manager as Mary would adapt her principle to the changing incidents of each day—and to the different stages of progress made by her pupils in learning to obey—but can only enumerate certain points worthy of the attention of parents, who may feel desirous to undertake such a work of training.

’Three practical Directions’.

1. Relinquish entirely the idea of expecting children to be ’spontaneously’ docile and obedient. Relinquish entirely the practice of scolding or punishing them vindictively when they are disobedient. Instead of so doing, understand that submissiveness and obedience on their part is to be the result of wise, careful, and persevering, though gentle training, on the part of the parent.

2. If the children have already formed habits of disobedience and insubordination, do not expect that the desirable change can be effected by sudden, spasmodic and violent efforts, accompanied by denunciations and threats—and declarations that you are going to "turn over a new leaf." The

attempt to change perverted tendencies in children by such means is like trying to straighten a bend in the stem of a growing tree by blows with a hammer.

3. Instead of this, begin without saying at all what you are going to do, or finding any fault with the past—and, with a distinct recognition of the fact that whatever is bad in the ’native tendencies’ of your children’s minds is probably inherited from their parents—and, perhaps, specially from yourself—and that whatever is wrong in their ’habits of action’ is certainly the result of your bad training; proceed cautiously and gently—but perseveringly and firmly, in bringing the bent stem gradually up to the right position. In doing this, there is no amount of ingenuity and skill, however great, that may not be usefully employed; nor is there, on the other hand, except in very rare and exceptional cases, any parent who has an allotment so small as not to be sufficient to accomplish the end, if conscientiously and faithfully employed.

3.08 Methods Exemplified

Chapter 8. Methods Exemplified. In order to give a more clear idea of what I mean by forming habits of obedience in children, by methods other than those connected with a system of rewards and punishments, I will specify some such methods, introducing them, however, only as illustrations of what is intended. For, while in respect to rewards and punishments, something like special and definite rules and directions may be given; these other methods, as they depend on the tact, ingenuity and inventive powers of the parents for their success, depend also in great measure upon these same qualities for the discovery of them. The only help that can be received from others, must consist of suggestions and illustrations, which can only serve to communicate to the mind some general ideas in respect to them.

'Recognizing the Right.'

1. A very excellent effect is produced in forming habits of obedience in children, by simply 'noticing' their good conduct when they do right—and letting them see that you notice it. When children are at play upon the carpet—and their mother from time to time calls one of them—Mary, we will say—to come to her to render some little service; it is very often the case that the mother is accustomed, when Mary obeys the call at once, leaving her play immediately and coming directly, to say nothing about the prompt obedience—but to treat it as a matter of course. It is only in the cases of failure that she seems to notice the action. When Mary, greatly interested in what for the moment she is doing, delays her coming, mother says, "You ought to come at once, Mary, when I call you—and not make me wait in this way!" In the cases when Mary did come at once, she had said nothing.

Mary goes back to her play after the reproof, a little disturbed in mind, at any rate, and perhaps considerably out of sorts.

Now Mary may, perhaps, be in time induced to obey more promptly under this management—but she will have no heart in making the improvement—and she will advance reluctantly and slowly, if at all. But if, at the first time that she comes promptly—and then, after doing the errand, is ready to go back to her play, her mother says, "You left your play and came at once when I called you. That was right. It pleases me very much to find that I can depend upon your being so prompt, even when you are at play," Mary will go back to her play pleased and happy; and the tendency of the incident will be to cause her to feel a spontaneous and cordial interest in the principle of prompt obedience in time to come.

Johnny is taking a walk through the fields with his mother. He sees a butterfly and sets off in chase of it. When he has gone away from the path among the rocks and bushes as far as his mother thinks is safe, she calls him to come back. In many cases, if the boy does not come at once in obedience to such a call, he would perhaps receive a scolding. If he does come back at once, nothing is said. In either case no decided effect would be produced upon him. But if his mother says, "Johnny, you obeyed me at once when I called you. It must be hard, when you are after a

butterfly and think you have almost caught him, to stop immediately and come back to your mother when she calls you; but you did it," Johnny will be led by this treatment to feel a desire to come back more promptly still the next time.

'A Caution.' Of course there is an endless variety of ways by which you can show your children that you notice and appreciate the efforts they make to do right. Doubtless there is a danger to be guarded against. To adopt the practice of noticing and commending what is right—and paying 'no attention whatever' to what is wrong, would be a great perversion of this counsel.

There is a danger more insidious than this—but still very serious and real—of fostering a feeling of vanity and self-conceit by constant and inconsiderate praise. These things must be guarded against; and to secure the good aimed at—and at the same time to avoid the evil, requires the exercise of the tact and ingenuity which has before been referred to. But with proper skill and proper care the habit of noticing and commending, or even noticing alone, when children do right—and of even being more quick to notice and to be pleased with the right, than to detect and be dissatisfied with the wrong—will be found to be a very powerful means of training children in the right way.

Children will act with a great deal more readiness and alacrity to preserve a good character which people already attribute to them, than to relieve themselves of the opprobrium of a bad one with which they are charged. In other words, it is much easier to allure them to what is right—than to drive them from what is wrong.

'Giving Advice.'

2. There is, perhaps, nothing more irksome to children, than to listen to fault-finding advice given to them in a direct and simple form—and perhaps there is nothing that has less influence upon them in the formation of their characters than advice so given. And there is good reason for this; for if it is practical and particular at all, it must be so with reference to their own daily experience in life—in which case it becomes more irksome still, as they necessarily regard it as an indirect mode of fault-finding. Indeed, this kind of advice is almost certain to assume the form of half-concealed fault-finding, for the subject of the counsel given would be, in almost all cases, suggested by the errors, or shortcomings, or failures which had been recently observed in the conduct of the children. The art, then, of giving to children general advice and instruction in respect to their conduct and behavior, consists in making it definite and practical—and at the same time contriving some way of divesting it entirely of all direct application to themselves in respect to their 'past' conduct. Of course, the more we make it practically applicable to them in respect to the future the better.

There are various ways of giving advice of this character. It requires some ingenuity to invent them—and some degree of tact and skill to apply them successfully. But the necessary tact and skill would be easily acquired by any mother whose heart is really set upon finding gentle modes of leading her child into the path of duty.

'James and his Cousins'.

James, going to spend one of his college vacations at his uncle's, was taken by his two cousins, Walter and Ann—eight and six years old—into their room. The room was all in confusion. There

was a set of book-shelves upon one side, the books upon them lying tumbled about in all directions. There was a case containing playthings in another place, the playthings broken and in disorder; and two tables, one against the wall—and the other in the middle of the room, both covered with litter. Now if James had commenced his conversation by giving the children a lecture on the disorder of their room—and on the duty, on their part, of taking better care of their things, the chief effect would very probably have been simply to prevent their wishing to have him come to their room again. But James managed the case differently. After going about the room for a few minutes with the children—and looking with them at their various treasures—and admiring what they seemed to admire—but without finding any fault, he sat down before the fire and took the children upon his lap—one upon each knee—and began to talk to them. Ann had one of her picture-books in her hand, some of the leaves torn—and the rest defaced with dog's-ears.

"Now, Walter," said James, "I'm going to give you some advice. I am going to advise you what to do and how to act when you go to college. By-and-by you will grow to be a young man—and will then, perhaps, go to college." The idea of growing to be a young man and going to college was very pleasing to Walter's imagination—and brought his mind into what may be called a receptive condition—that is, into a state to receive readily—and entertain with favor, the thoughts which James was prepared to present.

James then went on to draw a very agreeable picture of Walter's leaving home and going to college, with many details calculated to be pleasing to his cousin's fancy—and came at length to his room—and to the circumstances under which he would take possession of it. Then he told him of the condition in which different scholars kept their respective rooms—how some were always in disorder—and everything in them topsy-turvy, so that they had no pleasant or home-like aspect at all; while in others everything was well arranged—and kept continually in that condition, so as to give the whole room, to everyone who entered it, a very charming appearance.

"The books on their shelves were all properly arranged," he said, "all standing up in order—those of a like size together. Jump down, Ann—and go to your shelves—and arrange the books on the middle shelf in that way, to show him what I mean."

Ann jumped down—and ran with great alacrity to arrange the books according to the directions. When she had arranged one shelf, she was proceeding to do the same with the next—but James said she need not do any more then. She could arrange the others, if she pleased, at another time, he said. "But come back now," he added, "and hear the rest of the advice."

"I advise you to keep your book-shelves in nice order at college," he continued; "and so with your apparatus and your cabinet. For at college, you see, you will perhaps have articles of educational apparatus—and a cabinet of instruments, instead of playthings. I advise you, if you should have such things, to keep them all nicely arranged upon their shelves."

Here James turned his chair a little, so that he and the children could look towards the cabinet of playthings. Walter climbed down from his cousin's lap and ran off to that side of the room—and there began hastily to arrange the playthings.

"Yes," said James, "that is the way. But never mind that now. I think you will know how to arrange your educational instruments and your cabinet very nicely when you are in college; and you can keep your playthings in order in your room here, while you are a boy, if you please. But come back

now and hear the rest of the advice." So Walter came back and took his place again upon James's knee.

"And I advise you," continued James, "to take good care of your books when you are in college. It is pleasanter, at the time, to use books that are clean and nice—and then, besides, you will like to take your college books with you, after you leave college—and keep them as long as you live, as memorials of your early days—and you will value them a great deal more if they are in good order."

Here Ann opened the book which was in her hand—and began to fold back the dog's-ears and to smooth down the leaves.

'The Principle Involved'. In a word, by the simple expedient of shifting the time, in the imagination of the children, when the advice which he was giving them would come to its practical application, he divested it of all appearance of fault-finding in respect to their present conduct—and so secured not merely its ready admission—but a cordial welcome for it, in their minds.

Any mother who sees and clearly apprehends the principle here illustrated—and has ingenuity enough to avail herself of it, will find an endless variety of modes by which she can make use of it, to gain easy access to the hearts of her children, for instructions and counsels which, when they come in the form of fault-finding advice, make no impression whatever.

'Expectations of Results must be Reasonable'.

Some people, however, who read without much reflection—and who do not clearly see the principle involved in the case above described—and do not understand it as it is intended—that is, as a single specimen or example of a mode of action capable of an endless variety of applications, will perhaps say, "Oh, that was all very well. James's talk was very good for the purpose of amusing the children for a few minutes while he was visiting them—but it is idle to suppose that such a conversation could produce any permanent or even lasting impression upon them; still less, that it could work any effectual change in respect to their habits of order." That is very true. In the work of forming the hearts and minds of children it is "line upon line—and precept upon precept" which is required; and it cannot be claimed that one such conversation as that of James is anything more than 'one line'. But it certainly is that. It would be as unreasonable to expect that one single lesson like that could effectually and completely accomplish the end in view, as that one single watering of a plant will suffice to enable it to attain completely its growth—and enable it to produce in perfection its fruits or its flowers. But if a mother thus often clothes the advice or instruction which she has to give to her children in some imaginative guise like this, advising them what to do when they are on a journey, for example, or when they are making a visit at the house of a friend in the country. Or, in the case of a boy, what she would counsel him to do in case he were a young man employed by a farmer to help him on his farm, or a clerk in a store, or a sea-captain in charge of a ship, or a general commanding a force in the field. Or, if a girl, what dangers or what undesirable habits or actions she should avoid when traveling in Europe, or when, as a young lady, she joins in picnics or goes on excursions, or attends concerts or evening parties, or in any of the countless other situations which it is pleasant for young people to picture to their minds, introducing into all, so far as her ingenuity and skill enable her to do it, interesting incidents and details—she will find that she is opening to herself an avenue to her children's hearts for the

sound moral principles that she wishes to inculcate upon them, which she can often employ easily, pleasantly—and very advantageously, both to herself and to them. When a child is physically sick, it may be of little consequence whether the medicine which is required is agreeable or disagreeable to the taste. But with moral remedies the case is different. Sometimes the whole efficiency of the treatment administered as a corrective for a moral disorder depends upon the readiness and willingness with which it is taken. To make it disagreeable, consequently, in such cases, is to neutralize the intended action of it—a result which the methods described in this chapter greatly tend to avoid.

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3.09 Della and the Dolls

Chapter 9. Della and the Dolls. This book may, perhaps, sometimes fall into the hands of people who have, temporarily or otherwise, the charge of young children without any absolute authority over them, or any means, or even any right—to enforce their commands, as was the case, in fact, with the older brothers or sister referred to in the preceding illustrations. To such people, these indirect modes of training children in habits of subordination to their will, or rather of yielding to their influence, are specially useful. Such people may be interested in the manner in which Della made use of the children's dolls, as a means of guiding and governing their little mothers.

'Della'.

Della had a young sister named Maria—and a cousin whose name was Jane. Jane used often to come to make to a visit Maria—and when together the children were accustomed to spend a great deal of time in playing with their dolls. Besides dressing and undressing them—and playing take them out to excursions and visits, they used to talk with them a great deal—and give them much useful and valuable information and instruction.

Now Della contrived to obtain a great influence and ascendency over the minds of the children by means of these dolls. She fell at once into the idea of the children in regard to them—and treated them always as if they were real people; often speaking of them and to them, in the presence of the other children, in the most serious manner. This not only pleased the children very much—but enabled Della, under pretense of talking to the dolls, to communicate a great deal of useful instruction to the children—and sometimes to make very beneficial and lasting impressions upon their minds.

'Lectures to the Dolls'. For instance, sometimes when Jane was making a visit to Maria—and the two children came into her room with their dolls in their arms, she would speak to them as if they were real people—and then taking them in her hands would set them before her on her knee—and give them a very serious lecture in respect to the proper behavior which they were to observe during the afternoon. If Della had attempted to give precisely the same lecture to the children themselves, they would very soon have become restless and uneasy—and it would have made very little impression upon them. But being addressed to the dolls, they would be greatly interested in it—and would listen with the utmost attention; and there is no doubt that the counsels and instructions which she gave made a much stronger impression upon their minds than if they had been addressed directly to the children themselves. To give an idea of these conversations I will report one of them in full.

"How do you do, my children?" she said, on one such occasion. "I am very glad to see you. How nice you look! You have come—Josie (Josie was the name of Jane's doll), to make Rosalie a visit. I am very glad. You will have a very pleasant time, I am sure; because you never quarrel. I observe that, when you both wish for the same thing, you don't quarrel for it and try to pull it away from one another; but one waits like a lady until the other has done with it. I expect you have been

a very good girl—Josie, since you were here last."

Then, turning to Jane, she asked, in a somewhat altered tone, "Has she been a good girl, Jane?"

"She has been a ’pretty’ good girl," said Jane, "but she has been sick."

"Ah!" said Della in a tone of great concern—and looking again at Josie, "I heard that you had been sick. And you don’t look very well now. You must take good care of yourself—and if you don’t feel well, you must ask your mother to bring you in to me and I will give you a dose of my medicine—my ’aqua saccharina’. I know you always take your medicine like a little heroine when you are sick, without making any difficulty or trouble at all."

’Aqua saccharina’ was the Latin name which Della gave to a preparation of which she kept a supply in a small vial on her table, ready to make-believe give to the dolls when they were sick. Maria and Jane were very fond of playing that their dolls were sick and bringing them to Della for medicine, especially as Della always recommended to them to taste the medicine themselves from a spoon first, in order to set their children a good example of taking it well.

Sometimes Della would let the children take the vial away, so as to have it always at hand in case the dolls should be taken suddenly worse. But in such cases as this, the attacks were usually so frequent—and the mothers were obliged to do so much tasting to encourage the patients, that the vial was soon brought back nearly or quite empty, when Della used to replenish it by filling it nearly full of water—and then pouring a sufficient quantity of sugar into the mouth of it from the sugar-bowl with a spoon. Nothing more was necessary except to shake up the mixture in order to facilitate the process of solution—and the medicine was ready.

’A Medium of Reproof.’

Della was accustomed to use the dolls not only for the purpose of instruction—but sometimes for reproof, in many ingenious ways. For instance, one day the children had been playing upon the piazza with blocks and other playthings—and finally had gone into the house, leaving all the things on the floor of the piazza, instead of putting them away in their places, as they ought to have done. They were now playing with their dolls in the parlor.

Della came to the parlor—and with an air of great mystery beckoned the children aside—and said to them, in a whisper, "Leave Josie and Rosalie here—and don’t say a word to them. I want you to come with me. There is a secret—something I would not have them know on any account." So saying, she led the way on tiptoe, followed by the children out of the room—and round by a circuitous route to the piazza.

"There!" said she, pointing to the playthings; "see! all your playthings left out! Put them away quick before Josie and Rosalie see them. I would not have them know that their mothers leave their playthings laying around in that way. They would think that they might leave their playthings laying around too—and that would make you a great deal of trouble. You teach them, I have no doubt, that they must always put their playthings away—and they must see that you set them a good example. Put these playthings all away quick—and carefully—and we will not let them know anything about your leaving them out." So the children went to work with great alacrity—and put the playthings all away. And this method of treating the case was much more effectual in making them disposed to avoid committing a similar fault another time, than any direct rebukes or

expressions of displeasure addressed personally to them would have been.

Besides, a scolding would have made them unhappy. But this method did not make them unhappy at all; it amused and entertained them. If you can lead children to cure themselves of their faults in such a way that they shall have a good time in doing it—there is a double gain. In due time, by this kind of management—and by other modes conceived and executed in the same spirit, Bella gained so great an ascendency over the children that they were far more ready to conform to her will—and to obey all her directions, than they would have been to submit to the most legitimate authority which was maintained, as such authority too often is, by fault-finding and threats—and without any sympathy to the fancies and feelings which reign over the hearts of the children in the little world in which they live.

3.10 Sympathy-The Child with the Parent

Chapter 10. The Power of Sympathy.

(What Abbott means by the power of sympathy in the mind of a child, is its tendency to imbibe the opinions or sentiments, of those whom he loves and respects.) 'The Child with the Parent.' The subject of sympathy between children and parents is to be considered in two aspects: first, that of the child with the parent; and secondly, that of the parent with the child. That is to say, an emotion may be awakened in the child by its existence and manifestation in the parent—and secondly, it may be awakened in the parent by its existence in the child.

We are all ready to acknowledge in words, the great power and influence of sympathy—but very few are aware how very vast this power is—and how inconceivably great is the function which this principle fulfills in the formation of the human character—and in regulating the conduct of men.

'Mysterious Action of the Principle of Sympathy'.

There is a great mystery in the nature of it—and in the manner of its action. This we see very clearly in the simplest and most striking material form of it—the act of gaping. Why and how does the witnessing of the act of gaping in one person, or even the thought of it, produce a tendency to the same action in the nerves and muscles of another person? When we attempt to trace the chain of connection through the eye, the brain—and the thoughts—through which line of agencies the chain of cause and effect must necessarily run—we are lost and bewildered.

Other states and conditions in which the mental element is more apparent are communicated from one to another in the same or, at least, in some analogous way. Being simply in the presence of one who is amused, or happy, or sad—causes us to feel amused, or happy, or sad ourselves—or, at least, has that tendency—even if we do not know from what cause the emotion which is communicated to us, proceeds. A person of a joyous and happy disposition often brightens up at once any little circle into which he enters, while a morose and melancholy man carries gloom with him wherever he goes. Eloquence, which, if we were to hear it addressed to us personally and individually, in private conversation, would move us very little, will excite us to a pitch of the highest enthusiasm if we hear it in the midst of a vast audience; even though the words—and the gestures—and the inflections of the voice—and the force with which it reaches our ears, were to be precisely the same in the two cases. And so a joke, which would produce only a quiet smile if we read it by ourselves at the fireside alone, will evoke convulsions of laughter when heard in a crowded theater, where the hilarity is shared by thousands. A new element, indeed, seems to come into action in these last two cases; for the mental condition of one mind is not only communicated to another—but it appears to be increased and intensified by the communication. Each does not feel 'merely' the enthusiasm or the mirth which would naturally be felt by the other—but the general emotion is vastly heightened by its being so largely shared. It is like the case of the live coal, which does not merely set the dead coal on fire by being placed in contact with it—but the two together, when together, burn far more brightly than when apart.

’Wonderful Power of Sympathy’. So much for the reality of this principle; and it is almost impossible to exaggerate the extent and the magnitude of the influence it exerts in forming the character and shaping the ideas and opinions of people—and in regulating all their ordinary habits of thought and feeling. People’s opinions are not generally formed or controlled by arguments or reasonings—as they might fondly suppose. They are imbibed by sympathy from those whom they like or love—and who are, or have been, their associates. Thus people, when they arrive at maturity, adhere in the main to the associations, both in religion and in politics, in which they have been brought up, from the influence of sympathy with those whom they love. They believe in this or that doctrine or system—not because they have been convinced by proof—but chiefly because those whom they love believe in them. On religious questions, the arguments are presented to them, it is true, while they are young, in catechisms and in other forms of religious instruction—and in politics by the conversations which they overhear; but it is a mistake to suppose that arguments thus offered have any material effect as processes of reasoning, in producing any logical conviction upon their minds. An English boy is Whig or Tory because his father—and his brothers—and his uncles are Whigs or Tories. He may, indeed, have many arguments at his command with which to maintain his opinions—but it is not the force of the arguments that has convinced him, nor do they have any force as a means of convincing the other boys to whom he offers them. ’They’ are controlled by their sympathies, as he is by his. But if he is a popular boy—and makes himself a favorite among his companions, the very fact that he is of this or that party will have more effect upon the other boys, than the most logical and conclusive trains of reasoning that can be conceived. So it is with the religious and political differences in this and in every other country. Everyone’s opinions—or rather the opinion of people in general, for of course there are many individual exceptions—are formed from sympathy with those with whom in mind and heart they have been in friendly communication during their years of childhood and youth. And even in those cases where people change their religious opinions in adult age, the explanation of the mystery is generally to be found, not in seeking for the ’argument which convinced them’—but for the ’person who led them’, in the accomplishment of the change. For such changes can very often—and perhaps generally, be traced to some person or people whose influence over them, if carefully scrutinized, would be found to consist really not in the force of the arguments they offered—but in the magic power of a silent and perhaps unconscious sympathy. The way, therefore, to convert people to our ideas and opinions is to make them like us or love us—and then to avoid arguing with them—but simply let them perceive what our ideas and opinions are. The well-known proverb, "Example is better than precept," is only another form of expressing the predominating power of sympathy; for example can have little influence except so far as a sympathetic feeling in the observer leads him to imitate it. So that, example is better than precept—means only that sympathy has more influence in the human heart than reasoning.

’The Power of Sympathy in Childhood’. This principle, so powerful at every period of life, is at its maximum in childhood. It is the origin, in a very great degree, of the spirit of imitation which forms so remarkable a characteristic of the first years of life. The child’s thoughts and feelings being spontaneously drawn into harmony with the thoughts and feelings of those around him whom he loves—leads, of course, to a reproduction of their actions—and the prevalence and universality of the effect, shows how constant and how powerful is the cause. So the great secret of success for a mother, in the formation of the character of her children, is to make her children respect and love her—and then simply to ’be’ herself what she wishes them to be. And to make them respect and

love her, is to control them by a firm government where control is required—and to indulge them almost without limit, where indulgence will do no harm.

'Special Application of the Principle'. But besides this general effect of the principle of sympathy in aiding parents in forming the minds and hearts of their children, there are a great many cases in which a father or mother who understands the secret of its wonderful and almost magic power, can avail themselves of it to produce special effects. One or two examples will show more clearly what I mean.

William's aunt Maria came to pay his mother a visit in the village where they lived. On the same day she went to take a walk with William—who is about nine years old—to see the village. As they went along together upon the sidewalk, they came to two small boys who were trying to fly a kite. One of the boys was standing upon the sidewalk, embarrassed a little by some entanglement of the string.

"Hey, fellow!" said William, as he and his aunt approached the spot, "get out of the way with your kite—and let us go by." The boy hurried out of the way—and, in so doing, got his kite-string more entangled in the branches of a tree which grew at the margin of the sidewalk.

Now William's aunt might have taken the occasion, as she and her nephew walked along, to give him some kind and friendly instruction or counsel about the duty of being kind to everybody in any difficulty, trouble, or perplexity, whether they are young or old; showing him how we increase the general sum of happiness in so doing—and how we feel happier ourselves when we have done good to anyone, than when we have increased in any way, or even slighted or disregarded, their troubles. How William would receive such a lecture, would depend a great deal upon his disposition and state of mind. But in most cases such counsels, given at such a time, involving, as they would, some covert though very gentle censure, would cause the heart of the boy to close itself in a greater or less degree against them, like the leaves of a sensitive-plant shrinking from the touch. The reply would very probably be, "Well, he had no business to be on the sidewalk, right in our way."

William and his aunt walked on a few steps. His aunt then stopped, hesitatingly—and said, "How would it do to go back and help that boy disentangle his kite-string? He's a little fellow—and does not know as much about kites and kite-strings as you do."

Here the suggestion of giving help to perplexity and distress, came associated with a compliment instead of what implied censure—and the leaves of the sensitive-plant expanded at once—and widely, to the congenial influence.

"Yes!" said William; "let's go!" So his aunt turned and went back a step or two—and then said, "You can go and do it without me. I'll wait here till you come back. I don't suppose you want any help from me. If you do, I'll come."

"No," aid William, "I can do it alone." So William ran on with great alacrity to help the boys clear the string—and then came back with a beaming face to his aunt—and they walked on.

William's aunt made no further allusion to the affair until the end of the walk—and then, on entering the gate, she said, "We have had a very pleasant walk—and you have taken very good care of me. And I am glad we helped those boys out of their trouble with the kite."

"So am I!" said William.

'Analysis of the Incident'.

Now it is possible that some one may say that William was wrong in his harsh treatment of the boys, or at least in his lack of consideration for their perplexity; and that his aunt, by her mode of treating the case, covered up the wrong, when it ought to have been brought distinctly to view and openly amended. But when we come to analyze the case, we shall find that it is not at all certain that there was anything wrong on William's part in the transaction, so far as the state of his heart, in a moral point of view, is concerned. All such incidents are very complicated in their nature—and in their bearings and relations. They present many aspects which vary according to the point of view from which they are regarded. Even grown people do not always see all the different aspects of an affair in respect to which they are called upon to act or to form an opinion—and children, perhaps, never; and in judging their conduct, we must always consider the aspect in which the action is presented to their minds. In this case, William was thinking only of his aunt. He wished to make her walk convenient and agreeable to her. The boy disentangling his string on the sidewalk was to him, at that time, simply an obstacle in his aunt's way—and he dealt with it as such, sending the boy off as an act of kindness and attention to his aunt solely. The idea of a sentient being suffering distress which he might either increase by harshness or relieve by help, was not present in his mind at all. We may say that he ought to have thought of this. But a youthful mind, still imperfect in its development, cannot be expected to take cognizance at once of all the aspects of a transaction which tends in different directions to different results. It is true, that he ought to have thought of the distress of the boys, if we mean that he ought to be taught or trained to think of such distress when he witnessed it; and that was exactly what his aunt was endeavoring to do. We ourselves have learned, by long experience of life, to perceive at once the many different aspects which an affair may present—and the many different results which may flow in various directions from the same action; and we often inconsiderately blame children, simply because their minds are yet so imperfectly developed that they cannot take simultaneous cognizance of more than one or two of them. This is the true understanding of most of what is called heedlessness in children—and for which, poor things, they receive so many harsh reprimands and so much punishment. A little girl, for example, undertakes to water her sister's plants. In her praiseworthy desire to do her work well and thoroughly, she fills the mug too full—and spills the water upon some books that are lying upon the table. The explanation of the misfortune is simply that her mind was filled, completely filled, with the thoughts of helping her sister. The thought of the possibility of spilling the water, did not come into her mind at all. There was no room for it while the other thought, so engrossing, was there; and to say that she 'ought' to have thought of both the results which might follow her action, is only to say that she ought to be older.

'Sympathy as the Origin of childish Fears'. The 'power of sympathy' in the mind of a child—that is, its tendency to imbibe the opinions or sentiments manifested by others in their presence—may be made very effectual, not only in inculcating principles of right and wrong—but in relation to every other idea or emotion! Children are afraid of thunder and lightning, or of robbers at night, or of ghosts—because they perceive that their parents, or older brothers or sisters, are afraid of them. Where the parents do not believe in ghosts, the children are not afraid of them; unless, indeed, there are domestics in the house, or playmates at school, or other companions from whom they take the contagion. So, what they see that their parents value—they prize themselves. They

imbibe from their playmates at school a very large proportion of their tastes, their opinions, and their ideas—not through arguments or reasoning—but from sympathy! And most of the wrong or foolish notions of any kind that they have acquired have not been established in their minds by false reasoning—but have been taken by sympathy, as a disease is communicated by infection; and the remedy is in most cases, not reasoning—but a countervailing sympathy.

’Afraid of a Kitten’.

Little Jane was very much afraid of a kitten which her brother brought home—the first that she had known. She had, however, seen a picture of a tiger or some other feline animal devouring a man in a forest—and had been frightened by it; and she had heard too, perhaps, of children being scratched by cats or kittens. So, when the kitten was brought in and put down on the floor, she ran to her sister in great terror—and began to cry.

Now her sister might have attempted to reason with her by explaining the difference between the kitten and the wild animals of the same class in the woods—and by assuring her that thousands of children have kittens to play with and are never scratched by them so long as they treat them kindly—and all without producing any sensible effect. But, instead of this, she adopted a different plan. She took the child up into her lap—and after quieting her fears, began to talk to the kitten.

"Poor little pussy," said she, "I am glad you have come. You never scratch anybody, I am sure, if they are kind to you. Jennie will give you some milk some day—and she and I will like to see you lap it up with your pretty little tongue. And we will give you a ball to play with some day upon the carpet. See, Jennie, see! She is going to lie down upon the rug. She is glad that she has come to such a nice home. Now she is putting her head down—but she has not any pillow to lay it upon. Wouldn’t you like a pillow, kitty? Jennie will make you a pillow some day, I am sure, if you would like one. Jennie is beginning to learn to sew—and she could make you a nice pillow—and stuff it with cotton wool. Then we can see you lying down upon the rug, with the pillow under your head that Jennie will have made for you—all comfortable."

Such a talk as this, though it could not be expected entirely and at once to dispel Jennie’s unfounded fears, would be far more effectual towards beginning the desired change than any arguments or reasoning could possibly be.

Any mother who will reflect upon the principle here explained will at once recall to mind many examples and illustrations of its power over the hearts and minds of children which her own experience has afforded. And if she begins practically and systematically to appeal to it, she will find herself in possession of a new element of power—new, at least, to her realization—the exercise of which will be as easy and agreeable to herself as it will be effective in its influence over her children.

3.11 Sympathy-The Parent with the Child

Chapter 11. Sympathy— the Parent with the Child.

I think there can be no doubt that the most effectual way of securing the confidence and love of children—and of acquiring an ascendancy over them—is by sympathizing with them in their child-like hopes and fears—and joys and sorrows—in their ideas, their fancies—and even in their caprices—in all cases where duty is not concerned. Indeed, the more child-like, that is, the more peculiar to the children themselves, the feelings are that we enter into with them, the closer is the bond of kindness and affection that is formed.

'An Example'.

If a gentleman coming to reside in a new town concludes that it is desirable that he should be on good terms with the boys in the streets, there are various ways by which he can seek to accomplish the end. Fortunately for him, the simplest and easiest mode is the most effectual. On going into the village one day, we will suppose he sees two small boys playing horse. One boy is horse—and the other driver. He stops to look at them with a pleased expression of countenance—and then says, addressing the driver, with a face of much seriousness, "That's a first-rate horse of yours. Would you like to sell him? He seems to be very spirited." The horse immediately begins to prance and caper. "You must have paid a high price for him. You must take good care of him. Give him plenty of oats—and don't drive him hard when it is hot weather. And if ever you conclude to sell him, I wish you would let me know." So saying, the gentleman walks on—and the horse, followed by his driver, goes galloping forward in high glee.

Now, by simply manifesting thus a fellow-feeling with the boys in their childish play, the stranger not only gives a fresh impulse to their enjoyment at the time—but establishes a friendly relationship between them and him which, without his doing anything to strengthen or perpetuate it, will of itself endure for a long time. If he does not speak to the boys again for months, every time they meet him they will be ready to greet him with a smile. The incident will go much farther towards establishing friendly relations between him and them than any presents that he could make them—except so far as his presents were of such a kind—and were given in such a way, as to be expressions of kindly feeling towards them—that is to say, such as to constitute of themselves a manifestation of sympathy. The uncle who gives his nephews and nieces presents, let them be ever so costly or beautiful—and takes no interest in their affairs, never inspires them with any feeling of personal affection. They like him as they like the apple-tree which bears them sweet and juicy apples, or the cow that gives them milk—which is on their part a very different sentiment from that which they feel for the kitten that plays with them and shares their joys—or even for their dolls, which are only pictured in their imagination as sharing them.

'Sophronia and Aurelia'.

Miss Sophronia calls at a house to make a visit. A child of seven or eight years of age is playing upon the floor. After a little time, at a pause in the conversation, she calls the child—addressing

her as "My little girl"—to come to her. The child—a shade being cast over her mind by being thus unnecessarily reminded of her littleness—hesitates to come. The mother says, "Come and shake hands with the lady, my dear!" The child comes reluctantly. Miss Sophronia asks what her name is, how old she is, whether she goes to school, what she studies there—and whether she likes to go to school—and at length releases her. The child, only too glad to be free from such a tiresome visitor, goes back to her play—and afterwards the only ideas she has associated with the person of her visitor are those relating to her school and her lessons, which may or may not be of an agreeable character.

Presently, after Miss Sophronia has gone, Miss Aurelia comes in. After some conversation with the mother, she goes to see what the child is building with her blocks. After looking on for a moment with an expression of interest in her countenance, she asks her if she has a doll. The child says she has four. Miss Aurelia then asks which she likes best—and expresses a desire to see that one. The child, much pleased, runs away to bring it—and presently comes back with all four. Miss Aurelia takes them in her hands, examines them, talks about them—and talks to them; and when at last the child goes back to her play, she goes with the feeling in her heart that she has found a new friend.

Thus, to bring ourselves near to the hearts of children, we must go to them by entering into ’their world’. They cannot come to us by entering ours. They have no experience of it—and cannot understand it. But we have had experience of theirs—and can enter it if we choose; and in that way we bring ourselves very near to them.

’Sympathy must be Sincere’. But the sympathy which we thus express with children, in order to be effectual, must be sincere and genuine—and not pretended. We must renew our own childish ideas and imaginations—and become for the moment, in feeling, one with them, so that the interest which we express in what they are saying or doing may be real—and not merely pretended. They seem to have a natural instinct to distinguish between an honest and actual sharing of their thoughts and emotions—and all mere condescension and pretense, however adroitly it may be disguised.

’Lack of Time’.

Some mothers may perhaps say that they have not time thus to enter into the ideas and occupations of their children. They are engrossed with the serious cares of life, or busy with its various occupations. But it does not require time. It is not a question of time—but of manner. The farmer’s wife, for example, is busy ironing, or sewing, or preparing breakfast for her husband and sons, who are expected every moment to come in hungry from their work. Her little daughter, ten years old, comes to show her a shawl she has been making from a piece of calico for her doll. The busy mother thinks she must say, "Yes; but run away now, Mary; I am very busy!"—because that is the easiest and quickest thing to say; but it is just as easy and just as quick to say, "What a pretty shawl! Play now that you are going to take Minette out for a walk in it!" The one mode sends the child away repulsed and a little disappointed; the other pleases her and makes her happy—and tends, moreover, to form a new bond of union and sympathy between her mother’s heart and her own. A merchant, engrossed all day in his business, comes home to his house at dinner-time—and meets his boy of fifteen on the steps returning from his school. "Well, James," he says, as they walk together up stairs, "I hope you have been a good boy at school today." James,

not knowing what to say, makes some inaudible or unmeaning reply. His father then goes on to say that he hopes his boy will be diligent and attentive to his studies—and improve his time well, as his future success in life will depend upon the use which he makes of his advantages while he is young; and then leaves him at the head of the stairs, each to go to his room.

All this is very well. Advice given under such circumstances and in such a way produces, undoubtedly, a certain good effect—but it does not tend at all to bring the father and son together. But if, instead of giving this common-place advice, the father asks—supposing it to be winter at the time—"Which kind of skates are the most popular among the boys nowadays, James?" Then, after hearing his reply, he asks him what 'his' opinion is—and whether any great improvement has been made within a short time—and whether any of the patent inventions are of much consequence. The tendency of such a conversation as this, equally brief with the other, will be to draw the father and son more together. Even in a moral point of view, the influence would be, indirectly, very beneficial; for although no moral counsel or instruction was given at the time, the effect of such a participation in the thoughts with which the boy's mind is occupied is to strengthen the bond of union between the heart of the boy and that of his father—and thus to make the boy far more ready to receive and be guided by the advice or admonitions of his father on other occasions.

Let no one suppose, from these illustrations, that they are intended to inculcate the idea that a father is to lay aside the parental counsels and instructions that he has been accustomed to give to his children—and replace them by talks about skates! They are only intended to show one aspect of the difference of effect produced by the two kinds of conversation—and that the father, if he wishes to gain and retain an influence over the hearts of his boys, must descend sometimes into the world in which they live—and with which their thoughts are occupied—and must enter it, not merely as a spectator, or a fault-finder, or a counselor—but as a sharer, to some extent, in the ideas and feelings which are appropriate to it.

'Ascendancy over the Minds of Children'.

Sympathizing with children in their own pleasures and enjoyments, however childish they may seem to us when we do not regard them, as it were, with children's eyes—is, perhaps, the most powerful of all the means at our command for gaining a powerful ascendancy over them. This will lead us not to interfere with their own plans and ideas—but to be willing that they should be happy in their own way. In respect to their duties, those connected, for example, with their studies, their serious employments—and their compliance with directions of any kind emanating from superior authority, of course their will must be under absolute subjection to the will of those who are older and wiser than they. In all such things they must bring their thoughts and actions into accord with ours. In these things they must come to us, not we to them. But in everything that relates to their child-like pleasures and joys, their modes of recreation and amusement, their playful explorations of the mysteries of things—and the various novelties around them in the strange world into which they find themselves ushered—in all these things we must not attempt to bring them to us—but we must go to them. In this, their own sphere, the more perfectly they are at liberty, the better; and if we join them in it at all, we must do so by bringing our ideas and wishes into accord with theirs.

'Foolish Fears'. The effect of our sympathy with children in winning their confidence and love, is all the more powerful when it is exercised in cases where they are naturally inclined not to expect sympathy—that is, in relation to feelings which they would suppose that older people would be

inclined to condemn. Perhaps the most striking example of this is in what is commonly called foolish fears. Now a fear is foolish or otherwise, not according to the absolute facts involving the supposed danger—but according to the means which the person in question has of knowing the facts. A lady, for example, in passing along the sidewalk of a great city comes to a place where workmen are raising an immense and ponderous iron safe, which, slowly rising, hangs suspended twenty feet above the walk. She is afraid to pass under it. The foreman, however, who is engaged in directing the operation, passing freely to and fro under the impending weight, as he has occasion—and without the least concern, smiles, perhaps, at the lady's "foolish fears." But the fears which might, perhaps, be foolish in him, are not so in her, since he 'knows' the nature and the strength of the machinery and securities above—and she does not. She only knows that accidents do sometimes happen from lack of due precaution in raising heavy weights—and she does not know—and has no means of knowing, whether or not the due precautions have been taken in this case. So she manifests good sense—and not folly, in going out of her way to avoid all possibility of danger. This is really the proper explanation of a large class of what are usually termed foolish fears. Viewed in the light of the individual's knowledge of the facts in the case, they are sensible fears—and not foolish ones at all. A girl of twelve, from the city, spending the summer in the country, wishes to go down to the river to join her brothers there—but is stopped by observing a cow in a field which she has to cross. She comes back to the house—and is there laughed at for her foolishness in being "afraid of a cow!" But why should she not be afraid of a cow? She has heard stories of people being gored by bulls—and sometimes by cows—and she has no means whatever of estimating the reality or the extent of the danger in any particular case. The farmer's daughters, however, who laugh at her, know the cow in question perfectly well. They have milked her—and fed her—and tied her up to her manger a hundred times; so, while it would be a very foolish thing for them to be afraid to cross a field where the cow was feeding, it is a very sensible thing for the stranger-girl from the city to be so. Nor would it certainly change the case much for the child, if the farmer's girls were to assure her that the cow was perfectly peaceable—and that there was no danger; for she does not know the girls any better than she does the cow—and cannot judge how far their statements or opinions are to be relied upon. It may possibly not be the cow they think it is. They are very positive, it is true; but very positive people are often mistaken. Besides, the cow may be peaceable with them—and yet be disposed to attack a stranger. What a child requires in such a case is sympathy and help, not ridicule.

She does meet with sympathy in the form of the farmer's son, a young man browned in face and plain in attire, who comes along while she stands loitering at the fence looking at the cow—and not daring after all, notwithstanding the assurances she has received at the house—to cross the field. His name is Joseph—and he is a natural gentleman—a class of people of whom a much larger number is found in this humble guise—and a much smaller number in proportion among the fashionables in elegant life, than is often supposed. "Yes," says Joseph, after hearing the child's statement of the case, "you are right. Cows are sometimes vicious, I know; and you are perfectly right to be on your guard against such as you do not know when you meet them in the country. This one, as it happens, is very kind; but still, I will go through the field with you." So he goes with her through the field, stopping on the way to talk a little to the cow—and to feed her with an apple which he has in his pocket.

It is in this spirit that the fears—and antipathies—and false imaginations of children are generally to be dealt with; though, of course, there may be many exceptions to the general rule.

’When Children are in the Wrong’.

There is a certain sense in which we should feel a sympathy with children in the wrong that they do. It would seem paradoxical to say that in any sense there should be sympathy with sin—and yet there is a sense in which this is true, though perhaps, strictly speaking—it is sympathy with the trial and temptation which led to the sin, rather than with the act of transgression itself. In whatever light a nice metaphysical analysis would lead us to regard it, it is certain that the most successful efforts that have been made by philanthropists for reaching the hearts and reforming the conduct of criminals and malefactors, have been prompted by a feeling of compassion for them, not merely for the sorrows and sufferings which they have brought upon themselves by their wrongdoing—but for the mental conflicts which they endured, the fierce impulses of appetite and passion, more or less connected with and dependent upon the material condition of the bodily organs, under the onset of which their feeble moral sense, never really brought into a condition of health and vigor, was over-borne. These merciful views of the diseased condition and action of the soul in the commission of crime are not only in themselves right views for man to take of the crimes and sins of his fellow-man—but they lie at the foundation of all effort that can afford any serious hope of promoting reformation. This principle is eminently true in its application to children. They need the influence of a kind and considerate sympathy when they have done wrong—more, perhaps, than at any other time. And the effects of the proper manifestation of this sympathy on the part of the mother will, perhaps, be greater and more beneficial in this case than in any other. Of course the sympathy must be of the right kind—and must be expressed in the right way, so as not to allow the tenderness or compassion for the wrong-doer, to be mistaken for approval or justification of the wrong.

’Case supposed’. A boy, for instance, comes home from school in a state of great distress—and perhaps of indignation and resentment, on account of having been punished. Mothers sometimes say at once, in such a case, "I don’t pity you at all. I have no doubt you deserved it." This only increases the tumult of commotion in the boy’s mind, without at all tending to help him to feel a sense of his guilt. His mind, still imperfectly developed, cannot take cognizance simultaneously of all the parts and all the aspects of a complicated transaction. The sense of his wrong-doing, which forms in his teacher’s and in his mother’s mind so essential a part of the transaction, is not present in his conceptions at all. There is no room for it, so totally engrossed are all his faculties with the stinging recollections of suffering, the tumultuous emotions of anger and resentment—and now with the additional thought that even his mother has taken part against him. The mother’s conception of the transaction is equally limited and imperfect, though in a different way. She thinks only that if she were to treat the child with kindness and sympathy, she would be taking the part of a bad boy against his teacher; whereas, in reality, she might do it in such a way as only to be taking the part of a suffering boy against his pain.

It would seem that the true and proper course for a mother to take with a child in such a case, would be to soothe and calm his agitation—and to listen, if need be, to his account of the affair, without questioning or controverting it at all, however plainly she may see that, under the blinding and distorting influence of his excitement, he is misrepresenting the facts. Let him tell his story.

Listen to it patiently to the end. It is not necessary to express or even to form an opinion on the merits of it. The ready and willing hearing of one side of a case does not commit the tribunal to a decision in favor of that side. On the other hand, it is the only way to give weight and a sense of impartiality to a decision against it.

Thus the mother may sympathize with her boy in his troubles, appreciate fully the force of the circumstances which led him into the wrong—and help to soothe and calm his agitation—and thus take his part—and place herself closely to him in respect to his suffering, without committing herself at all in regard to the original cause of it; and then, at a subsequent time, when the tumult of his soul has subsided, she can, if she thinks best, far more easily and effectually lead him to see wherein he was wrong.

3.12 Commendation and Encouragment

Gentle Child Training Gentle Measures in the Management and Training of the Young By Jacob Abbott, 1871 The principles on which a firm parental authority may be established and maintained, without violence or anger, and the right development of the moral and mental capacities be promoted—by methods in harmony with the structure and the characteristics of the young mind.

Section 3 Chapter 12. Commendation and Encouragement.

We are very apt to imagine that the disposition to do right is, or ought to be, the natural and normal condition of childhood—and that doing wrong is something unnatural and exceptional with children. As a consequence, when they do right we think there is nothing to be said. We think that the child's doing right is, or ought to be, a matter of course. It is only when they do wrong that we notice their conduct—and then, of course, with censure and reproaches. Thus our discipline consists mainly, not in gently leading and encouraging them in the right way—but in deterring them, by fault-finding and punishment, from going wrong.

Now we ought not to forget that in respect to moral conduct, as well as to mental attainments, children know nothing when they come into the world—but have everything to learn, either from the instructions or from the example of those around them. We do not propose to enter at all into the consideration of the various theological and metaphysical theories held by different classes of philosophers in respect to the native constitution and original tendencies of the human soul—but to look at the phenomena of mental and moral action in a plain and practical way, as they present themselves to the observation of mothers in the every-day walks of life. And in order the better to avoid any complication with these theories, we will take first an extremely simple case, namely, the fault of making too much noise in opening and shutting the door in going in and out of a room.

Georgie and Charlie are two boys, both about five years old—and both prone to the same fault. We will suppose that their mothers take opposite methods to correct them; Georgie's mother depending upon the influence of commendation and encouragement when he does right—and Charlie's, upon the efficacy of reproaches and punishments when he does wrong.

'One Method'.

Georgie, eager to ask his mother some question, or to obtain some permission in respect to his play, bursts into her room some morning with great noise, opening and shutting the door violently—and making much disturbance. In a certain sense he is not to blame for this, for he is wholly unconscious of the disturbance he makes. The entire cognizant capacity of his mind is occupied with the object of his request. He not only had no intention of doing any harm—but has no idea of his having done any. His mother takes no notice of the noise he made—but answers his question—and he goes away making almost as much noise in going out as he did in coming in. The next time he comes in it happens—entirely by accident, we will suppose—that he makes a little less noise than before. This furnishes his mother with her opportunity.

"Georgie," she says, "I see you are improving."

"Improving?" repeats Georgie, not knowing to what his mother refers.

"Yes," said his mother; "you are improving, in coming into the room without making a noise by opening and shutting the door. You did not make nearly as much noise this time as you did before when you came in. Some boys, whenever they come into a room, make so much noise in opening and shutting the door, that it is very disagreeable. If you go on improving as you have begun, you will soon come in as still as any gentleman." The next time that Georgie comes in, he takes the utmost pains to open and shut the door as silently as possible.

He makes his request. His mother shows herself unusually ready to grant it.

"You opened and shut the door like a gentleman," she says. "I ought to do everything for you that I can, when you take so much pains not to disturb or trouble me."

’Another Method’.

Charlie’s mother, on the other hand, acts on a different principle. Charlie comes in sometimes, we will suppose, in a quiet and proper manner. His mother takes no notice of this. She considers it a matter of course. By-and-by, however, under the influence of some special eagerness, he makes a great noise. Then his mother interposes. She breaks out upon him with, "Charlie, what a loud noise you make! Don’t you know better than to slam the door in that way when you come in? If you can’t learn to make less noise in going in and out—I shall not let you go in and out at all."

Charlie knows very well that this is an empty threat. Still, the utterance of it—and the scolding that accompanies it, irritate him a little—and the only possible good effect that can be expected to result from it is to make him try, the next time he comes in, to see how small an abatement of the noise he usually makes will do, as a kind of make-believe obedience to his mother’s command. He might, indeed, honestly answer his mother’s angry question by saying that he does ’not’ know better than to make such a noise. He does not know why the noise of the door should be disagreeable to his mother. It is not disagreeable to ’him’. On the contrary, it is agreeable. Children always like noise, especially if they make it themselves. And although Charlie has often been told that he must not make any noise, the reason for this—namely, that though noise is a source of pleasure, generally, to children, especially when they make it themselves, it is almost always a source of annoyance and pain to grown people—has never really entered his mind so as to be actually comprehended us a practical reality. His ideas in respect to the philosophy of the transaction are, of course, exceedingly vague; but so far as he forms any idea, it is that his mother’s words are the expression of some mysterious but unreasonable sensitiveness on her part, which awakens in her a spirit of fault-finding and angry-mood that vents itself upon him in blaming him for nothing at all; or, as he would express it more tersely, if not so elegantly, that she is "very cross." In other words, the impression made by the transaction upon his moral sense is that of wrong-doing on his ’mother’s part’—and not at all on his own.

It is evident, when we thus look into the secret workings of this method of curing children of their faults, that even when it is successful in restraining certain kinds of outward misconduct—and is thus the means of effecting some small amount of good— the injury which it does by its reaction on the spirit of the child may be vastly greater, through the irritation and vexation which it

occasions—and the impairing of his confidence in the justice and goodness of his mother.

Before leaving this illustration, it must be carefully observed that in the first-mentioned case—namely, that of Georgie—the work of curing the fault in question is not to be at all considered as ’effected’ by the step taken by his mother which has been already described. That was only a beginning—a ’right’ beginning, it is true—but still only a beginning. It produced in him a cordial willingness to do right, in one instance. That is a great thing—but it is, after all, only one single step. The work is not complete until a ’habit’ of doing right is formed, which is another thing altogether—and requires special and continual measures directed to this particular end. Children have to be ’trained’ in the way they should go—not merely shown the way—and induced to make a beginning of entering it. We will now try to show how the influence of commendation and encouragement may be brought into action in this more essential part of the process.

’Habit to be Formed’.

Having taken the first step already described, Georgie’s mother finds some proper opportunity, when she can have the undisturbed and undivided attention of her boy—perhaps at night, after he has gone to his his trundle-bed—and just before she leaves him; or, perhaps, at some time while she is at work—and he is sitting by her side, with his mind calm, quiet—and unoccupied.

"Georgie," she says, "I have a plan to propose to you."

Georgie is eager to know what it is.

"You know how pleased I was when you came in so quietly today."

Georgie remembers it very well.

"It is very curious," continued his mother, "that there is a great difference between grown people and children about noise. Children ’like’ almost all kinds of noises very much, especially, if they make the noises themselves; but grown people dislike them even more, I think, than children like them. If there were a number of boys in the house—and I would tell them that they might run back and forth through the rooms—and rattle and slam all the doors as they went as loud as they could, they would like it very much. They would think it excellent fun."

"Yes," says Georgie, "indeed, they would. I wish you would let us do it some day."

"But grown people," continues his mother, "would not like such an amusement at all. On the contrary, such a racket would be excessively disagreeable to them, whether they made it themselves or whether somebody else made it. So, when children come into a room where grown people are sitting—and make a noise in opening and shutting the door, it is very disagreeable. Of course, grown people always like those children the best, who come into a room quietly—and in a gentlemanly and lady-like manner." As this explanation comes in connection with Georgia’s having done right—and with the commendation which he has received for it, his mind and heart are open to receive it, instead of being disposed to resist and exclude it—as he would have been if the same things exactly had been said to him in connection with censure and reproaches for having acted in violation of the principle.

"Yes, mother," says he, "and I mean always to open and shut the door as still as I can."

"Yes, I know you ’mean’ to do so," rejoined his mother, "but you will forget, unless you have some plan to make you remember it until the ’habit is formed’. Now I have a plan to propose to help you form the habit. When you get the habit once formed there will be no more difficulty.

"The plan is this: whenever you come into a room making a noise, I will simply say, ’Noise!’ Then you will step back again softly and shut the door—and then come in again in a quiet and proper way. You will not go back as a punishment, for you would not have made the noise on purpose—and so would not deserve any punishment. It is only to help you remember—and so to form the habit of coming into a room in a quiet and gentlemanly manner."

Now Georgie, especially if all his mother’s management of him is conducted in this spirit, will enter into this plan with great cordiality.

"I would not propose this plan," continued his mother, "if I thought that when I say ’Noise!’—and you have to go out and come in again, it would put you out of sorts—and make you cross or sullen. I am sure you will be good-natured about it—and even if you consider it a kind of punishment, that you will go out willingly—and take the punishment like a man; and when you come in again you will come in still—and look pleased and happy to find that you are carrying out the plan honorably."

Then if, on the first occasion when he is sent back, he ’does’ take it good-naturedly, this must be noticed and commended.

Now, unless we are entirely wrong in all our ideas of the nature and tendencies of the childish mind, it is as certain that a course of procedure like this will be successful in curing the fault which is the subject of treatment, as that water will extinguish fire. It cures it, too, without occasioning any irritation, annoyance, or bad-mood in the mind either of mother or child. On the contrary, it is a source of real satisfaction and pleasure to them both—and increases and strengthens the bond of sympathy by which their hearts are united to each other.

’The Principle involved’.

It must be understood distinctly that this case is given only as an illustration of a principle, which is applicable to all cases. The act of opening and shutting a door in a noisy manner is altogether too insignificant a fault to deserve this long discussion of the method of curing it, were it not that methods founded on the same principles, and conducted in the same spirit—are applicable universally in all that pertains to the domestic management of children. And it is a method, too, directly the opposite of that which is often—I will not say generally—but certainly very often pursued. The child tells the truth many times—and in some cases, perhaps, when the inducement was very strong to tell an untruth. We take no notice of these cases, considering it a matter of course that he should tell the truth. We reserve our action altogether for the first case when, overcome by a sudden temptation, he tells a lie—and then interpose with reproaches and punishment.

Perhaps nineteen times he gives up what belongs to his little brother or sister of his own accord, perhaps after a severe internal struggle. The twentieth time the result of the struggle goes the wrong way—and he attempts to retain by violence what does not belong to him. We take no notice of the nineteen cases when the little fellow did right—but come and box his ears in the one case when he does wrong.

'Origin of the Error'. The idea on which this improper mode of treatment is founded—namely, that it is a 'matter of course' that children will do right, so that when they do right there is nothing to be said—and that doing wrong is the abnormal condition and exceptional action which alone requires the parent to interfere—is, to a great extent, a mistake. Indeed, the 'matter of course' is all the other way. As a 'matter of course' that children will do wrong! A babe will seize the plaything of another babe without the least compunction, long after it is keenly alive to the injustice and wrongfulness of having its own playthings taken by any other child. So in regard to truth. The first impulse of all children, when they have just acquired the use of language, is to use it in such a way as to effect their object for the time being, without any sense of the sacred obligation of making the words always correspond truly with the facts. The principles of doing justice to the rights of others—to one's own damage; and of speaking the truth—when falsehood would serve the present purpose better; are principles that are developed or acquired by slow degrees—and at a later period. I say developed 'or' acquired—for different classes of metaphysicians and theologians entertain different theories in respect to the way by which the ideas of right and of duty enter into the human mind. But all will agree in this—that whatever may be the origin of the moral sense in man, it does not appear as a 'practical element of control for the conduct' until some time after the physical appetites and passions have begun to exercise their power.

Whether we regard this sense as arising from a development within of a latent principle of the soul, or as an essential element of the inherited and native constitution of man, though remaining for a time embryonic and inert, or as a habit acquired under the influence of instruction and example—all will admit that the period of its appearance as a perceptible motive of action is so delayed—and the time required for its attaining sufficient strength to exercise any real and effectual control over the conduct extends over so many of the earlier years of life, that no very material help in governing the appetites and passions and impulses can be reasonably expected from it at a very early period. Indeed, conscience, so far as its existence is manifested at all in childhood, seems to show itself chiefly in the form of the simple 'fear of detection' in what there is reason to suppose will lead, if discovered, to reproaches or punishment. At any rate, the moral sense in childhood, whatever may be our philosophy in respect to the origin and the nature of it, cannot be regarded as a strong and settled principle on which we can throw the responsibility of regulating the conduct—and holding it sternly to its obligations. The moral sense in childhood is, on the contrary, a very tender plant, slowly coming forward to the development of its beauty and its power—and requiring the most gentle fostering and care on the part of those entrusted with the training of the infant mind; and the influence of commendation and encouragement when the youthful monitor succeeds in its incipient and feeble efforts—will be far more effectual in promoting its development, than that of censure and punishment when it fails.

'Important Caution'. For every good thing there seems to be something in its form and semblance that is spurious and bad. The principle brought to view in this chapter has its counterfeit, in the indiscriminate praise and flattery of children by their parents, which only makes them self-conceited and vain, without at all promoting any good end. The distinction between the two might be easily pointed out, if time and space permitted; but the intelligent parent, who has rightly comprehended the method of management here described—and the spirit in which the process of applying it is to be made, will be in no danger of confounding one with the other. This principle of noticing and commending, within proper limits and restrictions, what is right; rather than finding

fault with what is wrong, will be found to be as important in the work of instruction—as in the regulation of conduct. We have, in fact, a very good opportunity of comparing the two systems, as it is a curious fact that in certain things it is almost the universal custom to adopt one method—and in certain others, the other.

’The two Methods exemplified’.

There are, for example, two arts which children have to learn, in the process of their mental and physical development, in which their faults, errors, and deficiencies are never pointed out—but in the dealings of their parents with them, all is commendation and encouragement. They are the arts of walking and talking. The first time that a child attempts to walk alone, what a feeble, staggering—and awkward exhibition it makes. And yet its mother shows, by the excitement of her countenance—and the delight expressed by her exclamations, how pleased she is with the performance; and she, perhaps, even calls in people from the next room to see how well the baby can walk! Not a word about imperfections and failings, not a word about the tottering, the awkward reaching out of arms to preserve the balance, the crookedness of the way, the anxious expression of the countenance, or any other faults. These are left to correct themselves by the continued practice which encouragement is sure to lead to.

It is true that words would not be available in such a case for fault-finding; for a child when learning to walk would be too young to understand them. But the parent’s sense of the imperfections of the performance might be expressed in looks and gestures which the child would understand; but he sees, on the contrary, nothing but indications of satisfaction and pleasure—and it is very manifest how much he is encouraged by them. Seeing the pleasure which his efforts give to the spectators, he is made proud and happy by his success—and thus he goes on making efforts to improve with alacrity and delight.

It is the same with learning to talk. The mistakes, deficiencies and errors of the first crude attempts are seldom noticed—and still more seldom pointed out by the parent. On the contrary, the child takes the impression, from the readiness with which its words are understood and the delight it evidently gives its mother to hear them, that it is going on triumphantly in its work of learning to talk, instead of feeling that its attempts are only tolerated because they are made by such a little child—and that they require a vast amount of correction, alteration and improvement, before they will be at all satisfactory. Indeed, so far from criticizing and pointing out the errors and faults, the mother very frequently meets the child half way in its progress, by actually adopting the faults and errors herself in her replies. So that when the little beginner in the use of language, as he wakes up in his crib—and stretching out his hands to his mother says, "I want to get up" she comes to take him—and replies, her face beaming with delight, "My little darling! you shall ’get up’;" thus filling his mind with happiness at the idea that his mother is not only pleased that he attempts to speak—but is fully satisfied—and more than satisfied, with his success. The result is, that in learning to walk and to talk, children always go forward with alacrity and ardor. They practice continually and spontaneously, requiring no promises of reward to allure them to effort—and no threats of punishment to overcome repugnance or aversion. It might be too much to say that the rapidity of their progress and the pleasure which they experience in making it, are owing wholly to the commendation and encouragement they receive—for other causes may cooperate with these. But it is certain that these influences contribute very essentially to the result. There can be no

doubt at all that if it were possible for a mother to stop her child in its efforts to learn to walk and to talk, and explain to it—no matter how kindly—all its shortcomings, failures and mistakes—and were to make this her daily and habitual practice, the consequence would be, not only a great diminution of the ardor and animation of the little pupil, in pressing forward in its work—but also a great retardation in its progress!

'Example of the other Method'.

Let us now, for the more full understanding of the subject, go to the other extreme—and consider a case in which the management is as far as possible removed from that above referred to. We cannot have a better example than the method often adopted in schools and seminaries for teaching composition; in other words, the art of expressing one's thoughts in written language—an art which one would suppose to be so analogous to that of learning to talk—that is, to express one's thoughts in 'oral' language—that the method which was found so eminently successful in the one would be naturally resorted to in the other. Instead of that, the method often pursued is exactly the reverse. The pupil having with infinite difficulty—and with many forebodings and anxious fears, made his first attempt, brings it to his teacher. The teacher, if he is a kind-hearted and considerate man, perhaps briefly commends the effort with some such dubious and equivocal praise as it is "Very well for a beginner," or "As good a composition as could be expected at the first attempt," and then proceeds to go over the exercise in a cool and deliberate manner, with a view of revealing and bringing out clearly and conspicuously to the view, not only in front of the little author himself—but often of all his classmates and friends—every imperfection, failure, mistake, omission, or other fault which a rigid scrutiny can detect in the performance. However kindly he may do this—and however gentle the tones of his voice, still the work is criticism and fault-finding from beginning to end. The boy sits on thorns and nettles while submitting to the operation—and when he takes his marked and corrected manuscript to his seat, he feels mortified and ashamed—and is often hopelessly discouraged.

'How Faults are to be Corrected'.

Someone may, perhaps, say that pointing out the errors and faults of pupils is absolutely essential to their progress, inasmuch as, unless they are made to see what their faults are, they cannot be expected to correct them. I admit that this is true to a certain extent—but by no means to so great an extent as is often supposed. There are a great many ways of teaching pupils to do better what they are going to do, besides showing them the faults in what they have already done.

Thus, without pointing out the errors and faults which he observes, the teacher may only refer to and commend what is right, while he at the same time observes and remembers the prevailing faults, with a view of adapting his future instructions to the removal of them. These instructions, when given, will take the form, of course, of general information on the art of expressing one's thoughts in writing—and on the faults and errors to be avoided, perhaps without any, or, at least, very little allusion to those which the pupils themselves had committed. Instruction thus given, while it will have at least an equal tendency with the other mode to form the pupils to habits of correctness and accuracy, will not have the effect upon their mind of disparagement of what they have already done—but rather of aid and encouragement for them in regard to what they are next to do. In following the instructions thus given them, the pupils will, as it were, leave the faults previously committed behind them, being even, in many instances, unconscious, perhaps, of their

having themselves ever committed them. The ingenious mother will find various modes analogous to this, of leading her children forward into what is right, without at all disturbing their minds by censure of what is wrong—a course which it is perfectly safe to pursue in the case of all errors and faults which result from inadvertence or immaturity.

There is, doubtless, another class of faults—those of willful carelessness or neglect—which must be specially pointed out to the attention of the delinquents—and a degree of discredit attached to the commission of them—and perhaps, in special cases, some kind of punishment imposed, as the most proper corrective of the evil. And yet, even in cases of carelessness and neglect of duty, it will generally be found much more easy to awaken ambition, and a desire to improve, in a child—by discovering, if possible, something good in his work—and commending that, as an encouragement to him to make greater exertion the next time, than to attempt to cure him of his negligence by calling his attention to the faults which he has committed, as subjects of censure, however obvious the faults may be—and however deserving of blame. The advice, however, made in this chapter, to employ commendation and encouragement to a great extent, rather than criticism and fault-finding, in the management and instruction of children, must, like all other general counsels of the kind, be held subject to all proper limitations and restrictions. Some mother may, perhaps, object to what is here advanced, saying, "If I am always indiscriminately praising my child’s doings, he will become self-conceited and vain—and he will cease to make progress, being satisfied with what he has already attained." Of course he will—and therefore you must take care not to be always and indiscriminately praising him. You must exercise tact and good judgment, or at any rate, common sense, in properly proportioning your criticism and your praise. There are no principles of management, however sound—which may not be so exaggerated, or followed with so blind a disregard of attendant circumstances, as to produce more harm than good.

It must be especially borne in mind that the counsels here given in relation to curing the faults of children by dealing more with what is good in them than what is bad—are intended to apply to faults of ignorance, inadvertence, or habit only—and not to acts of known and willful wrong. When we come to cases of deliberate and intentional disobedience to a parent’s commands, or open resistance to his authority, something different, or at least something more, is required.

’The Principle of Universal Application.’ In conclusion, it is proper to add that the principle of influencing human character and action, by noticing and commending what is right, rather than finding fault with what is wrong—is of universal application, with the mature as well as with the young. The susceptibility to this influence is in full operation in the minds of all men everywhere—and acting upon it will lead to the same results in all the relations of society. The way to awaken a stingy man to the performance of generous deeds, is not by remonstrating with him, however kindly, on his stinginess—but by watching his conduct till we find some act which bears some semblance of liberality—and commending him for that. If you have a neighbor who is surly and troublesome—tell him that he is so—and you make him worse than ever! But watch for some occasion in which he shows you some little kindness—and thank him cordially for such a good neighborly act—and he will feel a strong desire to repeat it. If mankind universally understood this principle—and would generally act upon it in their dealings with others—of course, with such limitations and restrictions as good sense and sound judgment would impose—the world would not only go on much more smoothly and harmoniously than it does now—but the progress of

improvement would, I think, in all respects be infinitely more rapid.

3.13 Page Faults of Immaturity

Chapter 13. Faults of Immaturity. A great portion of the errors and mistakes—and of what we call the follies, of children, arise from simple ignorance. Principles of philosophy, whether pertaining to external nature or to mental action, are involved which have never come home to their minds. They may have been presented—but they have not been understood and appreciated. It requires some tact—and sometimes delicate observation, on the part of the mother—to determine whether an action which she sees ought to be corrected, results from childish ignorance and inexperience, or from willful wrong-doing. Whatever may be the proper treatment in the latter case, it is evident that in the former what is required is not censure—but instruction.

'Boasting'. A mother came into the room one day and found Johnny disputing earnestly with his cousin Jane on the question of who was the tallest—Johnny very strenuously maintaining that he was the tallest, 'because he was a boy'. His older brother, James, who was present at the time, measured them—and found that Johnny in reality was the tallest.

Now there was nothing wrong in his feeling a pride and pleasure in the thought that he was physically superior to his cousin—and though it was foolish for him to insist himself on this superiority in a boasting way, it was the foolishness of ignorance only. He had not learned the principle—which half of mankind do not seem ever to learn during the whole course of their lives—that it is far wiser and better to let our good qualities appear naturally of themselves, than to claim credit for them by boasting. It would have been much wiser for Johnny to have admitted at the outset that Jane might possibly be taller than he—and then to have awaited quietly the result of the measuring. But we cannot blame him much for not having learned this particular wisdom at five years of age, when so many full-grown men and women never learn it at all. Nor was there anything blameworthy in him in respect to the false logic involved in his argument, that his being a boy made him necessarily taller than his cousin, a girl of the same age. There was a 'semblance' of proof in that fact—what the logicians term a presumption. But the reasoning powers are very slowly developed in childhood. They are very seldom aided by any instruction really adapted to the improvement of them; and we ought not to expect that such children can at all clearly distinguish a semblance from a reality in ideas so extremely abstruse, as those relating to the logical connection between the premises and the conclusion in a process of rationalization. In this case as in the other we expect them to understand at once, without instruction, what we find it extremely difficult to learn ourselves; for a large portion of mankind prove themselves utterly unable ever to discriminate between sound arguments and those which are utterly inconsequent and absurd. In a word, what Johnny requires in such a case as this is, not ridicule to shame him out of his false reasoning, nor censure or punishment to cure him of his boasting—but simply instruction. And this instruction, it is much better to give 'not' in direct connection with the occurrence which indicated the need of it. If you attempt to explain to your boy the folly of boasting in immediate connection with some act of boasting of his own, he feels that you are really finding fault with him; his mind instinctively puts itself into a position of defense—and the truth which you wish to impart to it finds a much less easy admission.

If, for example, in this case Johnny's mother attempts on the spot to explain to him the folly of boasting—and to show how much wiser it is for us to let our good qualities, if we have any, speak for themselves, without any direct agency of ours in claiming the merit of them, he listens reluctantly and nervously as to a scolding in disguise. If he is a well-managed boy, he waits, perhaps, to hear what his mother has to say—but it makes no impression. If he is badly trained, he will probably interrupt his mother in the midst of what she is saying, or break away from her to go on with his play.

'A right Mode of Treatment.'

If now, instead of this, the mother waits until the dispute and the transaction of measuring have passed by and been forgotten—and then takes some favorable opportunity to give the required 'instruction', the result will be far more favorable. At some time, when tired of his play, he comes to stand by her to observe her at her work, or perhaps to ask her for a story; or, after she has put him to bed and is about to leave him for the night, she says to him as follows:

"I'll tell you a story about two boys, Jack and Henry—and you shall tell me which of them came off best. They both went to the same school and were in the same class—and there was nobody else in the class but those two. Henry, who was the most diligent scholar, was at the head of the class—and Jack was below him—and, of course, as there were only two, he was at the foot.

"One day there was company at the house—and one of the ladies asked the boys how they got along at school. Jack immediately said, 'Very well. I'm next to the head of my class!' The lady then praised him—and said that he must be a very good scholar to be so high in his class. Then she asked Henry how high he was in his class. He said he was 'next to the foot.'

"The lady was somewhat surprised, for she, as well as the others present, supposed that Henry was the best scholar; they were all a little puzzled too, for Henry looked a little sportive and sly when he said it. But just then the teacher came in—and she explained the case; for she said that the boys were in the same class—and they were all that were in it; so that Henry, who was really at the head, was next one to the foot; while Jack, who was at the foot, was next but one to the head. On having this explanation made to the company, Jack felt very much confused and ashamed, while Henry, though he said nothing, could not help feeling pleased.

"And now," asks the mother, in conclusion, "which of these boys do you think came off the best?"

Johnny answers that Henry came out best.

"Yes," adds his mother, "and it is always better that people's merits, if they have any, should come out in other ways than by their own boasting of them."

It is true that this case of Henry and Jack does not correspond exactly—not even nearly, in fact—with that of Johnny and his cousin. Nor is it necessary that the instruction given in these ways should logically conform to the incident which calls them forth. It is sufficient that there should be such a degree of analogy between them, that the interest and turn of thought produced by the incident may prepare the mind for appreciating and receiving the lesson. But the mother may bring the lesson nearer if she pleases.

"I will tell you another story," she says. "There were two men at a fair. Their names were Thomas and Philip.

"Thomas was boasting of his strength. He said he was a great deal stronger than Philip. 'Perhaps you are,' said Philip. Then Thomas pointed to a big stone which was lying upon the ground—and dared Philip to try which could throw it the farthest. 'Very well,' said Philip, 'I will try—but I think it very likely you will beat me, for I know you are very strong.' So they tried—and it proved that Philip could throw it a great deal farther than Thomas could. Then Thomas went away looking very much incensed and very much ashamed, while Philip's triumph was altogether greater for his not having boasted." The mother may, if she pleases, come still nearer than this, if she wishes to suit Johnny's individual case, without exciting any resistance in his heart to the reception of her lesson. She may bring his exact case into consideration, provided she changes the names of the actors, so that Johnny's mind may be relieved from the uneasy sensitiveness which it is so natural for a child to feel when his own conduct is directly the object of unfavorable comment. It is surprising how slight a change in the mere outward incidents of an affair will suffice to divert the thoughts of the child from himself in such a case—and enable him to look at the lesson to be imparted without personal feeling—and so to receive it more readily.

Johnny's mother may say, "There might be a story in a book about two boys that were disputing a little about which was the tallest. What do you think would be good names for the boys, if you were making up such a story?" When Johnny has proposed the names, his mother could go on and give an almost exact narrative of what took place between Johnny and his cousin, offering just such instructions and such advice as she would like to offer; and she will find, if she manages the conversation with ordinary tact and discretion, that the lessons which she desires to impart will find a ready admission to the mind of her child, simply from the fact that, by divesting them of all direct personal application, she has eliminated from them the element of covert censure which they would otherwise have contained. Very slight disguises will, in all such cases, be found to be sufficient to veil the personal applicability of the instruction, so far as to divest it of all that is painful or disagreeable to the child. He may have a vague feeling that you mean him—but the feeling will not produce any effect of irritation or repellence.

Now, the object of these illustrations is to show that those errors and faults which, when we look at their real and intrinsic character, we see to be results of ignorance and inexperience—and not instances of willful and intentional wrong-doing, are not to be dealt with harshly—and made occasions of censure and punishment. The child does not deserve censure or punishment in such cases; what he requires is instruction. It is the bringing in of light to illuminate the path that is before him which he has yet to tread—and not the infliction of pain, to impress upon him the evil of the missteps he made, in consequence of the obscurity, in the path behind him.

Indeed, in such cases as this, it is the influence of pleasure rather than pain—that the parent will find the most efficient means of aiding him; that is, in these cases, the more pleasant and agreeable the modes by which he can impart the needed knowledge to the child—in other words, the more attractive he can make the paths by which he can lead his little charge onward in its progress towards maturity—the more successful he will be.

'Ignorance of Material Properties and Laws.' In the example already given, the mental immaturity consisted in imperfect acquaintance with the qualities and the action of the mind—and the

principles of sound reasoning. But a far larger portion of the mistakes and failures into which children fall—and for which they incur undeserved censure, are due to their ignorance of the laws of external nature—and of the properties and qualities of material objects. A boy, for example, seven or eight years old, receives from his father a present of a knife, with a special injunction to be careful of it. He is, accordingly, very careful of it in respect to such dangers as he understands—but in attempting to bore a hole with it in a piece of wood, out of which he is trying to make a windmill, he breaks the small blade. The accident, in such a case, is not to be attributed to any censurable carelessness—but to lack of instruction in respect to the strength of such a material as steel—and the nature and effects of the degree of tempering given to knife-blades. The boy had seen his father bore holes with a gimlet—and the knife-blade was larger—in one direction at least, that is, in breadth—than the gimlet—and it was very natural for him to suppose that it was stronger. What a boy needs in such a case, therefore, is not a scolding, or punishment—but simply information.

'The Intention good'. A girl of about the same age—a farmer's daughter, we will suppose—under the influence of a dutiful desire to aid her mother in preparing the table for breakfast, attempts to carry across the room a pitcher of milk which is too full—and she spills a portion of it upon the floor. The mother, forgetting the good intention which prompted the act—and thinking only of the inconvenience which it occasions her, administers at once a sharp rebuke. The cause of the trouble was, simply, that the child was not old enough to understand the laws of momentum and of oscillation which affect the condition of a fluid when subjected to movements more or less irregular. She has had no theoretical instruction on the subject—and is too young to have acquired the necessary knowledge practically, by experience or observation.

It is so with a very large portion of the accidents which befall children. They arise not from any evil design, nor even anything that can properly be called carelessness, on their part—but simply from the immaturity of their knowledge in respect to the properties and qualities of the material objects with which they have to deal.

It is true that children may be—and often, doubtless, are, in fault for these accidents. The boy may have been warned by his father not to attempt to bore with his knife-blade, or the girl forbidden to attempt to carry the milk-pitcher. The fault, however, would be, even in these cases, in the disobedience—and not in the damage that accidentally resulted from it. And it would be far more reasonable and proper to reprove and punish the fault when no evil followed, than when a damage was the result; for in the latter case the damage itself acts, ordinarily, as a more than sufficient punishment.

'Misfortunes befalling Men'.

These cases are exactly analogous to a large class of accidents and calamities which happen among men. A ship-master sails from port at a time when there are causes existing in the condition of the atmosphere—and in the agencies in readiness to act upon it, that must certainly, in a few hours, result in a violent storm. He is consequently caught in the gale—and his topmasts and upper rigging are carried away. The owners do not censure him for the loss which they incur, if they are only assured that the meteorological knowledge at the captain's command at the time of leaving port was not such as to give him warning of the danger; and provided, also, that his knowledge was as advanced as could reasonably be expected from the opportunities which he

had enjoyed. But we are very much inclined to hold children responsible for as much knowledge of the sources of danger around them as we ourselves, with all our experience, have been able to acquire—and are accustomed to condemn and sometimes even to punish them, for lack of this knowledge.

Indeed, in many cases, both with children and with men, the means of knowledge in respect to the danger may be fully within reach—and yet the situation may be so novel—and the combination of circumstances so peculiar—that the connection between the causes and the possible evil effects does not occur to the minds of the people engaged. An accident which has just occurred at the time of this present writing will illustrate this. A company of workmen constructing a tunnel for a railway, when they had reached the distance of some miles from the entrance, prepared a number of charges for blasting the rock—and accidentally laid the wires connected with the powder, in too close proximity to the temporary railway-track already laid in the tunnel. The charges were intended to be fired from an electric battery provided for the purpose; but a thunder-cloud came up—and the electric force from it was conveyed by the rails into the tunnel and exploded the charges—and several men were killed. No one was inclined to censure the unfortunate men for carelessness in not guarding against a contingency so utterly unforeseen by them, though it is plain that, as is often said to children in precisely analogous cases, they 'might have known'.

'Children's Studies'.—'Spelling'.

There is, perhaps, no department of the management of children in which they incur more undeserved censure—and even punishment—and are treated with so little consideration for faults arising solely from the immaturity of their minds, than in the direction of what may be called school studies. Few people have any proper appreciation of the enormous difficulties which a child has to encounter in learning to read and spell. How many parents become discouraged—and manifest their discouragement and dissatisfaction to the child in reproving and complaints, at what they consider his slow progress in learning to spell—forgetting that in the English language there are in common, every-day use eight or ten thousand words, almost all of which are to be learned separately, by a bare and cheerless toil of committing to memory, with comparatively little definite help from the sound. We have ourselves become so accustomed to seeing the word 'bear', for example, when denoting the animal, spelled 'b e a r', that we are very prone to imagine that there is something naturally appropriate in those letters and in that collocation of them, to represent that sound when used to denote that idea. But what is there in the nature and power of the letters to aid the child in perceiving—or, when told, in remembering—whether, when referring to the animal, he is to write 'bear', or 'bare', or 'bair', or 'bayr', or 'bere', as in 'where'. So with the word 'you.' It seems to us the most natural thing in the world to spell it 'y o u'. And when the little pupil, judging by the sound, writes it 'y u', we mortify him by our ridicule, as if he had done something in itself absurd. But how is he to know, except by the hardest, most meaningless—and distasteful toil of the memory, whether he is to write 'you', or 'yu', or 'yoo,' or 'ewe', or 'yew', or 'yue', as in 'flue', or even 'yo' as in 'do'—and to determine when and in what cases respectively he is to use those different forms? The truth is, that each elementary sound that enters into the composition of words is represented in our language by so many different combinations of letters, in different cases, that the child has very little clue from the sound of a syllable, to guide him in the spelling of it. We ourselves, from long habit, have become so accustomed to what we call the right spelling—which, of course, means nothing more than the customary one—that we are apt to imagine, as has

already been said, that there is some natural fitness in it; and a mode of representing the same sound, which in one case seems natural and proper, in another appears ludicrous and absurd. We smile to see ’laugh’ spelled ’larf,’ just as we should to see ’scarf’ spelled ’scaugh’, or ’scalf’, as in ’half’; and we forget that this perception of apparent incongruity is entirely the result of long habit in us—and has no natural foundation—and that children cannot be sensible of it, or have any idea of it whatever. They learn, in learning to talk—what sound serves as the name by which the drops of water that they find upon the grass in the morning is denoted—but they can have no clue whatever to guide them in determining which of the various modes by which precisely that sound is represented in different words, as ’dew, do, due, du, doo’ and ’dou’, is to be employed in this case—and they become involved in hopeless perplexity if they attempt to imagine "’how it ought to be spelled’;" and we think them stupid because they cannot extricate themselves from the difficulty on our calling upon them to "think!" No doubt there is a reason for the particular mode of spelling each particular word in the language—but that reason is hidden in the past history of the word and in facts connected with its origin and derivation from some barbarous or dead language—and is as utterly beyond the reach of each generation of spellers—as if there were no such reasons in existence. There cannot be the slightest help in any way from the exercise of the thinking or the reasoning powers.

It is true that the variety of the modes by which a given sound may be represented is not so great in all words as it is in these examples, though with respect to a vast number of the words in common use the above are fair specimens. They were not specially selected—but were taken almost at random. And there are very few words in the language, the sound of which might not be represented by several different modes.

Take, for example, the three last words of the last sentence, which, as the words were written without any thought of using them for this purpose, may be considered, perhaps, as a fair specimen of words taken actually at random. The sound of the word ’several’ might be expressed in perfect accordance with the usage of English spelling, as ’ceveral, severul, sevaral, cevural’—and in many other different modes. The combinations ’dipherant, diferunt, dyfferent, diffurunt’—and many others, would as well represent the sound of the second word as the usual mode. And so with ’modes’, which, according to the analogy of the language, might as well be expressed by ’moads, mowdes, moades, mohdes’, or even ’mhodes’, as in ’Rhodes’. An exceptionally precise speaker might doubtless make some slight difference in the sounds indicated by the different modes of representing the same syllable as given above; but to the ordinary appreciation of childhood, the distinction in sound between such combinations, for example, as ’a n t’ in ’constant’ and ’e n t’ in ’different’ would not be perceptible.

Now, when we consider the obvious fact that the child has to learn mechanically, without any principles whatever to guide him in discovering which, out of the many different forms, equally probable, judging simply from analogy, by which the sound of the word is to be expressed, is the right one; and considering how small a portion of his time each day is or can be devoted to this work—and that the number of words in common use, all of which he is expected to know how to spell correctly by the time that he is twelve or fifteen years of age, is probably ten or twelve thousand (there are in Webster’s dictionary, considerably over a hundred thousand); when we take these considerations into account, it would seem that a parent, on finding that a letter written by his daughter, twelve or fourteen years of age, has all but three or four words spelled right, ought

to be pleased and satisfied—and to express his satisfaction for the encouragement of the learner, instead of appearing to think only of the few words that are wrong—and disheartening and discouraging the child by attempts to make her ashamed of her spelling. The case is substantially the same with the enormous difficulties to be encountered in learning to read and to write. The names of the letters, as the child pronounces them individually, give very little clue to the sound that is to be given to the word formed by them. Thus, the letters 'h i t', as the child pronounces them individually—'aitch,' 'eye,' 'tee'—would naturally spell to him some such word as 'achite', not 'hit' at all. And as for the labor and difficulty of writing, a mother who is impatient at the slow progress of her children in the attainment of the art would be aided very much in obtaining a just idea of the difficulties which they experience by sitting upon a chair and at a table both much too high for her—and trying to copy Chinese characters by means of a hair-pencil—and with her left hand—the work to be closely inspected every day by a stern Chinaman of whom she stands in dread—and all the minutest deviations from the copy pointed out to her attention with an air of dissatisfaction and reproval!

'Effect of Ridicule'.

There is, perhaps, no one cause which exerts a greater influence in chilling the interest which children naturally feel in the acquisition of knowledge, than the depression and discouragement which result from having their mistakes and errors—for a large portion of which they are in no sense to blame—made subjects of censure or ridicule. The effect is still more decided in the case of girls than in that of boys, the gentler gender being naturally so much more sensitive. I have found in many cases, especially in respect to girls who are far enough advanced to have had a tolerably full experience of the usual influences of schools, that the fear of making mistakes—and of being "thought stupid," has had more effect in hindering and retarding progress, by repressing the natural ardor of the pupil—and destroying all alacrity and courage in the efforts to advance, than all other causes combined.

'Stupidity'.

How unkind—and even cruel—it is to reproach or ridicule a child for stupidity, is evident when we reflect that any supposed inferiority in his mental organization cannot, by any possibility, be 'his' fault. The question what degree of natural intelligence he shall be endowed with, in comparison with other children, is determined, not by himself—but by his Creator—and depends, probably, upon conditions of organization in his cerebral system as much beyond his control as anything abnormal in the features of his face, or blindness, or deafness, or any other physical disadvantage. The child who shows any indications of inferiority in any of these respects—should be the object of his parent's or his teacher's special tenderness and care. If he is near-sighted, give him, at school, a seat as convenient as possible to the blackboard. If he is hard of hearing, place him near the teacher; and for reasons precisely analogous, if you suspect him to be of inferior mental capacity, help him gently and tenderly in every possible way. Do everything in your power to encourage him—and to conceal his deficiencies both from others and from himself, so far as these objects can be attained consistently with the general good of the family or of the school.

And, at all events, let those who have in any way the charge of children, keep the distinction well defined in their minds—between the faults which result from evil intentions, or deliberate and willful neglect of known duty—and those which, whatever the inconvenience they may occasion, are in

part or in whole the results of mental or physical immaturity. In all our dealings, whether with plants, or animals, or with the human soul, we ought, in our training, to act very gently in respect to all that pertains to the natural condition.

3.14 The Activity of Children

Chapter 14. The Activity of Children. In order rightly to understand the true nature of that extraordinary energy and activity, which is so noticeable in all children who are in a state of health, so as to be able to deal with it on the right principles and in a proper manner—it is necessary to turn our attention somewhat carefully to certain scientific truths in respect to the nature and action of force in general, which are now abundantly established, and which throws great light on the true character of that peculiar form of it, which is so characteristic of childhood—and is, indeed, so abundantly developed by the vital functions of almost all young animals. One of the fundamental principles of this system of scientific truth is that which is called the persistence of force.

'The Persistence of Force'. By the persistence of force, is meant the principle—that in the ordinary course of nature, no force is either ever originated or ever destroyed—but only changed in form. In other words, that all existing forces are but the continuation or prolongation of other forces preceding them, either of the same or other forms—but precisely equivalent in amount; and that no force can terminate its action in any other way, than by being transmuted into some other force, either of the same or of some other form; but still, again, precisely equivalent in amount.

It was formerly believed that a force might under certain circumstances be 'originated'—created, as it were—and hence the attempts to contrive machines for perpetual motion—that is, machines for the 'production' of force. This idea is now wholly renounced by all well-informed men as utterly impossible in the nature of things. All that human mechanism can do is to provide modes for using advantageously a force previously existing, without the possibility of either increasing or diminishing it. No existing force can be destroyed. The only changes possible are changes of direction, changes in the relation of intensity to quantity—and changes of form. The cases in which a force is apparently increased or diminished, as well as those in which it seems to disappear, are all found, on examination, to be illusive. For example, the apparent increase of a man's power by the use of a lever is really no increase at all. It is true that, by pressing upon the outer arm with his own weight, he can cause the much greater weight of the stone to rise; but then it will rise only a very little way in comparison with the distance through which his own weight descends. His own weight must, in fact, descend through a distance as much greater than that by which the stone ascends, as the weight of the stone is greater than his weight. In other words, so far as the balance of the forces is concerned, the whole amount of the 'downward motion' consists of the smaller weight descending through a greater distance, which will be equal to the whole amount of that of the larger one ascending through a smaller distance; and, to produce a preponderance, the whole amount of the downward force must be somewhat greater. Thus the lever only 'gathers' or 'concentrates' force, as it were—but does not at all increase it.

It is so with all the other contrivances for managing force for the accomplishment of particular purposes. None of them increase the force—but only alter its form and character, with a view to its better adaptation to the purpose in view. Nor can any force be extinguished. When a bullet strikes against a solid wall, the force of its movement, which seems to disappear, is not lost; it is

converted into heat—the temperature of both the bullet and of that part of the wall on which it impinges being raised by the concussion. And it is found that the amount of the heat which is thus produced is always in exact proportion to the quantity of mechanical motion which is stopped; this quantity depending on the weight of the bullet—and on the velocity with which it was moving. And it has been ascertained, moreover, by the most careful, patient and many times repeated experiments and calculations—that the quantity of this heat is exactly the same with that which, through the medium of steam, or by any other mode of applying it, may be made to produce the same quantity of mechanical motion that was extinguished in the bullet. Thus the force was not destroyed—but only converted into another form.

'The Arrest and temporary Reservation of Force'.

Now, although it is thus impossible that any force should be destroyed, or in any way cease to exist in one form without setting in action a precisely equal amount in some other form—it may, as it were, pass into a condition of 'restraint'—and remain thus suspended and latent for an indefinite period—ready, however, to break into action again the moment that the restraint is removed. Thus a perfectly elastic spring may be bent by a certain force—and retained in the bent position a long time. But the moment that it is released it will unbend itself, exercising in so doing precisely the degree of force expended in bending it. In the same manner, air may be compressed in an air-gun—and held thus, with the force, as it were, imprisoned, for any length of time, until at last, when the detent is released by the trigger, the elastic force comes into action, exercising in its action a power precisely the same as that with which it was compressed.

Force or power may be thus, as it were, stored up in a countless variety of ways—and reserved for future action; and, when finally released, the whole amount may be set free at once, so as to expend itself in a single impulse, as in case of the arrow or the bullet; or it may be partially restrained, so as to expend itself gradually, as in the case of a clock or watch. In either case the total amount expended will be precisely the same—namely, the exact equivalent of that which was placed in store.

'Practical Applications of these Principles'.

If we watch a bird for a little while hopping along upon the ground—and up and down between the ground and the branches of a tree, we shall at first be surprised at his incessant activity—and next, if we reflect a little, at the utter aimlessness and uselessness of it. He runs a little way along the path; then he hops up upon a twig, then down again upon the ground; then "makes believe" peck at something which he imagines or pretends that he sees in the grass; then, tipping his head to one side and upward, the branch of a tree there happens to strike his eye, upon which he at once flies up to it. Perching himself upon it for the moment, he utters a burst of joyous song—and then, instantly afterwards, down he comes upon the ground again, runs along, stops, runs along a little farther, stops again, looks around for a moment, as if wondering what to do next—and then flies off out of our field of view. If we could follow—and had patience to watch him so long, we would find him continuing this incessantly changing but never-ceasing activity all the day long.

We sometimes imagine that the bird's movements are to be explained by supposing that he is engaged in the search for food in these evolutions. But when we reflect how small a quantity of food his little crop will contain, we shall be at once convinced that a large proportion of his

apparent pecking for food is only make-believe—and that he moves thus incessantly not so much on account of the end he seeks to attain by it, as on account of the very pleasure of the motion. He hops about and pecks, not for the love of anything he expects to find—but just for the love of hopping and pecking. The real explanation is that the food which he has taken is delivering up, within his system, the force stored in it that was received originally from the beams of the sun, while the plant which produced it was growing. This force must have an outlet—and it finds this outlet in the incessant activity of the bird's muscles and brain. The various objects which attract his attention, 'invite' the force to expend itself in 'certain special directions'; but the impelling cause is within—and not without; and were there nothing without to serve as objects for its action, the necessity of its action would be none the less imperious. The lion, when imprisoned in his cage, walks to and fro continuously, if there is room for him to take two steps and turn; and if there is not room for this, he moves his head incessantly from side to side. The force within him, which his vital organs are setting at liberty from its imprisonment in his food—must in some way find outlet.

Mothers do not often stop to speculate upon—and may even, perhaps, seldom observe the restless and incessant activity of birds—but that restless and incessant activity of their children forces itself upon their attention by its effects in disturbing their own quiet avocations and pleasures; and they often wonder what can be the inducement which leads to such a perpetual succession of movements made apparently without motive or end. And, not perceiving any possible inducement to account for it, they are apt to consider this restless activity so causeless and unreasonable as to make it a fault for which the child is to be censured or punished, or which they are to attempt to cure by means of artificial restraints. They would not attempt such repressions as this, if they were aware that all this muscular and mental energy of action in the child is only the outward manifestation of an inward force developed in a manner wholly independent of its will—a force, too, which must spend itself in some way or other—and that, if not allowed to do this in its own way, by impelling the limbs and members to outward action, it will do so by destroying the delicate mechanism within. We see this in the case of men who are doomed for long periods to solitary confinement. The force derived from their food—and released within their systems by the vital processes, being cut off by the silence and solitude of the dungeon from all usual and natural outlets, begins to work mischief within, by disorganizing the cerebral and other vital organs—and producing insanity and death.

'Common Mistake'.

We make a great mistake when we imagine that children are influenced in their activity, mainly by a desire for the objects which they attain by it. It is not the ends attained—but the pleasurable feeling which the action of the internal force, issuing by its natural channels, affords them—and the sense of power which accompanies the action. An end which presents itself to be attained invites this force to act in one direction rather than another—but it is the action—and not the end, in which the charm resides.

Give a child a bow and arrow—and send him out into the yard to try it—and if he does not happen to see anything to shoot at, he will shoot at random into the air. But if there is any object which will serve as a mark in sight, it seems to have the effect of drawing his aim towards it. He shoots at the vane on the barn, at an apple on a tree, a knot in a fence—anything which will serve the purpose of a mark. This is not because he has any end to accomplish in hitting the vane, the apple, or the

knot—but only because there is an impulse within him leading him to shoot—and if there happens to be anything to shoot at, it gives that impulse a direction.

It is precisely the same with the incessant muscular activity of a child. He comes into a room and sits down in the first seat that he sees. Then he jumps up and runs to another, then to another, until he has tried all the seats in the room. This is not because he particularly wishes to try the seats. He wishes to 'move'—and the seats happen to be at hand—and they simply give direction to the impulse. If he were out of doors, the same office would be fulfilled by a fence which he might climb over, instead of going through an open gate close by; or a wall that he could walk upon with difficulty, instead of going, without difficulty, along a path at the foot of it; or a pole which he could try to climb, when there was no motive for climbing it but a desire to make muscular exertion; or a steep bank where he can scramble up, when there is nothing that he wishes for on the top of it. In other words, the things that children do, are not done for the sake of the things—but for the sake of the 'doing'.

Parents very often do not understand this—and are accordingly continually asking such foolish questions as, "George, what do you wish to climb over that fence for, when there is a gate all open close by?" "James, what good do you expect to get by climbing up that tree, when you know there is nothing on it, not even a bird's nest?" and, "Lucy, what makes you keep jumping up all the time and running about to different places? Why can't you, when you get a good seat, sit still in it?" The children, if they understood the philosophy of the case, might answer, "We don't climb over the fence at all because we wish to be on the other side of it; or scramble up the bank for the sake of anything that is on the top of it; or run about to different places because we wish to be in the places particularly. It is the internal force that is in us working itself off—and it works itself off in the ways that come most readily to hand."

'Various Modes in which the Reserved Force reappears'. The force thus stored in the food and liberated within the system by the vital processes, finds scope for action in several different ways, prominent among which are, First, in the production of animal heat.

Secondly, in muscular contractions and the motions of the limbs and members resulting from them.

Thirdly, in mental phenomena connected with the action of the brain and the nerves. This last branch of the subject is yet enveloped in great mystery; but the proof seems to be decisive that the nervous system of man comprises organs which are actively exercised in the performance of mental operations—and that in this exercise they consume important portions of the vital force. If, for example, a child is actually engaged at play—and we direct him to take a seat and sit still, he will find it very difficult to do so. The inward force will soon begin to struggle within him to find an outlet. But if, while he is so sitting, we begin to relate to him some very surprising or exciting story, to occupy his 'mind', he will become motionless—and very likely remain so until the story is ended. It is supposed that in such cases the force is drawn off, so to speak, through the cerebral organs which it is employed in keeping in play, as the instruments by which the emotions and ideas which the story awakens in the mind are evolved. This part of the subject, as has already been remarked, is full of mystery; but the general fact that a portion of the force derived from the food is expended in actions of the brain and nervous system, seems well established.

Indeed, the whole subject of the reception and the storing up of force from the sun by the processes of vegetable and animal life—and the subsequent liberation of it in the fulfillment of the various functions of the animal system, is full of difficulties and mysteries. It is only a very simple view of the 'general principle' which is presented in these articles. In nature, the operations are not simple at all. They are involved in endless complications which are yet only to a very limited extent unravelled. The general principle is, however, well established; and if understood, even as a general principle, by parents and teachers, it will greatly modify their reaction in dealing with the incessant restlessness and activity of the young. It will teach them, among other things, the following practical rules.

'Practical Rules'.

1. Never find fault with children for their incapacity to keep still. You may stop the supply of force, if you will, by refusing to give them food; but if you continue the supply, you must not complain of its manifesting itself in action. After giving your boy his breakfast, to find fault with him for being incessantly in motion when his system has absorbed it, is simply to find fault with him for being healthy and happy. To give children food and then to restrain the resulting activity, is conduct very analogous to that of the engineer who should lock the action of his engine, turn off all the stop-cocks—and shut down the safety-valve, while he still went on all the time putting in coal under the boiler. The least that he could expect would be a great hissing and fizzling at all the joints of his machine; and it would be only by means of such a degree of looseness in the joints as would allow of the escape of the imprisoned force in this way that could prevent the repression ending in a frightful catastrophe.

Now, nine-tenths of the whispering and playing of children in school—and of the noise, the crudeness—and the petty mischief of children at home, is just this hissing and fizzling of an imprisoned power—and nothing more! In a word, we must favor and promote, by every means in our power, the activity of children—not censure and repress it. We may endeavor to turn it aside from wrong channels—that is, to prevent its manifesting itself in ways injurious to them or annoying to others. We must not, however, attempt to divert it from these channels by damming it up—but by opening other channels that will draw it away in better directions.

2. In encouraging the activity of children—and in guiding the direction of it in their hours of play, we must not expect to make it available for useful results, other than that of promoting their own physical development and health. At least, we can do this only in a very limited degree. Almost all useful results require for their attainment a long continuance of efforts of the same kind—that is, expenditure of the vital force by the continued action of the same organs. Now, it is a principle of nature, that while the organs of an animal system are in process of formation and growth, they can exercise their power only for a very brief period at a time without exhaustion. This necessitates on the part of all young animals incessant changes of action, or alternations of action and repose. A farmer of forty years of age, whose organs are well developed and mature, will chop wood all day without excessive fatigue. Then, when he comes home at night, he will sit for three hours in the evening upon the settle by his fireside, 'thinking'—his mind occupied, perhaps, upon the details of the management of his farm, or upon his plans for the following day. The vital force thus expends itself for many successive hours through his muscles—and then, while his muscles are at rest, it finds its outlet for several other hours through the brain. But in the 'child' the mode of action must

change every few minutes. He is made tired with five minutes' labor. He is satisfied with five minutes' rest. He will ride his rocking-horse, if alone, a short time—and then he comes to you to ask you to tell him a story. While listening to the story, his muscles are resting—and the force is spending its strength in working the mechanism of the brain. If you make your story too long, the brain, in turn, becomes fatigued—and he feels instinctively impelled to divert the vital force again into muscular action.

If, instead of being alone with his rocking-horse, he has company there, he will 'seem' to continue his bodily effort a long time; but he does not really do so, for he stops continually, to talk with his companion, thus allowing his muscles to rest for a brief period, during which the vital force expends its strength in carrying on trains of thought and emotion through the brain.

He is not to be blamed for this seeming capriciousness. These frequent changes in the mode of action are a necessity—and this necessity evidently unfits him for any kind of monotonous or continued exertion—the only kind which, in ordinary cases, can be made conducive to any useful results.

3. Parents at home and teachers at school must recognize these physiological laws, relating to the action of the young—and make their plans and arrangements conform to them. The periods of confinement to any one mode of action in the very young—and especially mental action, must be short; and they must alternate frequently with other modes. That rapid succession of bodily movements and of mental ideas—and the emotions mingling and alternating with them, which constitutes what children call play, must be regarded not simply as an indulgence—but as a necessity for them. The play must be considered as essential as the study—and that not merely for the very young, but for all, up to the age of maturity. For older pupils, in the best institutions of the country, some suitable provision is made for this need; but the mothers of young children at home are often at a loss by what means to effect this purpose—and many are very imperfectly aware of the desirableness—and even the necessity, of doing this. As for the means of accomplishing the object—that is, providing channels for the complete expenditure of this force in the safest and most agreeable manner for the child—and the least inconvenient and troublesome for others, much must depend upon the tact, the ingenuity and the discretion of the mother. It will, however, be a great point gained for her when she once fully comprehends that the 'tendency' to incessant activity—and even to turbulence and noise, on the part of her child, only shows that he is all right in his vital machinery—and that this exuberance of energy is something to be pleased with and directed—not denounced and restrained!

3.15 The Imagination in Children

Chapter 15. The IMAGINATION in Children. The reader may, perhaps, recollect that in the last chapter there was an intimation that a portion of the force which was produced, or rather liberated and brought into action, by the consumption of food in the vital system, expended itself in the development of thoughts, emotions—and other forms of mental action, through the organization of the brain and of the nerves.

'Expenditure of Force through the Brain.' The whole subject of the expenditure of material force in maintaining those forms of mental action which are carried on through the medium of bodily organs, it must be admitted, is involved in great obscurity; for it is only a glimmering of light, which science has yet been able to throw into this field. It is, however, becoming the settled opinion, among all well-informed people, that the soul, during the time of its connection with a material system in this life, performs many of those functions which we class as mental, through the medium, or instrumentality, in some mysterious way, of material organs; just as we all know is the case with the sensations—that is, the impressions made through the organs of sense; and that the maintaining of these mental organs, so to speak, in action, involves a certain expenditure of some form of physical force, the source of this force being in the food that is consumed in the nourishment of the body.

'Phenomena explained by this Principle'. This truth, if it be indeed a truth, throws great light on what would be otherwise quite inexplicable in the playful activity of the mental faculties of children. The curious fantasies, imaginings and make-believes—the pleasure of listening to marvelous and impossible tales—and of hearing odd and unpronounceable words or combination of words—the love of acting, and of disguises—of the impersonation of inanimate objects—of seeing things as they are not—and of creating and giving reality to what has no existence except in their own minds—are all the gambollings and frolics, so to speak, of the youthful mental faculties just becoming conscious of their existence—and affording, like the muscles of motion, so many different outlets for the internal force derived from the food.

Thus the action of the mind of a child—in holding an imaginary conversation with a doll, or in inventing or in relating an impossible fairy story, or in converting a switch on which he pretends to be riding into a prancing horse—is precisely analogous to that of the muscles of the lamb, or the calf, or any other young animal in its gambols—that is—it is the result of the force which the vital functions are continually developing within the system—and which flows and must flow continually out through whatever channels are open to it; and in thus flowing, sets all the various systems of machinery into play, each in its own appropriate manner. In any other view of the subject than this, many of the phenomena of childhood would be still more bewildering and inexplicable, than they are. One would have supposed, for example, that the imagination—being, as is commonly thought, one of the most exalted and refined of the mental faculties of man—would be one of the last, in the order of time, to manifest itself in the development of the mind; instead of which it is, in fact, one of the earliest. Children live, in a great measure, from the earliest age in an imaginary

world—their pains and their pleasures, their joys and their fears being, to a vast extent, the concomitants of phantasms and illusions having often the slightest bond of connection with the realities around them. The realities themselves, moreover, often have far greater influence over them by what they suggest, than by what they really are.

Indeed, the younger the child is, within reasonable limits, the more susceptible he seems to be to the power of the imagination—and the more easily his mind and heart are reached and influenced through this avenue. At a very early period, the realities of actual existence and the phantasms of the mind seem inseparably mingled—and it is only after much experience and a considerable development of his powers, that the line of distinction between them becomes defined. The power of investing an elongated bag of stuffing (that is, a doll) with the attributes and qualities of a thinking being, so as to make it an object of solicitude and affection, which would seem to imply a high exercise of one of the most refined and exalted of the human faculties, does not come, as we might have expected, at the end of a long period of progress and development—but springs into existence, as it were, at once, in the very earliest years. The progress and development are required to enable the child to perceive that the crude and shapeless doll, is ’not’ a living and lovable thing. This mingling of the real and imaginary worlds shows itself to the close observer in a thousand curious ways. The true explanation of the phenomenon seems to be that the various youthful faculties are brought into action by the vital force at first in a very irregular, intermingled—and capricious manner, just as the muscles are in the endless and objectless play of the limbs and members. They develop themselves and grow by this very action—and we ought not only to indulge—but to nourish the action in all its beautiful manifestations by every means in our power. These mental organs, so to speak—that is, the organs of the brain, through which, while its connection with the body continues, the mind performs its mental functions—grow and thrive, as the muscles do—by being reasonably kept in exercise.

It is evident, from these facts, that the parent should be pleased with—and should encourage the exercise of these youthful powers in his children; and both father and mother may be greatly aided in their efforts to devise means for reaching and influencing their hearts by means of them—and especially through the action of the imagination, which will be found, when properly employed, to be capable of exercising an almost magical power of imparting great attractiveness, and giving great effect to lessons of instruction which, in their simple form, would be dull, tiresome and ineffective. Precisely what is meant by this will be shown more clearly by some examples.

’Methods exemplified’.

One of the simplest and easiest modes by which a mother can avail herself of the vivid imagination of the child in amusing and entertaining him, is by holding conversations with representations of people, or even of animals, in the pictures which she shows him. Thus, in the case, for example, of a picture which she is showing to her child sitting in her lap—the picture containing, we will suppose, a representation of a little girl with books under her arm—she may say, "My little girl, where are you going?" "I am going" (speaking now in a somewhat altered voice, to represent the voice of the little girl) "to school." "Ah! you are going to school. You don’t look quite old enough to go to school. Who sits next to you at school?" "George Williams." "George Williams? Is he a good boy?" "Yes, he’s a very good boy." "I am glad you have a good boy—and one that is kind to you, to sit by you. That must be very pleasant." And so on, as long as the child is interested in listening.

Or, "What is your name, my little girl?" "My name is Lucy." "That's a pretty name! And where do you live?" "I live in that house under the trees." "Ah! I see the house. And where is your room in that house?" "My room is the one where you see the window open." "I see it. What have you got in your room?" "I have a bed—and a table by the window; and I keep my doll there. I have got a cradle for my doll—and a little trunk to keep her clothes in. And I have got . . ." The mother may go on in this way—and describe a great number and variety of objects in the room, such as are calculated to interest and please the little listener.

It is the pleasurable exercise of some dawning faculty or faculties acting through youthful organs of the brain, by which the mind can picture to itself, more or less vividly, unreal scenes, which is the source of the enjoyment in such cases as this. A child may be still more interested, perhaps, by imaginary conversations of this kind with pictures of animals—and by varying the form of them in such a way as to call a new set of mental faculties into play; as, for example—Here is a picture of a rabbit. I'll ask him where he lives. "Bunny! bunny! stop a minute; I want to speak to you. I want you to tell me where you live." "I live in my hole." "Where is your hole?" "It is under that big log that you see back in the woods." "Yes" (speaking now to the child), I see the log. Do you see it? Touch it with your finger. Yes, that must be it. But I don't see any hole." "Bunny' (assuming now the tone of speaking again to the rabbit), "I don't see your hole." "No, I did not mean that anybody should see it. I made it in a hidden place in the ground, so as to have it out of sight." "I wish I could see it—and I wish more that I could look down into it and see what is there. What is there 'in' your hole, bunny?" "My nest is there—and my little bunnies." "How many little bunnies have you got?" And so on, to any extent that you desire.

It is obvious that conversations of this kind may be made the means of conveying, indirectly, a great deal of instruction to young children on a great variety of subjects; and lessons of morals and duty may be inculcated thus in a very effective manner—and by a method which is at the same time easy and agreeable for the mother—and extremely attractive to the child. This may seem a very simple thing—and it is really very simple; but any mother who has never resorted to this method of amusing and instructing her child, will be surprised to find what an easy and inexhaustible resource for her it may become. Children are always coming to ask for stories—and the mother often has no story at hand—and her mind is too much preoccupied to invent one. Here is a ready resort in every such emergency.

"Very well," replies the mother to such a request, "I'll tell you a story; but I must have a picture to my story. Find me a picture in some book." The child brings a picture, it does not matter what the picture is. There is no possible picture that will not suggest to a person possessed of ordinary ingenuity, an endless number of talks to interest and amuse the child. To take an extreme case, suppose the picture is a crude pencil drawing of a post—and nothing besides. You can imagine a boy hidden behind the post—and you can call to him—and finally obtain an answer from him—and have a long talk with him about his play and who he is hiding from—and what other ways he has of playing with his friend. Or you can talk with the post directly. Ask him where he came from, who put him in the ground—and what he was put in the ground for—and what kind of a tree he was when he was a part of a tree growing in the woods; and, following the subject out, the conversation may be the means of not only amusing the child for the moment—but also of gratifying his curiosity—and imparting a great amount of useful information to him which will materially aid in the development of his powers. Or you may ask the post whether he has any relatives—and he may

reply that he has a great many cousins. He has some cousins that live in the city—and they are called lamp-posts—and their business is to hold lamps to light people along the streets; and he has some other cousins who stand in a long row and hold up the telegraph-wire to carry messages from one part of the world to another; and so on, without end. If all this may done by means of a crude representation of a simple post, it may easily be seen that no picture which the child can possibly bring, can fail to serve as a subject for such conversations.

Some mothers may, perhaps, think it must require a great deal of ingenuity and skill to carry out these ideas effectively in practice—and that is true; or rather, it is true that there is in it scope for the exercise of a great deal of ingenuity and skill—and even of genius, for those who possess these qualities; but the degree of ingenuity required for a commencement in this method is very small—and that necessary for complete success in it is very easily acquired.

’Personification of Inanimate Objects’.

It will at once occur to the mother that any inanimate object may be personified in this way and addressed as a living and intelligent being. Your child is sick, I will suppose—and is somewhat feverish and fretful. In adjusting his dress you prick him a little with a pin—and the pain and annoyance acting on his morbid sensibilities bring out expressions of irritation and bad mood. Now you may, if you please, tell him that he must not be so impatient, that you did not mean to hurt him, that he must not mind a little prick—and the like; and you will meet with the ordinary success that attends such admonitions. Or, in the spirit of the foregoing suggestions, you may say, "Did the pin prick you? I’ll catch the little rogue—and hear what he has to say for himself. Ah, here he is—I’ve caught him! I’ll hold him fast. Lie still in my lap—and we will hear what he has to say.

"'Look up here, my little prickler—and tell me what your name is." "My name is pin." "Ah, your name is pin, is it? How bright you are! How did you come to be so bright?" "Oh, they brightened me when they made me." "Indeed! And how did they make you?" "They made me in a machine." "In a machine? That’s very curious! How did they make you in the machine? Tell us all about it!" "They made me out of wire. First the machine cut off a piece of the wire long enough to make me—and then I was carried around to different parts of the machine to have different things done to me. I went first to one part to get straightened. Don’t you see how straight I am?" "Yes, you are very straight indeed." "Then I went to another part of the machine and had my head put on; and then I went to another part and had my point sharpened; and then I was polished—and covered all over with a beautiful silvering, to make me bright and white." And so on indefinitely. The mother may continue the talk as long as the child is interested, by letting the pin give an account of the various adventures that happened to it in the course of its life—and finally call it to account for pricking a poor little sick child.

Any mother can judge whether such a mode of treating the case, or the more usual one of gravely exhorting the child to patience and good mood, when sick, is likely to be most effectual in soothing the nervous irritation of the little patient—and restoring its mind to a condition of calmness and repose. The mother who reads these suggestions in a cursory manner—and contents herself with saying that they are very good—but makes no resolute and persevering effort to acquire for herself the ability to avail herself of them, will have no idea of the immense practical value of them as a means of aiding her in her work—and in promoting the happiness of her children. But if she will make the attempt, she will most certainly find enough encouragement in her first effort to induce

her to persevere.

She must, moreover, not only originate, herself, modes of amusing the imagination of her children—but must fall in with and aid those which 'they' originate. If your little daughter is playing with her doll, look up from your work and say a few words to the doll or the child in a grave and serious manner, assuming that the doll is a living and sentient being. If your boy is playing horsie in the garden while you are there attending to your flowers, ask him with all gravity what he values his horse at—and whether he wishes to sell him. Ask him whether he ever bites, or breaks out of his pasture; and give him some advice about not driving him too fast up hill—and not giving him oats when he is warm. He will at once enter into such a conversation in the most serious manner—and the pleasure of his play will be greatly increased by your joining with him in maintaining the illusion.

There is a still more important advantage than the temporary increase to your children's happiness by acting on this principle. By thus joining with them, even for a few moments, in their play, you establish a closer bond of sympathy between your own heart and theirs—and attach them to you more strongly than you can do by any other means. Indeed, in many cases the most important moral lessons can be conveyed in connection with these illusions of children—and in a way not only more agreeable, but far more effective than by any other method.

'Influence without Claim to Authority'.

Acting through the imagination of children—if the art of doing so is once understood—will prove at once an invaluable and an inexhaustible resource for all those classes of people who are placed in situations requiring them to exercise an influence over children without having any proper authority over them; such, for example, as uncles and aunts, older brothers and sisters—and even visitors residing more or less permanently in a family—and desirous, from a wish to do good, of promoting the welfare and the improvement of the younger members of it. It often happens that such a visitor, without any actual right of authority, acquires a greater influence over the minds of the children than the parents themselves; and many a mother, who, with all her threatenings and scoldings—and even punishments, cannot make herself obeyed—is surprised at the absolute ascendency which some visitor residing in the family acquires over them by means so silent, gentle—and unpretending, that they seem mysterious and almost magical. "What is the secret of it?" asks the mother sometimes in such a case. "You never punish the children—and you never scold them—and yet they obey you a great deal more readily and certainly than they do me."

There are a great many different means which may be employed in combination with each other for acquiring this kind of ascendency—and among them the use which may be made of the power of the imagination in the young, is one of the most important.

'The Intermediation of the Dolls again'. A young teacher, for example, in returning from school some day, finds the children of the family in which she resides, who have been playing with their dolls in the yard, engaged in some angry dispute. The first impulse with many people in such a case might be to sit down with the children upon the seat where they were playing—and remonstrate with them, though in a very kind and gentle manner, on the wrongfulness and folly of such disputings, to show them that the thing in question is not worth disputing about, that angry feelings are uncomfortable and unhappy feelings—and that it is, consequently, not only a sin—but

a folly to indulge in them.

Now such a remonstrance, if given in a kind and gentle manner, will undoubtedly do good. The children will be somewhat less likely to become involved in such a dispute immediately after it than before—and in process of time—and through many repetitions of such counsels, the fault may be gradually cured. Still, at the time, it will make the children uncomfortable, by producing in their minds a certain degree of irritation. They will be very apt to listen in silence—and with a morose and sullen air; and if they do not call the admonition a scolding, on account of the kind and gentle tones in which it is delivered, they will be very apt to consider it much in that light.

Suppose, however, that, instead of dealing with the case in this matter-of-fact and naked way, the teacher calls the imagination of the children to her aid—and administers her admonition and reproof indirectly, through the dolls. She takes the dolls in her hand, asks their names—and inquires which of the two girls is the mother of each. The dolls' names are Bella and Araminta—and the mothers' are Lucy and Mary.

"But I might have asked Araminta herself," she adds; and, so saying, she holds the doll before her—and enters into a long imaginary conversation with her, more or less spirited and original, according to the talent and ingenuity of the young lady—but, in any conceivable case, enough so to completely absorb the attention of the children and fully to occupy their minds. She asks each of them her name—and inquires of each which of the girls is her mother—and makes first one of them—and then the other, point to her mother in giving her answer. By this time the illusion is completely established in the children's minds of regarding their dolls as living beings, responsible to mothers for their conduct and behavior; and the young lady can go on and give her admonitions and instructions in respect to the sin and folly of quarreling to them—the children listening. And it will be found that by this management the impression upon the minds of the children will be far greater and more effective than if the counsels were addressed directly to them; while, at the same time, though they may even take the form of very severe reproof, they will produce no sullenness or vexation in the minds of those for whom they are really intended. Indeed, the very reason why the admonition thus given will be so much more effective is the fact that it does 'not' tend in any degree to awaken resentment and vexation—but associates the lesson which the teacher wishes to convey with amusement and pleasure.

"You are very pretty"—she says, we will suppose, addressing the dolls—"and you look very amiable. I suppose you 'are' very amiable."

Then, turning to the children, she asks, in a confidential undertone, "Do they ever get into disputes and quarrels?"

"Sometimes," says one of the children, entering at once into the idea of the teacher.

"Ah!" the teacher exclaims, turning again to the dolls. "I hear that you dispute and quarrel sometimes—and I am very sorry for that. That is very foolish. It is only silly little children that we expect will dispute and quarrel. I should not have supposed it possible in the case of such young ladies as you. It is a great deal better to be yielding and kind. If one of you says something that the other thinks is not true, let it pass without contradiction; as it is foolish to quarrel about it. And so if one has anything that the other wants, it is generally much better to wait for it, than to quarrel. It is hateful to quarrel. Besides, it spoils your beauty. When children are quarreling they look like little

furies." The teacher may go on in this way—and give a long moral lecture to the dolls in a tone of mock gravity—and the children will listen to it with the most profound attention; and it will have a far greater influence upon them, than the same admonitions addressed directly to 'them'. So effectually, in fact, will this element of play in the transaction, open their hearts to the reception of good counsel, that even direct admonitions to 'them' will be admitted with it, if the same guise is maintained; for the teacher may add, in conclusion, addressing now the children themselves with the same mock solemnity:

"That is a very bad fault of your children—very bad, indeed. And it is one that you will find very hard to correct. You must give them a great deal of good counsel on the subject—and, above all, you must be careful to set them a good example yourselves. Children always imitate what they see in their mothers, whether it is good or bad. If you are always amiable and kind to one another—they will be so too." The thoughtful mother, in following out the suggestions here given, will see at once how the interest which the children take in their dolls—and the sense of reality which they feel in respect to all their dealings with them, opens before her a boundless field in respect to modes of reaching and influencing their minds and hearts.

'The Ball itself made to teach Carefulness'.

There is literally no end to the modes by which people having the charge of young children can avail themselves, of their vivid imaginative powers in inculcating moral lessons or influencing their conduct. A boy, we will suppose, has a new ball. Just as he is going out to play with it his father takes it from him to examine it—and, after turning it round and looking at it attentively on every side, holds it up to his ear. The boy asks what his father is doing. "I am listening to hear what he says." "And what does he say, father?" "He says that you won't have him to play with long." "Why not?" "I will ask him, why not?" (holding the ball again to his ear). "What does he say, father?" "He says he is going to run away from you and hide. He says you will go to play near some building—and he means, when you throw him or knock him, to fly against the windows and break the glass—and then people will take your ball away from you." "But I won't play near any windows." "He says, at any rate you will play near some building—and when you knock him he means to fly up to the roof and get behind a chimney, or roll down into the gutter where you can't get him." "But, father, I am not going to play near any building at all." "Then you will play in some place where there are holes in the ground, or thickets of bushes near, where he can hide." "No, father, I mean to look well over the ground—and not play in any place where there is any danger at all." "Well, we shall see; but the little rogue is determined to hide somewhere." The boy takes his ball and goes out to play with it, far more effectually cautioned than he could have been by any direct admonition.

'The Teacher and the Tough Logs' A teacher who was engaged in a district school in the country, where the arrangement was for the older boys to saw and split the wood for the fire, on coming one day to see how the work was going on, found that the boys had laid one rather hard-looking log aside. "They could not split that log," they said.

"Yes," said the teacher, looking at the log, "I don't wonder. I know that log. I saw him before. His name is Old Gnarly. He says he has no idea of coming open for a parcel of boys, even if they 'have' got axe and wedges. It takes a man, he says, to split 'him'." The boys stood looking at the log with a very grave expression of countenance as they heard these words.

"Is that what he says?" asked one of them. "Let’s try him again, Joe."

"It will do no good," said the teacher, "for he won’t come open, if he can possibly help it. And there’s another fellow (pointing). His name is Slivertwist. If you get a crack in him, you will find him full of twisted splinters that he holds himself together with. The only way is to cut them through with a sharp axe. But he holds on so tight with them that I don’t believe you can get him open. He says he never gives up to boys." So saying, the teacher went away. It is scarcely necessary to say to anyone who knows boys, that the teacher was called out not long afterwards, to see that Old Gnarly and Old Slivertwist were both split up fine—the boys standing around the heaps of well-prepared fire-wood which they had afforded—and regarding them with an air of exultation and triumph.

’Muscles reinvigorated through the Action of the Mind’. An older sister has been taking a walk with little Johnny, four years old, as her companion. On their return, when within half a mile of home, Johnny, tired of gathering flowers and chasing butterflies, comes to his sister, with a fatigued and languid air—and says he cannot walk any farther—and wants to be carried.

"I can’t carry you very well," she says, "but I will tell you what we will do; we will stop at the first inn we come to and rest. Do you see that large flat stone out there at the turn of the road? That is the inn—and you shall be my courier. A courier is a man that goes forward as fast as he can on his horse—and tells the inn-keeper that the traveler is coming—and orders supper. So you may gallop on as fast as you can go—and, when you get to the inn, tell the inn-keeper that the princess is coming—I am the princess—and that he must get ready an excellent supper." The boy will gallop on and wait at the stone. When his sister arrives she may sit and rest with him a moment, entertaining him by imagining conversations with the inn-keeper—and then resume their walk.

"Now," she may say, "I must send my courier to the post-office with a letter. Do you see that fence far away? That fence is the post-office. We will play that one of the cracks between the boards is the letter-box. Take this letter (handing him any little scrap of paper which she has taken from her pocket and folded to represent a letter) and put it in the letter-box—and speak to the postmaster through the crack—and tell him to send the letter as soon as he can."

Under such management as this, unless the child’s exhaustion is very great, his sense of it will disappear—and he will accomplish the walk not only without any more complaining—but with a great feeling of pleasure. The nature of the action in such a case, seems to be that the vital force, when, in its direct and ordinary passage to the muscles through the nerves, it has exhausted the resources of that mode of transmission, receives in some mysterious way a reinforcement to its strength in passing round, by a new channel, through the organs of intelligence and imagination.

These trivial instances are only given as examples to show how infinitely varied are the applications which may be made of this principle of appealing to the imagination of children—and what a variety of effects may be produced through its instrumentality by a parent or teacher who once takes pains to make himself possessed of it. But each one must make himself possessed of it by his own practice and experience. No general instructions can do anything more than to offer the suggestion—and to show how a beginning is to be made.

3.16 Truth and Falsehood

Chapter 16. Truth and Falsehood. The duty of telling the truth seems to us, until we have devoted special consideration to the subject, the most simple thing in the world, both to understand and to perform; and when we find young children disregarding it, we are surprised and shocked—and often imagine that it indicates something peculiar and abnormal in the moral sense of the offender. A little reflection, however, will show us how very different the state of the case really is. What do we mean by the obligation resting upon us to tell the truth? It is simply, in general terms—that it is our duty to make our statements correspond with the realities which they purpose to express. This is, no doubt, our duty, as a general rule—but there are so many exceptions to this rule—and the principles on which the admissibility of the exceptions depend are so complicated and so abstruse, that it is amazing that children learn to make the necessary distinctions as soon as they do.

'Natural Guidance to the Duty of telling the Truth'. The child, when he first acquires the art of using and understanding language, is filled with wonder and pleasure to find that he can represent external objects that he observes—and also ideas passing through his mind, by means of sounds formed by his organs of speech. Such sounds, he finds, have both these powers—that is, they can represent realities, or imaginary things. Thus, when he utters the sounds 'I see a bird', they may denote either a mere conception in his mind, or an outward actuality. How is he possibly to know, by any instinct, or intuition, or moral sense when it is right for him to use them as representations of a mere idea—and when it is wrong for him to use them, unless they correspond with some actual reality? The fact that vivid images or conceptions may be awakened in his mind by the mere hearing of certain sounds made by himself or another is something strange and wonderful to him; and though he comes to his consciousness of this susceptibility by degrees, it is still, while he is acquiring it—and extending the scope and range of it, a source of continual pleasure to him. The necessity of any correspondence of these words—and of the images which they excite, with actual realities, is a necessity which arises from the relations of man to man in the social state—and he has no means whatever of knowing anything about it except by instruction.

There is not only no ground for expecting that children should perceive any such necessity either by any kind of instinct, or intuition, or youthful moral sense, or by any reasoning process of which his incipient powers are capable; but even if he should by either of these means be inclined to entertain such an idea, his mind would soon be utterly confused in regard to it by what he observes constantly taking place around him in respect to the use of language by others whose conduct, much more than their precepts, he is accustomed to follow as his guide.

'A very nice Distinction'. A mother, for example, takes her little son, four or five years old, into her lap to amuse him with a story. She begins: "When I was a little boy I lived by myself. All the bread and cheese I got, I laid upon the shelf," and so on to the end. The mother's object is accomplished. The boy is amused. He is greatly interested and pleased by the astonishing phenomenon taking place within him of curious images awakened in his mind by means of sounds entering his ear—images of a little boy living alone, of his reaching up to put bread and cheese upon a

shelf—and finally of his attempting to wheel a little wife home—the story ending with the breaking and downfall of the wheelbarrow, wife and all. He does not reflect philosophically upon the subject—but the principal element of the pleasure afforded him is the wonderful phenomenon of the formation of such vivid and strange images in his mind by means of the mere sound of his mother's voice.

He knows at once, if any half-formed reflections arise in his mind at all, that what his mother has told him is not true—that is, that the words and images which they awaken in his mind had no actual realities corresponding with them. He knows, in the first place, that his mother never was a boy—and does not suppose that she ever lived by herself—and laid up her bread and cheese upon a shelf. The whole story, he understands, if he exercises any thought about it whatever—wheelbarrow catastrophe and all—consists only of words which his mother speaks to him to give him pleasure.

By-and-by his mother gives him a piece of cake—and he goes out into the garden to play. His sister is there and asks him to give her a piece of his cake. He hesitates. He thinks of the request long enough to form a distinct image in his mind of giving her half of it—but finally concludes not to do so—and eats it all himself. When at length he comes in, his mother accidentally asks him some question about the cake—and he says he gave half of it to his sister. His mother seems much pleased. He knew that she would be pleased. He said it, in fact, on purpose to please her. The words represented no actual reality—but only a thought passing through his mind—and he spoke, in a certain sense, for the purpose of giving his mother pleasure. The case corresponds in all these particulars with that of his mother's statement in respect to her being once a little boy and living by herself. Those words were spoken by her to give him pleasure—and he said what he did to give her pleasure. To give her pleasure! the reader will perhaps say, with some surprise, thinking that to assign such a motive as that is not, by any means, putting a fair and proper construction upon the boy's act. His design was, it will be said, to shield himself from censure, or to procure undeserved praise. And it is, no doubt, true that, on a careful analysis of the motives of the act, such as we, in our maturity, can easily make, we shall find that a design of deception, obscurely mingled with them. But the child does not analyze. He cannot. He does not look forward to ultimate ends, or look for the hidden springs which lie concealed among the complicated combinations of impulses which animate him. In the case that we are supposing, all that we can reasonably believe to be present to his mind, is a kind of instinctive feeling that for him to say that he ate the cake all himself would bring a frown, or at least a look of pain and distress, to his mother's face—and perhaps words of displeasure for him; while, if he says that he gave half to his sister, she will look pleased and happy. This is as far as he sees. And he may be of such an age—and his mental organs may be in so embryonic a condition, that it is as far as he ought to be expected to look; so that, as the case presents itself to his mind in respect to the impulse which at the moment prompts him to act, he said what he did from a desire to give his mother pleasure—and not pain. As to the secret motive, which might have been his ultimate end, 'that' lay too deeply concealed for him to be conscious of it. And we ourselves too often act from the influence of hidden impulses of selfishness, the existence of which we are wholly unconscious of—to judge him too harshly for his blindness. At length, by-and-by, when his sister conies in—and the untruth is discovered, the boy is astonished and bewildered by being called to account in a very solemn manner by his mother—on account of the awful wickedness of having told a lie!

'How the Child sees it'.

Now I am very ready to admit that, notwithstanding the apparent resemblance between these two cases, this resemblance is only apparent and superficial; but the question is, whether it is not sufficient to cause such a child to confound them—and to be excusable, until he has been enlightened by appropriate instruction, for not clearly distinguishing the cases where words must be held strictly to conform to actual realities, from those where it is perfectly right and proper that they should only represent images or conceptions of the mind. A father, playing with his children, says, "Now I am a bear—and am going to growl." So he growls. Then he says, "Now I am a dog—and am going to bark." He is not a bear—and he is not a dog—and the children know it. His words, therefore, even to the apprehension of the children, express an untruth, in the sense that they do not correspond with any actual reality. It is not a wrongful untruth. The children understand perfectly well that in such a case as this it is not in any sense wrong to say what is not true. But how are they to know what kind of untruths are right—and what kind are wrong—until they are taught what the distinction is and upon what it depends.

Unfortunately many parents confuse the ideas, or rather the moral sense of their children, in a much more vital manner by untruths of a different kind from this—as, for example, when a mother, in the presence of her children, expresses a feeling of vexation and annoyance at seeing a certain visitor coming to make a call—and then, when the visitor enters the room, receives her with pretended pleasure—and says, out of politeness, that she is very glad to see her. Sometimes a father will join with his children, when peculiar circumstances seem, as he thinks, to require it, in concealing something from their mother, or deceiving her in regard to it by misrepresentations or positive untruths. Sometimes even the mother will do this in reference to the father. Of course such management as this, must necessarily have the effect of bringing up the children to the idea that deceiving by untruths is a justifiable resort in certain cases--a doctrine which, though entertained by many well-meaning people, strikes a fatal blow at all confidence in the veracity of men. For whenever we know of any people, that they entertain this idea, it is never afterwards safe to trust in what they say, since we never can know that the case in hand is not, for some reason unknown to us—one of those which justify a resort to falsehood. But to return to the case of the children that are under the training of parents who will not themselves, under any circumstances, falsify their word—that is, will never utter words that do not represent actual reality in any of the wrongful ways. Such children cannot be expected to know of themselves, or to learn without instruction, what the wrongful ways are—and they never do learn until they have made many failures. Many, it is true, learn when they are very young. Many evince a remarkable tenderness of conscience in respect to this, as well as to all their other duties—as fast as they are taught them. And some become so faithful and scrupulous in respect to truth, at so early an age, that their parents quite forget the progressive steps by which they advanced at the beginning. We find many a mother who will say of her boy that he never told an untruth—but we do not find any man who will say of himself, that when he was a boy he never told one.

'Imaginings and Rememberings easily mistaken for each other'. But besides the complicated character of the general subject, as it presents itself to the minds of children—that is, the intricacy to them of the question, when there must be a strict correspondence between the words spoken and an actual reality—and when they may rightly represent mere images or fancies of the mind—there is another great difficulty in their way, one that is very little considered and often,

indeed, not at all understood by parents—and that is, that in the earliest years the distinction between realities and mere fancies of the mind, is very indistinctly drawn. Even in our minds the two things are often confounded. We often have to pause and think in order to decide whether a mental perception of which we are conscious is a remembrance of a reality, or a revival of some image formed at some previous time, perhaps remote, by a vivid description which we have read or heard, or even by our own imagination. "Is that really so, or did I dream it?" How often is such a question heard. And people have been known to certify honestly, in courts of justice, to facts which they think they personally witnessed—but which were really pictured in their minds in other ways than reality. The picture was so distinct and vivid that they lost, in time, the power of distinguishing it from other and, perhaps, similar pictures which had been made by their witnessing the corresponding realities.

Indeed, instead of being surprised that these different origins of present mental images are sometimes confounded, it is actually astonishing that they can generally be so clearly distinguished; and we cannot explain, even to ourselves, what the difference is by which we do distinguish them. For example, we can call up to our minds the picture of a house burning and a fireman going up by a ladder to rescue some person appearing at the window. Now the image, in such a case, may have had several different modes of origin. 1. We may have actually witnessed such a scene the evening before. 2. Someone may have given us a vivid description of it. 3. We may have fancied it in writing a tale. 4. We may have dreamed it. Here are four different prototypes of a picture which is now renewed—and there is something in the present copy which enables us, in most cases, to determine at once what the real prototype was. That is, there is something in the picture which now arises in our mind as a renewal or repetition of the picture made the day before, which makes us immediately cognizant of the cause of the original picture—that is, whether it came from a reality that we witnessed, or from a verbal or written description by another person, or whether it was a fanciful creation of our own mind while awake, or a dream. And it is extremely difficult for us to discover precisely what it is, in the present mental picture, which gives us this information in respect to the origin of its prototype. It is very easy to say, "Oh, we remember." But remember is only a word. We can only mean by it, in such a case as this, that there is some ’latent difference’ between the several images made upon our minds today of things seen, heard of, imagined, or dreamed yesterday, by which we distinguish each from all the others. But the most acute metaphysicians—men who are accustomed to the closest scrutiny of the movements and the mode of action of their minds—find it very difficult to discover what this difference is.

’The Result in the Case of Children’.

Now, in the case of young children, the faculties of perception and consciousness and the power of recognizing the distinguishing characteristics of the different perceptions and sensations of their minds, are all immature—and distinctions which even to mature minds are not so clear, but that they are often confounded—for them form a bewildering maze. Their minds are occupied with a mingled and blended though beautiful combination of sensations, conceptions, imaginations and remembrances, which they do not attempt to separate from each other—and their vocal organs are animated by a constant impulse to exercise themselves with any utterances which the incessant and playful gambollings of their faculties frame. In other words, the vital force liberated by the digestion of the food seeks an outlet—now in this way and now in that—through every variety of mental and bodily action. Of course, to arrange and systematize these actions, to

establish the true relations between all these various faculties and powers—and to regulate the obligations and duties by which the exercise of them should be limited and controlled, is a work of time—and is to be effected, not by the operation of any instinct or early intuition—but by a course of development—effected mainly by the progress of growth and experience, though it is to be aided and guided by assiduous but gentle training and instruction.

If these views are correct, we can safely draw from them the following practical conclusions.

'Practical Conclusions'.

1. We must not expect from children, that they will from the beginning, understand and feel the obligation to speak the truth—any more than we look for a recognition, on their part, of the various other principles of duty which arise from the relations of man to man in the social state. We do not expect that two babies creeping upon the floor towards the same plaything, should each feel instinctively impelled to grant the other the use of it half of the time. Children must be taught to tell the truth, just as they must be taught the principles of justice and equal rights. They generally get taught by experience—that is, by the rough treatment and hard knocks which they bring upon themselves by their violation of these principles. But the faithful parent can aid them in acquiring the necessary knowledge in a far easier and more agreeable manner, by appropriate instruction.

2. The mother must not be distressed or too much troubled when she finds that her children, while very young are prone to fall into deviations from the truth—but only to be made to feel more impressed with the necessity of renewing her own efforts to teach them the duty—and to train them to the performance of it.

3. She must not be too stern or severe in punishing the deviations from truth, in very young children, or in expressing the displeasure which they awaken in her mind. It is instruction, not expressions of anger or vindictive punishment—which is required in most cases. Explain to them the evils that would result if we could not believe what people say—and tell them stories of truth-loving children on the one hand—and of false and deceitful children on the other. And, above all, notice, with indications of approval and pleasure, when the child speaks the truth under circumstances which might have tempted him to deviate from it. One instance of this kind, in which you show that you observe and are pleased by his truthfulness, will do more to awaken in his heart a genuine love for the truth than ten reprovals, or even punishments, incurred by the violation of it. And in the same spirit we must make use of the religious considerations which are appropriate to this subject—that is, we must encourage the child with the approval of his heavenly Father, when he resists the temptation to deviate from the truth, instead of frightening him, when he falls, by terrible denunciations of the anger of God against liars; denunciations which, however well-deserved in the cases to which they are intended to apply, are not designed for children in whose minds the necessary discriminations, as pointed out in this chapter, are yet scarcely formed.

'Danger of confounding Deceitfulness and Falsehood'.

4. Do not confound the criminality of deceitfulness by acts—with falsehood by words, by telling the child, when he resorts to any artifice or deception in order to gain his ends, that it is as bad to deceive as to lie. It is not as bad, by any means. There is a marked line of distinction to be drawn between falsifying one's word and all other forms of deception, for there is such a sacredness in

the spoken word, that the violation of it is in general far more reprehensible than the attempt to accomplish the same end, by mere deceitful action.

If a man has lost a leg, it may be perfectly right for him to wear a wooden one which is so perfectly made, as to deceive people—and even to wear it, too, with the 'intent' to deceive people by leading them to suppose that both his legs are genuine. But it would be wrong—for him to assert in words, that this limb was not an artificial one. It is right to put a chalk egg in a hen's nest, to deceive the hen, when, if the hen could understand language—and if we were to suppose hens "to have any rights that we are bound to respect," it would be wrong to 'tell' her that it was a real egg. It would be right for a person, when his house was entered by a robber at night, to point an empty gun at the robber to frighten him away by leading him to think that the gun was loaded; but it would be wrong, as I think—though I am aware that many people would think differently—for him to say in words that the gun was loaded—and that he would fire unless the robber went away. These cases show that there is a great difference between deceiving by false appearances, which is sometimes right—and deceiving by false statements, which, as I think, is always wrong. There is a special and inviolable sacredness, which every lover of the truth should attach to his spoken word.

5. We must not allow the leniency with which, according to the views here presented, we are to regard the violations of truth by young people, while their mental faculties and their powers of discrimination are yet imperfectly developed, to lead us to lower the standard of right in their minds, so as to allow them to imbibe the idea that we think that falsehood is, after all, no great sin—and still less, to suppose that we consider it sometimes, in extreme cases, allowable. We may, indeed, say, "The truth is not to be spoken at all times," but to make the aphorism complete, we must add, that 'falsehood' is 'never' to be spoken. There is no other possible ground for absolute confidence in the word of any man, except the conviction that his principle is—that it is 'never, under any circumstances, or to accomplish any purpose whatever,' right for him to falsify it. A different opinion, I am aware, prevails very extensively among mankind—and especially among the continental nations of Europe, where it seems to be very generally believed that in those cases in which falsehood will on the whole be conducive of greater good than the truth—that it is allowable to employ falsehood. But it is easy to see that, so far as we know, that those around us hold to this philosophy, all reasonable ground for confidence in their statements is taken away; for we never can know, in respect to any statement which they make, that the case is not one of those in which, for reasons not manifest to us—they think it is expedient—that is, conducive in some way to good—to state what is not true.

While, therefore, we must allow children a reasonable time to bring their minds to a full sense of the obligation of making their words always conform to what is true, instead of shaping them so as best to attain their purposes for the time being—which is the course to which their earliest natural instincts prompt them—and must deal gently and leniently with their incipient failures, we must do all in our power to bring them forward as fast as possible to the adoption of the very highest standard as their rule of duty in this respect; inculcating it upon them, by example as well as by precept—that we cannot innocently, under any circumstances, falsify our word to escape any evil, or to gain any end. For there is no evil so great—and no end to be attained so valuable, as to justify the adoption of a principle which destroys all foundation for confidence between man and man.

3.17 Judgment and Reasoning

Chapter 17. Judgment and Reasoning.

It is a very unreasonable thing for parents to expect young children to be reasonable. Being reasonable in one's conduct or wishes implies the taking into account of those bearings and relations of an act which are more remote and less obvious, in contradistinction from being governed exclusively by those which are immediate and near. Now, it is not reasonable to expect children to be influenced by these remote considerations, simply because in them the faculties by which they are brought forward into the mind and invested with the attributes of reality, are not yet developed. These faculties are all in a nascent or formative state—and it is as idle to expect them, while thus immature, to fulfill their functions for any practical purpose, as it would be to expect a baby to expend the strength of its little arms in performing any useful labor.

'Progress of Mental Development'. The mother sometimes, when she looks upon her infant lying in her arms—and observes the intentness with which he seems to gaze upon objects in the room—upon the bright light of the window or of the lamp, or upon the pictures on the wall—wonders what he is thinking of. The truth probably is that he is not thinking at all; he is simply 'seeing'—that is to say, the light from external objects is entering his eyes and producing images upon his sensorium—and that is all. He 'sees' only. There might have been a similar image of the light in his mind the day before—but the reproduction of the former image which constitutes memory, does not probably take place at all in his case if he is very young, so that there is not present to his mind, in connection with the present image, any reproduction of the former one. Still less does he make any mental comparison between the two. The mother, as she sees the light of today, may remember the one of yesterday—and mentally compare the two; may have many 'thoughts' awakened in her mind by the sensation and the recollection—such as, this is from a new kind of oil—and gives a brighter light than the other; that she will use this kind of oil in all her lamps—and will recommend it to her friends—and so on indefinitely. But the child has none of these thoughts and can have none; for neither have the faculties been developed within him by which they are conceived, nor has he had the experience of the previous sensations to form the materials for framing them. He is conscious of the present sensations—and that is all. As he advances, however, in his experience of sensations—and as his mental powers gradually begin to be unfolded, what may be called 'thoughts' arise, consisting at first, probably, of recollections of past sensations entering into his consciousness in connection with the present ones. These combinations—and the mental acts of various kinds which are excited by them, multiply as he advances towards maturity; but the images produced by present realities are infinitely more vivid and have a very much greater power over him, than those which memory brings up from the past, or that his imagination can anticipate in the future. This state of things, though there is, of course, a gradual advancement in the relative influence of what the mind can conceive, as compared with that which the senses make real, continues substantially the same through all the period of childhood and youth. In other words, the organs of sense and of those mental faculties which are directly occupied with the sensations, are the earliest to be developed, as we might naturally

suppose would be the case; and, by consequence, the sensible properties of objects and the direct and immediate effects of any action, are those which have a controlling influence over the volitions of the mind during all the earlier periods of its development. The 'reason', on the other hand, which, as applied to the practical affairs of life, has for its function the bringing in of the more remote bearings and relations of a fact, or the indirect and less obvious results of an action, is very slowly developed. It is precisely on this account, that the period of immaturity in the human species is so long protracted in comparison with that of the inferior animals. The lives of these animals are regulated by the cognizance simply of the sensible properties of objects—and by the immediate results of their acts—and they accordingly become mature as soon as their senses and their bodily organs are brought completely into action. But man, who is to be governed by his reason—that is, by much more far-reaching and comprehensive views of what concerns him—requires a much longer period to fit him for independent action, since he must wait for the development of those higher faculties which are necessary for the attainment of these extended views; and during this period he must depend upon the reason of his parents, instead of being governed by his own.

'Practical Effect of these Truths'. The true course, then, for parents to pursue is not to expect too much from the ability of their children to understand what is right and proper for them—but to decide all important questions themselves, using their own experience and their own power of foresight as their guide. They are, indeed, to cultivate and train the reasoning and reflective powers of their children—but are not to expect them in early life to be sufficiently developed and strengthened to bear any heavy strain, or to justify the placing of any serious reliance upon them. They must, in a word, treat the reason and the judgment of their children as the farmer treats the strength of his young colt, which he exercises and, to a certain extent, employs—but never puts upon it any heavy burden.

It results from this view of the case that it is not wise for a parent to resort to arguing or reasoning with a child—as a substitute for authority—or even as an aid to make up for a deficiency of authority, in regard to what it is necessary that the child should do. No doubt it is a good plan sometimes to let the child decide for himself—but when you pretend to allow him to decide, let him do it really. When you go out with him to take a walk, if it is so nearly immaterial which way you go, that you are willing that he should determine the question, then lay the case before him, giving him the advantages and disadvantages of the different ways—and let him decide; and then act according to his decision. But if you have determined in your own mind which way to go, simply announce your determination; and if you give reasons at all, do not give them in such a way as to convey the idea to his mind that his obligation to submit is to rest partly on his seeing the force of them. For every parent will find that this principle is a sound one, and one of fundamental importance in the successful management of children—namely, that it is much easier for a child to do what he does not like to do as an act of simple submission to superior authority—than for him to bring himself to an accordance with the decision by hearing and considering the reasons. In other words, it is much easier for him to obey your decision—than to bring himself to the same decision against his own will.

'In serious Cases no Reliance to be placed on the Reason of the Child'. In all those cases, therefore, in which the parent cannot safely allow the children really to decide, such as the question of going to school, going to church, taking medicine, remaining indoors on account of indisposition or of the weather, making visits, choice of playmates and companions—and a great

many others which it would not be safe actually to allow them to decide, it is true kindness to them to spare their minds the painful perplexity of a conflict. Decide for them. Do not say, "Oh, I would not do this or that"—whatever it may be—"because"—and then go on to assign reasons thought of perhaps at the moment, to meet the emergency—and indeed generally false; but, "Yes, I don't wonder that you would like to do it. I would like it if I were you. But it cannot be done." When there is medicine to be taken, do not put the child in misery for half an hour while you resort to all sorts of arguments—and perhaps artifices, to bring him to a willingness to take it; but simply present it to him, saying, "It is something very disagreeable, I know—but it must be taken;" and if it is refused, allow of no delay—but at once, though without any appearance of displeasure—and in the gentlest-manner possible, force it down. Then, after the excitement of the affair has passed away—and you have your little patient in your lap—and he is in good-mood—this is all, of course, on the supposition that he is not very sick—say to him, "You would not take your medicine a little while ago—and we had to force it down. I hope it did not hurt you much." The child will probably make some fretful answer. "It is not surprising that you did not like to take it. All children, while they are too young to be reasonable—and all animals, such as horses and cows, when they are sick, are very unwilling to take their medicine—and we often have to force it down. You will, perhaps, refuse to take yours a good many times yet before you are old enough to see that it is a great deal easier to take it willingly, than it is to have it forced down." And then go on and tell him some amusing story of the difficulty some people had in forcing medicine down the throat of a sick horse, who did not know enough to take it like a man. The idea is—for this case is only meant as an illustration of a general principle—that the comfort and enjoyment of children, as well as the easy and successful working of parental government, is greatly promoted by deciding for the children at once—and placing their action on the simple ground of obedience to authority in all those cases where the decision cannot really and honestly be left to the children themselves. To listen reluctantly to the persistent arguments of children in favor of their being allowed to do what we are sure that we shall decide in the end that it is not best for them to do—and to meet them with counter arguments which, if they are not actually false, as they are very apt to be in such a case, are utterly powerless, from the incapacity of the children to appreciate them, on account of their being blinded by their wishes, is not to strengthen the reasoning powers—but to confuse and bewilder them—and impede their development.

'Mode of Dealing with the REASON of a Child'. The effect, however, will be excellent of calling into exercise the reason and the judgment of the child, in cases where the conclusion which he arrives at can be safely allowed to determine his action. You can help him in such cases by giving him any information that he desires—but do not confuse him—or interfere with his exercising his own judgment, by obtruding advice. Allow him in this way perhaps, to lay out his own garden; or to plan the course of a walk or a ride; or to decide upon the expenditure of his own pocket-money; but within certain restrictions in respect to such things as would be dangerous or hurtful to himself, or annoying to others. As he grows older you can give him the charge of the minor arrangements on a journey, such as taking care of a certain number of the parcels, choosing a seat in the car, etc. Commit such things to his charge only so fast as you can really entrust him with power to act—and then, with slight and not obtrusive supervision on your part, leave the responsibility with him, noticing encouragingly whatever of fidelity and success you observe—and taking little notice—generally in fact, none at all—of such errors and failures as result simply from inexperience and immaturity. In a word, make no attempt to seek support from his judgment, or by

convincing his reason, in important cases—but in all such cases rest your decisions solely upon your own authority. But then, on the other hand, in unimportant cases, where no serious evil can result whichever of the various possible courses are taken, call his judgment into exercise—and abide by its decisions. Give him the responsibility if he likes to take it—but with the responsibility give him the power.

Substantially the same principles as explained above, in their application to the exercise of the judgment, apply to the cultivation of the reasoning powers—that is to say, in the act of reasoning, or drawing conclusions from premises. Nothing can be more unprofitable and useless, to say nothing of its irritating and vexatious effect, than maintaining an argument with a child—or with anybody else, in fact—to convince him against his will. Arguing very soon degenerates, in such a case, into an irritating and utterly useless dispute. The difference of opinion which gives occasion for such discussions, arises generally from the fact that the child sees only certain of the more obvious and immediate relations and bearings of the subject in question, which is, in fact, all that can be reasonably expected of him—and forms his opinion from these alone. The parent, on the other hand, takes a wider view—and includes among the premises on which his conclusion is founded considerations which have never been brought to the attention of the child. The proper course, therefore, for him to pursue in order to bring the child's mind into harmony with his own, is not to ridicule the boy's reasoning, or chide him for taking so short-sighted a view of the subject, or to tell him it is very foolish for him to talk as he does, or silence him by a dogmatic decision, delivered in a dictatorial and overbearing manner—all of which is too often found to characterize the discussions between parents and children—but calmly and quietly to present to him the considerations bearing upon the question which he has not yet seen. To this end—and to bring the mind of the child into that listening and willing state without which all arguments and even all attempts at instruction are wasted, we must listen candidly to what he says himself, put the best construction upon it, give it its full force; see it, in a word, as nearly as possible as 'he' sees it—and let him know that we do so. Then he will be much more ready to receive any additional considerations which we may present to his mind, as things that must also be taken into account in forming a final judgment on the question. A boy, for example, who is full of health and increasing vigor—and in whom, of course, those organs on which the consciousness of strength and the impulses of courage depend, are in the course of rapid and healthy development, in reading to his mother a story in which a thief that came into a back store-room of a house in the evening, with a bag, to steal grain, was detected by the owner and frightened away, looks up from his book and says, in a very valiant manner, "If I had been there—and had a gun, I would have shot him on the spot."

'The Rough Mode of Treatment'.

Now, if the mother wishes to confuse and bewilder—and to crush down, so to speak, the reasoning faculties of her child, she may say,

"Nonsense, George! It is of no use for you to talk big in that way. You would not dare to fire a gun in such a case, still less, to shoot a man. The first thing you would do would be to run away and hide. And then, besides, it would be very wicked for you to kill a man in that way. You would be very likely to get yourself hung for murder. Besides, the Bible says that we must not resist evil; so you should not talk so coolly about shooting a man." The poor boy would be overpowered by such

a rebuke as this—and perhaps silenced. The incipient and half-formed ideas in his mind in respect to the right of self-defense, the virtue of courage, the sanctity of life, the nature and the limits of the doctrine of non-resistance, would be all thrown together into a jumble of hopeless confusion in his mind—and the only result would be his muttering to himself, after a moment of bewilderment and vexation, "I 'would' shoot him, anyhow." Such treatment would not only fail to convince him that his idea was wrong—but would effectually close his heart against any such conviction.

'The Gentle Mode of Treatment'. But let the mother first see and recognize those bearings and relations of the question which the boy sees—that is, those which are the most direct and immediate—and allow them their full force—and she establishes a sympathy between his mind and hers—and prepares the way for his being led by her to taking into the account other considerations which, though of greater importance, are not so obvious—and which it would be wholly unreasonable to expect that the boy would see himself, since they do not come within the range of observation that could be reached spontaneously, by the unaided faculties of such a child. Suppose the mother says, in reply to her boy's boastful declaration that he would shoot the robber, "There would be a certain degree of justice in that, no doubt."

"Yes," rejoins the boy, "it would be no more than he deserved."

"When a man engages in the commission of a crime," adds the mother, "he runs the risk of all the perils that he exposes himself to, from the efforts of people to defend their property—and perhaps their lives; so that, perhaps, 'he' would have no right to complain if people did shoot at him."

"Not a bit of right," says the boy.

"But then there are some other things to be considered," says the mother, "which, though they do not show that it would be unjust towards him, might make it bad for 'us' to shoot him."

"What things?" asks the boy. The mother having candidly admitted whatever there was of truth in the boy's view of the subject—and thus placed herself, as it were, side by side with him, he is prepared to see and admit what she is going to point out to his observation—not as something directly antagonistic to what he has said—but as something additional, something which is 'also' to be taken into the account.

"In the first place," continues the mother, "there would be the body to be disposed of, if you were to shoot him. How should we manage that?"

It would make a great difference in such a case in respect to the danger of putting the boy's mind into a state of antagonism against his mother's presentation of the case, whether she says, "How shall 'we' manage that?" or, "How will 'you' manage that?"

"Oh," replies the boy, "we would send to where he lives—and let his family come and take him away; or, if he was in a city, we would call in the police."

"That would be a good plan," says his mother. "We would call in the police, if there were any police at hand. But then there would be the blood all over the carpet and the floor."

"There would not be any carpet on the floor in a store-room," says the boy.

"True," replies the mother; "you are right there; so that there would not be, after all, any great trouble about the blood. But the man might not be killed outright—and it might be some time before the policemen would come—and we should see him all that time writhing and struggling in dreadful convulsions, which would fix horrid impressions upon our minds, that would haunt us for a long time afterwards." The mother could then go on to explain that, if the man had a wife and children, anyone who had killed the husband and father would pity them as long as he lived—and could never see them or hear them spoken of without feeling pain—and even some degree of self-reproach; although, so far as the man himself was concerned, it might be that no injustice had been done. After the excitement was over, too, he would begin to make excuses for the man, thinking that perhaps he was poor—and his children were suffering for lack of bread—and it was on their account that he was tempted to steal—and this, though it would not justify, might in some degree palliate the act for which he was slain; or that he had been badly brought up, having never received any proper instruction—but had been trained and taught from his boyhood to pilfer and steal.

These and many analogous considerations might be presented to the child, going to show that, whatever the rule of strict justice in respect to the criminal may enjoin, it is not right to take the life of a wrong-doer merely to prevent the commission of a minor offense. The law of the land recognizes this principle—and does not justify the taking of life except in extreme cases, such as those of imminent personal danger. A friendly conversation of this kind, carried on, not in a spirit of antagonism to what the boy has said—but in the form of presenting information novel to him, in respect to considerations which were to be taken into the account in addition to those which he had himself perceived, will have a great effect not only in modifying his opinion in this case—but also in impressing him with the general idea that, before adopting a decisive opinion on any subject, we must take care to acquaint ourselves not merely with the most direct and obvious relations of it—but must look farther into its bearings and results, so that our conclusion may have a solid foundation by reposing upon as many as possible of the considerations which ought really to affect it. Thus, by avoiding all appearance of antagonism, we secure a ready reception for the truths we offer—and cultivate the reasoning powers at the same time.

’General Principles’. The principles, then, which are meant to be illustrated and enforced in this chapter are these:

1. That the mental faculties of children on which the exercise of judgment and of the power of reasoning depend, are not among those which are the earliest developed—and they do not attain, in the first years of life, to such a degree of strength or maturity as to justify placing any serious reliance upon them for the conduct of life.

2. Parents should, accordingly, not put them to any serious test, or impose any heavy burden upon them; but should rely solely on their own authority, as the expression of their own judgment—and not upon their ability to convince the judgment of the child, in important cases, or in those where its inclinations or its feelings are concerned.

3. But they may greatly promote the healthy development of these faculties on the part of their children, by bringing to their view the less obvious bearings and relations of various acts and occurrences on which judgment is to be passed, in cases where their feelings and inclinations are not specially concerned—doing this either in the form of explaining their own parental principles of

management, or practically, by entrusting them with responsibility—and giving them a degree of actual power commensurate with it, in cases where it is safe to do so.

4. They may enlarge the range of the children's ideas—and accustom them to take wider views of the various subjects which occupy their attention, by discussing with them the principles involved in the several cases; but such discussions must be conducted in a calm, gentle and considerate manner, the parent looking always upon what the child says in the most favorable light, putting the best construction upon it, and admitting its force—and then presenting such additional views as ought also to be taken into account, with moderate earnestness—and in an unobtrusive manner. Thus taking short and easy steps himself in order to accommodate his own rate of progress to the still imperfectly developed capabilities of the child. In a word, it is with the unfolding of the mental faculties of the young, as it is with the development of their muscles and the improvement of their bodily powers; and just as the way to teach a child to walk is not to drag him along hurriedly and forcibly by the arm faster than he can himself form the necessary steps—but to go slowly, accommodating your movements to those which are natural to him—and encouraging him by letting him perceive that his own efforts produce appreciable and useful results. Just so, in cultivating any of their thinking and reasoning powers, we must not put at the outset too heavy a burden upon them—but must call them gently into action, within the limits prescribed by the degree of maturity to which they have attained, standing a little aside, as it were, in doing so—and encouraging them to do the work themselves, instead of taking it out of their hands and doing it for them.

3.18 Wishes and Requests

Chapter 18. Wishes and Requests. In respect to the course to be pursued in relation to the requests and wishes of children, the following general rules result from the principles inculcated in the chapter on 'Judgment and Reasoning,' or, at least, are in perfect accordance with them—namely:

'Absolute Authority in Cases of vital Importance'.

1. In respect to all those questions in the decision of which their permanent and essential welfare are involved, such as those relating to their health, the company they keep, the formation of their characters, the progress of their education, and the like—the parent should establish and maintain in the minds of the children from their earliest years, a distinct understanding that the decision of all such questions is reserved for his own or her own exclusive jurisdiction. While on any of the details connected with these questions the feelings and wishes of the child ought to be ascertained—and, so far as possible, taken into the account, the course to be pursued should not, in general, be discussed with the child, nor should their objections be replied to in any form. The parent should simply take such objections as the judge takes the papers in a case which has been tried before him—and reserve his decision. The principles by which the parent is governed in the course which he pursues, and the reasons for them—may be made the subject of very free conversation, and may be fully explained, provided that care is taken that this is never done when any practical question is pending, such as would give the explanations of the parent the aspect of persuasions, employed to supply the deficiency of authority too weak to enforce obedience to a command. It is an excellent thing to have children see and appreciate the reasonableness of their parents' commands, provided that this reasonableness is shown to them in such a way that they are not led to imagine that their being able to see it, is in any sense a condition precedent of obedience.

'Great Indulgence in Cases not of vital Importance'.

2. The authority of the parent being thus fully established, in regard to all those things which, being of paramount importance in respect to the child's present and future welfare, ought to be regulated by the comparative far-seeing wisdom of the parent, with little regard to the evanescent imagination of the child; it is on every account best, in respect to all other things, to allow to the children the largest possible indulgence. The largest indulgence for them in their plays—and even in their caprices and the freaks of their imagination, means 'freedom of action' for their unfolding powers of body and mind; and freedom of action for these powers means the most rapid and healthy development of them. The rule is, in a word, that, after all that is essential for their health, the formation of their characters, and their progress in study is secured, by being brought under the dominion of absolute parental authority; in respect to what remains, the children are to be indulged and allowed to have their own way as much as possible. When, in their plays, they come to you for permission to do a particular thing, do not consider whether or not it seems to you that you would like to do it yourself—but only whether there is any 'real and substantial objection to

their doing it’.

’The Hearing to come before the Decision, not after it’. The courts of justice adopt what seems to be a very sensible and a very excellent mode of proceeding, though it is exactly the contrary to the one which many parents pursue. That is, they hear the case first—and decide afterwards. A great many parents seem to prefer to decide first—and then hear. That is to say, when the children come to them with any request or proposal, they answer at once with a refusal more or less decided—and then allow themselves to be led into a long discussion on the subject, if discussion that may be called which consists chiefly of simple persistence and pestering on the child’s side—and a gradually relaxing resistance on the parent’s side—until a reluctant consent is finally obtained.

Now, just as it is an excellent way to develop and strengthen the muscles of a child’s arms, for his father to hold the two ends of his cane in his hands while the child grasps it by the middle—and then for them to pull against each other, about the yard, until, finally, the child is allowed to get the cane away; so the way to cherish and confirm the habit of "pestering" in children is to maintain a discussion with them for a time in respect to some request which is at first denied—and then finally, after a protracted and gradually weakening resistance, to allow them to gain the victory and carry their point. On the other hand, an absolutely certain way of preventing any such habit from being formed—and of effectually breaking it up when it is formed, is the simple process of hearing first—and deciding afterwards.

When, therefore, children come with any request, or express any wish, in cases where no serious interests are involved, in deciding upon the answer to be given, the mother should, in general, simply ask herself, not "Is it wise? Will they succeed in it? Will they enjoy it? Would I like to do it if I were they?" But simply, "Is there any harm or danger in it?" If not, readily and cordially consent. But do not announce your decision until ’after’ you have heard all that they have to say, if you intend to hear what they have to say at all.

If there are any objections to what the children propose, which affect the question in relation to it as a means of ’amusement for them’, you may state them in the way of information for them, ’after’ you have given your consent. In that way you present the difficulties as subjects for their consideration—and not as objections on your part to their plan. But, however serious the difficulties may be in the way of the children’s accomplishing the object which they have in view, they constitute no objection to their making the attempt, provided that their plans involve no serious harm or damage to themselves, or to any other person or interest.

’The Wrong Way’.

Two boys, for example, William and James, who have been playing in the yard with their little sister Lucy, come in to their mother with a plan for a fish-pond. They wish for permission to dig a hole in a corner of the yard and fill it with water—and then to get some fish out of the brook to put into it. The mother, on hearing the proposal, says at once, without waiting for any explanations,

"Oh no, I would not do that. It is a very foolish plan. You will only get yourselves all muddy. Besides, you can’t catch any fish to put into it—and if you do, they won’t live. And then the grass is so thick that you could not get it up to make your hole." But William says that they can dig the grass up with their little spades. They had tried it—and found that they could do so. And James

says that they have already tried catching the fishes—and found that they could do it by means of a long-handled dipper; and Lucy says that they will all be very careful not to get themselves wet and muddy.

"But you'll get your feet wet standing on the edge of the brook," says the mother. "You can't help it."

"No, mother," replies James, "there is a large flat stone that we can stand upon—and so keep our feet perfectly dry. See!" So saying, he shows his own feet, which are quite dry.

Thus the discussion goes on; the mother's objections made—being, as usual in such cases, half of them imaginary ones, brought forward only for effect—are one after another disposed of, or at least set aside, until at length the mother, as if beaten off her ground after a contest, gives a reluctant and hesitating consent—and the children go away to commence their work only half pleased—and separated in heart and affection, for the time being, from their mother by not finding in her, as they think, any sympathy with them, or disposition to aid them in their pleasures.

They have, however, by their mother's mis-management of the case, received an excellent lesson in arguing and pestering. They have found by it, what they have undoubtedly often found on similar occasions before—that their mother's first decision is not at all to be taken as a final one; that they have only to persevere in replying to her objections and answering her arguments—and especially in persisting in their pestering—and they will be pretty sure to gain their end at last. This mode of management, also, has the effect of fixing the position of their mother, in their minds as one of antagonism to them, in respect to their childish pleasures.

'The Right Way'.

If in such a case as this the mother wishes to avoid these evils, the way is plain. She must first consider the proposal herself—and come to her own decision in regard to it. Before coming to a decision, she may, if she has leisure and opportunity, make additional inquiries in respect to the details of the plan; or, if she is otherwise occupied, she may consider them for a moment in her own mind. If her objections are decisive, she should not state them at the time, unless she specially wishes them not to have a fair hearing; for when children have a plan in mind which they are eager to carry out, their very eagerness entirely incapacitates them for properly appreciating any objections which may be offered to it. It is on every account better, therefore—as a general rule—not to offer any such objections at the time—but simply to give your decision. On the other hand, if there is no serious evil to be apprehended in allowing children to attempt to carry any particular plan they form into effect, the foolishness of it, in a practical point of view, or even the impossibility of success in accomplishing the object proposed, constitute no valid objection to it; for children amuse themselves as much—and sometimes learn as much—and promote as effectually the development of their powers and faculties—by their failures as by their successes. In the case supposed, then, the mother, in order to manage it right, would first consider for a moment whether there was any decisive objection to the plan. This would depend, perhaps, upon the manner in which the children were dressed at the time, or upon the amount of injury that would be done to the yard; and this question would in its turn depend, in many cases, on the comparative value set by the mother upon the beauty of her yard—and the health, development, and happiness of her children. But supposing that she sees—which she can do in most instances at a glance—that

there can no serious harm be done by the experiment—but only that it is a foolish plan so far as the attainment of the object is concerned—and utterly hopeless of success, which, considering that the real end to be attained is the healthy development of the children's powers by the agreeable exercise of them in useless as well as in useful labors—is no objection at all, then she should answer at once, "Yes, you can do that if you like; and perhaps I can help you about planning the work."

After saying this, any pointing out of obstacles and difficulties on her part does not present itself to their minds in the light of opposition to their plan—but of aid in helping it forward—and so places her, in their view, 'on their side', instead of in antagonism to them.

"What do you propose to do with the soil that you take out of the hole?" she asks. The children had, perhaps, not thought of that.

Continues the mother, "How would it do—to put the soil in your wheelbarrow and let it stay there, so that in case your plan should not succeed—and men, in anything that they undertake, always consider it wise to take into account the possibility that they may not succeed—you can easily bring it all back and fill up the hole again." The children think that would be a very good plan.

"And how are you going to fill your hole with water when you get it dug out?" asks the mother.

They were going to carry the water from the pump in a pail.

"And how are you going to prevent spilling the water over upon your trousers and into your shoes while carrying it?"

"Oh, we will be very careful," replied William.

"How would it do—only to fill the pail half full each time," suggests the mother. "You would have to go more times, it is true—but that would be better than getting splashed with water." The boys think that that would be a very good plan. In this manner the various difficulties to be anticipated may be brought to the notice of the children, while, they and their mother being in harmony and sympathy with each other—and not in opposition—in the consideration of them, she can bring the various difficulties forward without any problem—and make them the means of teaching the children many useful lessons of prudence and precaution.

'Capriciousness in Play'. The mother, then, after warning the children that they must expect to encounter many unexpected difficulties in their undertaking—and telling them that they must not be too much disappointed if they should find that they could not succeed, dismisses them to their work. They proceed to dig the hole, putting the materials in the wheelbarrow—and then fill up the hole with water brought in half pailfuls at a time from the pump; but are somewhat disappointed to find that the water soaks away pretty rapidly into the ground—and that, moreover, it is so turbid—and the surface is so covered with little leaves, sticks—and dust, as to make it appear very doubtful whether they would be able to see the fish, if they were to succeed in catching any to put in. However, they take their long-handled dipper and proceed towards the brook. On the way they stop to gather some flowers that grow near the path that leads through the field, when the idea suddenly enters Lucy's head that it would be better to make a garden than a fish-pond; flowers, as she says, being so much prettier than fish. So they all go back to their mother and explain the change of their plan. They ask for permission to dig up a place which they had found where the

ground was loose and sandy—and easy to dig—and to set out flowers in it which they had found in the field already in bloom. "We are going to give up the fish-pond," they say in conclusion, "because flowers are so much prettier than fish." The mother, instead of finding fault with them for being so capricious and changeable in their plans, says, "I think you are right. Fish look pretty enough when they are swimming in the brook—but flowers are much prettier to transport and take care of. But first go and fill up the hole you made for the pond with the soil that is in the wheelbarrow; and when you have made your garden and moved the flowers into it, I advise you to get the watering-pot and give them a good watering."

It may be said that children ought to be brought up in habits of steadiness and perseverance in what they undertake—and that this kind of indulgence in their capriciousness would have a very bad tendency in this respect. The answer is, that there are times and seasons for all the different kinds of lessons which children have to learn—and that when in their hours of recreation they are amusing themselves in play, lessons in perseverance and system are out of place. The object to be sought for ’then’ is the exercise and growth of their bodily organs and members, the development of their imagination, and their powers of observation of nature. The work of training them to habits of system and of steady perseverance in serious pursuits, which, though it is a work that ought by no means to be neglected, is not the appropriate work of such a time.

’Summary of Results’. The general rules for the government of the parent in his treatment of his children’s requests and wishes are these: In all matters of essential importance— he is to decide himself and simply announce his decision, without giving any reasons ’for the purpose of justifying it’, or for ’inducing submission to it’. And in all matters not of essential importance he is to allow the children the greatest possible freedom of action. And the rule for children is, that they are always to obey the command the first time it is given, without question—and to take the first answer to any request without any objection or pestering whatever.

It is very easy to see how smoothly and happily the affairs of domestic government would go on, if these rules were established and obeyed. All that is required on the part of parents for their complete establishment is, first—a clear comprehension of them—and then a calm, quiet, and gentle—but still inflexible firmness in maintaining them. Unfortunately, however, such qualities as these, simple as they seem, are the most rare. If, instead of gentle but firm consistency and steadiness of action—ardent, impulsive, and capricious energy and violence were required—it would be comparatively easy to find them. How seldom do we see a mother’s management of her children regulated by a calm, quiet, gentle and considerate decision, which thinks before it speaks in all important matters—and when it speaks, is firm; and yet, which readily and gladly accords to the children every liberty and indulgence which can do themselves or others no harm. And on the other hand, how often do we see foolish laxity and indulgence, in yielding to pestering in cases of vital importance, alternating with vexatious thwartings, rebuffs and refusals—in respect to desires and wishes the gratification of which could do no injury at all!

3.19 Children's Questions

Section 4 Chapter 19. Children’s Questions. The disposition to ask questions, which is so universal and so strong a characteristic of childhood, is the open door which presents to the mother the readiest and most easy access possible to the mind and heart of her child. The opportunities and facilities thus afforded to her would be the source of the greatest pleasure to herself—and of the greatest benefit to her child, if she understood better how to avail herself of them. I propose, in this chapter, to give some explanations and general directions for the guidance of mothers, of older brothers and sisters—and of teachers—of all people, in fact, who may, from time to time, have young children under their care or in their presence. I have no doubt that some of my rules will strike parents, at first view, as paradoxical and, perhaps, almost absurd; but I hope that on more mature reflection they will be found to be reasonable and just.

’The CURIOSITY of Children is not a Fault’.

1. The curiosity of children is not a fault—and therefore we must never censure them for asking questions, or lead them to think that we consider their disposition to ask questions—to be a fault on their part. But, on the other hand, their disposition to ask questions—is to be encouraged as much as possible.

We must remember that a child, when his powers of observation begin to be developed, finds everything around him full of mystery and wonder. Why are some things hard and some are soft? Why will some things roll and some will not? Why is he is not hurt when he falls on the sofa—and is hurt when he falls on the floor? Why does a chair tumble over when he climbs up by the rounds of it—while the steps of the stairs remain firm and can be ascended without danger? Why is one thing black—and another red—and another green? Why does water all go away by itself from his hands or his dress, while mud will not? Why can he can dig in the ground—but cannot dig in a floor? All is a mystery—and the little adventurer is in a continual state of curiosity and wonder, not only to learn the meaning of all these things—but also of desire to extend his observations—and find out more and more of the astonishing phenomena that are exhibited around him. The good feeling of the mother, or of any intelligent friend who is willing to aid him in his efforts, is, of course, invaluable to him as a means of promoting his advancement in knowledge and of developing his powers.

Remember, therefore, that the disposition of a child to ask questions is not a fault—but only an indication of his increasing mental activity—and of his desire to avail himself of the only means within his reach, of advancing his knowledge and of enlarging the scope of his intelligence, in respect to the strange and astonishing phenomena constantly observable around him.

’Sometimes his questions are a source of inconvenience’. Of course there will be times when it is inconvenient for the parent to attend to the questions of the child—and when the child must, consequently, be debarred of the pleasure and privilege of asking them; but even at such times as these, the disposition to ask them, must not be attributed to him as a fault. Never tell him that he is

"a little pest," or that "you are tired to death of answering his questions," or that he is "a chatter-box who would weary the patience of Job;" or that, "if he will sit still for half an hour, without speaking a word, you will give him a reward." If you are busy—and so cannot attend to him, say to him that you 'wish' you could talk with him and answer his questions—but that you are going to be busy and cannot do it; and then, after providing him with some other means of occupation, require him to be silent. Though even then you ought to relieve the tedium of silence for him, by stopping every ten or fifteen minutes from your reading, or your letter-writing, or whatever your employment may be—and giving your attention to him for a minute or two—and affording him an opportunity to relieve the pressure on his mind by a little conversation.

'Answers to be short and simple'.

2. Give generally to children's questions the shortest and simplest answers possible.

One reason why parents find the questions of children so fatiguing to them, is that 'they attempt too much' in their answers. If they would give the right kind of answers, they would find the work of replying very easy—and in most time, it would occasion them very little interruption. These short and simple answers are all that a child requires. A full and detailed explanation of anything they ask about is as tiresome for them to listen to—as it is for the mother to frame and give; while a short and simple reply which advances them one step in their knowledge of the subject is perfectly easy for the mother to give—and is, at the same time, all that they wish to receive. For example, let us suppose that the father and mother are taking a ride on a summer afternoon after a shower, with little Johnny sitting upon the seat between them. The parents are engaged in conversation with each other, we will suppose—and would not like to be interrupted. Johnny presently spies a rainbow on a cloud in the east—and, after uttering an exclamation of delight, asks his mother what made the rainbow. She hears the question—and her mind, glancing for a moment at the difficulty of giving an intelligible explanation of so grand a phenomenon to such a child, experiences an obscure sensation of perplexity and annoyance—but not quite enough to take off her attention from her conversation; so she goes on and takes no notice of Johnny's inquiry. Johnny, accordingly, soon repeats it, "Mother! mother! what makes the rainbow?" At length her attention is forced to the subject—and she either tells Johnny that she can't explain it to him—that he is not old enough to understand it; or, perhaps, scolds him for interrupting her, with so many pestering questions. In another such case, the mother, on hearing the question, pauses long enough to look kindly and with a smile of encouragement upon her face towards Johnny—and to say simply, "The sun," and then goes on with her conversation. Johnny says "Oh!" in a tone of satisfaction. It is a new and grand idea to him that the sun makes the rainbow—and it is enough to fill his mind with contemplation for several minutes, during which his parents go on without interruption in their talk. Presently Johnny asks again, "Mother, 'how' does the sun make the rainbow?" His mother answers in the same way as before, "By shining on the cloud," and, leaving that additional idea for Johnny to reflect upon and receive fully into his mind, turns again to her husband and resumes her conversation with him after a scarcely perceptible interruption.

Johnny, after having reflected in silence some minutes, during which he has looked at the sun and at the rainbow—and observed that the cloud on which the arch is formed is exactly opposite to the sun—and fully exposed to his beams, is prepared for another step—and asks, "Mother, how does the sun make a rainbow by shining on the cloud?" His mother replies that it shines on millions of

little drops of rain in the cloud—and makes them of all colors, like drops of dew on the ground—and all the colors together make the rainbow.

Here are images presented to Johnny's mind enough to occupy his thoughts for a considerable interval, when perhaps he will have another question still, to be answered by an equally short and simple reply; though, probably, by this time his curiosity will have become satisfied in respect to his subject of inquiry—and his attention will have been arrested by some other object. To answer the child's questions in this way is so easy—and the pauses which the answers lead to on the part of the questioner are usually so long, that very little serious interruption is occasioned by them to any of the ordinary pursuits in which a mother is engaged; and the little interruption which is caused is greatly overbalanced by the pleasure which the mother will experience in witnessing the gratification and improvement of the child—if she really loves him and is seriously interested in the development of his thinking and reasoning powers.

'Answers should attempt to communicate but little instruction'.

3. The answers which are given to children, should not only be short and simple in form—but each one should be studiously designed to communicate as small an amount of information as possible. This may seem, at first view, a strange idea—but the import of it simply is that, in giving the child his intellectual nourishment, you must act as you do in respect to his bodily food—that is, divide what he is to receive into small portions—and administer a little at a time. If you give him too much at once in either case, you are in danger of choking him. For example, Johnny asks some morning in the early winter, when the first snow is falling—and he has been watching it for some time from the window in wonder and delight, "Mother, what makes it snow?" Now, if the mother imagines that she must give anything like a full answer to the question, her attention must be distracted from her work to enable her to frame it; and if she does not give up the attempt altogether, and rebuke the boy for teasing her with "so many silly questions," she perhaps suspends her work—and, after a moment's perplexing thought, she says the vapor of the water from the rivers and seas and damp ground rises into the air—and there at last congeals into flakes of snow—and these fall through the air to the ground. The boy listens and attempts to understand the explanation—but he is bewildered and lost in the endeavor to take in at once this extended and complicated process—one which is, moreover, not only extended and complicated—but which is composed of elements all of which are entirely new to him.

If the mother, however, should act on the principle of communicating as small a portion of the information required as it is possible to give in one answer, Johnny's inquiry would lead, probably, to a conversation somewhat like the following, the answers on the part of the mother being so short and simple as to require no perceptible thought on her part—and so occasioning no serious interruption to her work, unless it should be something requiring special attention.

"Mother," asks Johnny, "what makes it snow?"

"It is the snow-flakes coming down out of the sky," says his mother. "Watch them!"

"Oh!" says Johnny, uttering the child's little exclamation of satisfaction. He looks at the flakes as they fall, catching one after another with his eye—and following it in its meandering descent. He will, perhaps, occupy himself several minutes in silence and profound attention, in bringing fully to his mind the idea that a snow-storm consists of a mass of descending flakes of snow falling

through the air. To us, who are familiar with this fact, it seems nothing to observe this—but to him, the analyzing of the phenomenon, which before he had looked upon as one grand spectacle filling the whole sky—and only making an impression on his mind by its general effect—and resolving it into its elemental parts of individual flakes fluttering down through the air, is a great step. It is a step which exercises his emerging powers of observation and reflection very deeply—and gives him full occupation for an interval of time. At length, when he has familiarized himself with this idea, he asks again, perhaps, "Where do the flakes come from, mother?"

"Out of the sky."

"Oh!" says Johnny again, for the moment entirely satisfied.

One might at first think that these words would be almost unmeaning, or, at least, that they would give the little questioner no real information. But they do give him information that is both important and novel. They advance him one step in his inquiry. Out of the sky means, to him, from a great height. The words give him to understand that the flakes are not formed where they first come into his view—but that they descend from a higher region. After reflecting on this idea a moment, he asks, we will suppose, "How high in the sky, mother?"

Now, perhaps, a mother might think that there was no possible answer to be given to such a question as this except that "she does not know;" inasmuch as few people have any accurate ideas of the elevation in the atmosphere at which snow-clouds usually form. But this accurate information is not what the child requires. Even if the mother possessed it, it would be useless for her to attempt to communicate it to him. In the sense in which he asks the question she ’does’ understand it—and can give him a perfectly satisfactory answer.

"How high is it in the sky, mother, to where the snow comes from?" asks the child.

"Oh, ’very’ high—higher than the top of the house," replies the mother.

"As high as the top of the chimney?"

"Yes, higher than that."

"As high as the moon?"

"No, not so high as the moon."

"How high is it then, mother?"

"About as high as birds can fly."

"Oh!" says Johnny, perfectly satisfied. The answer is somewhat indefinite, it is true—but its indefiniteness is the chief element in the value of it. A definite and precise answer, even if one of that character were ready at hand, would be utterly inappropriate to the occasion.

’An answer may even be good, which gives no information at all’.

4. It is not even always necessary that an answer to a child’s question should convey ’any information at all’. A little conversation on the subject of the inquiry, giving the child an opportunity ’to hear and to use language’ in respect to it, is often all that is required.

It must be remembered that the power to express thoughts, or to represent external objects by language, is a new power to young children—and, like all other new powers, the mere exercise of it gives great pleasure. If a person in full health and vigor were suddenly to acquire the art of flying, he would take great pleasure in moving, by means of his wings, through the air from one high point to another, not because he had any object in visiting those high points—but because it would give him pleasure to find that he could do so—and to exercise his newly acquired power. So with children in their talk. They talk often, perhaps generally, for the sake of the 'pleasure of talking', not for the sake of what they have to say. So, if you will only talk with them and allow them to talk to you about anything that interests them, they are pleased, whether you communicate to them any new information or not. This single thought, once fully understood by a mother, will save her a great deal of trouble in answering the incessant questions of her children. The only essential thing in many cases is to 'say something' in reply to the question, no matter whether what you say communicates any information or not.

If a child asks, for instance, what makes the stars shine—and his mother answers, "Because they are so bright," he will be very likely to be as well satisfied as if she attempted to give a scientific explanation of the phenomenon. So, if he asks what makes him see himself in the looking-glass, she may answer, "You see an 'image' of yourself there. They call it an image. Hold up a book and see if you can see an image of that in the glass too." He is pleased and satisfied. Nor are such answers useless, as might at first be supposed. They give the child practice in the use of language—and, if properly managed, they may be made the means of greatly extending his knowledge of language and, by necessary consequence, of the ideas and realities which language represents.

"Father," says Mary, as she is walking with her father in the garden, "what makes some roses white and some red?" "It is very interesting, is it not?" says her father. "Yes, father, it is very interesting indeed. What makes it so?" "There must be 'some' cause for it" says her father. "And the apples that grow on some trees are sweet—and on others they are sour. That is interesting too." "Yes, very interesting indeed," says Mary. "The 'leaves' of trees seem to be always green," continues her father, "though the flowers are of various colors." "Yes, father," says Mary. "Except," adds her father, "when they turn yellow, and red and brown—in the fall of the year." A conversation like this, without attempting anything like an answer to the question with which it commenced, is as satisfactory to the child—and perhaps as useful in developing its powers and increasing its knowledge of language, as any attempt to explain the scientific phenomenon would be. Understanding this, will make it easy for the mother to dispose of many a question which might seriously interrupt her, if she conceived it necessary either to attempt a satisfactory explanation of the difficulty, or not to answer it at all. Be always ready to say "I don't know."

5. The mother should be always ready and willing to say "I don't know," in answer to children's questions.

Parents and teachers are very often somewhat averse to this, lest, by often confessing their own ignorance, they should lower themselves in the estimation of their pupils or their children. So they feel bound to give some kind of an explanation to every difficulty, in hopes that it may satisfy the inquirer, though it does not satisfy themselves. But this is a great mistake. The sooner that pupils and children understand that the field of knowledge is utterly boundless—the better for all

concerned.

'Questions on Religious Subjects.' The considerations presented in this chapter relate chiefly to the questions which children ask in respect to what they observe taking place around them in external nature. There is another class of questions and difficulties which they raise—namely, those which relate to religious and moral subjects; and to these I have not intended now to refer. The inquiries which children make on these subjects arise, in a great measure—from the false and infantile conceptions which they are so apt to form in respect to spiritual things; and from which they deduce all sorts of absurdities. The false conceptions in which their difficulties originate, are due partly to errors and imperfections in our modes of teaching them on these subjects—and partly to the immaturity of their powers, which incapacitates them from clearly comprehending any elements of thought, which lie beyond the direct cognizance of the senses. We shall, however, have occasion to refer to this subject in another chapter. In respect, however, to all that class of questions which children ask in relation to the visible world around them, the principles here explained may render the mother some aid in her interaction with the little learners under her charge—if she clearly understands and intelligently applies them. And she will find the practice of holding frequent conversations with them, in these ways, a source of great pleasure to her—as well as of unspeakable advantage to them. Indeed, the conversation of a kind and intelligent mother, is by far the most valuable and important means of education for a child during many years of its early life. A boy whose mother is pleased to have him near her, who likes to hear and answer his questions, to watch the gradual development of his thinking and reasoning powers, and to enlarge and extend his knowledge of language—thus necessarily and of course expanding the range and scope of his ideas—will find that though his studies, strictly so called—that is, his learning to read—and the committing to memory lessons from books—may be deferred, yet, when he finally commences them, he will go at once to the head of his classes at school, because of the superior strength and ampler development which his mental powers will have attained.

3.20 The Use of Money

Chapter 20. The Use of MONEY. The use of money, in the management and training of children, has a distinct bearing on the subjects of some of the preceding chapters. It is extremely important, first, in respect to opportunities which are afforded in connection with the use of money, for cultivating and developing the qualities of sound judgment and of practical wisdom. Then, in the second place—the proper mode of dealing with their wishes and requests.

'Evil Results of a very Common Method'.

If a parent wishes to eradicate from the mind of his boy all feelings of delicacy and manly pride, to train him to the habit of obtaining what he wants by servile pestering—and to prevent his having any means of acquiring any practical knowledge of the right use of money, any principles of economy, or any of that forethought and thrift so essential to sure prosperity in future life—the best way to accomplish these ends, would be to have no system in supplying him with money in his boyish days—but to give it to him only when he asks for it—and in quantities determined only by the frequency and pestering of his calls. Of course under such a system the boy has no inducement to take care of his money; to form any plans of expenditure; to make any calculations; or to practice self-denial today, for the sake of a greater good tomorrow. The source of supply from which he draws money, fitful and uncertain as it may be in what it yields to him, he considers unlimited; and as the amount which he can draw from it does not depend at all upon his frugality, his foresight, or upon any incipient financial skill that he may exercise—but solely upon his adroitness in coaxing, or his persistence in pestering! It is this group of bad qualities—and not the good, which such management tends to foster. The effect of such a system is, in other words, not to encourage the development and growth of those qualities on which thrift and forethought in the management of his affairs in future life—and, in consequence, his success and prosperity, depend. But, on the contrary, to cherish the growth of all the base and ignoble propensities of human nature by accustoming him, so far as relates to this subject, to gain his ends by the arts of a beggar, by crude pestering pertinacity. Not that this system always produces these results. It may be—and perhaps generally is, greatly modified by other influences acting upon the mind of the child at the same time, as well as by the natural tendencies of the boy's character—and by the character and general influence upon him of his father and mother in other respects. It cannot be denied, however, that the tendency of the above system, which makes a boy's income of spending-money, a matter of mere chance, on which no calculations can be founded, except so far as he can increase it by adroit maneuvering or by asking for it directly, with more or less of urgency or pestering persistence, as the case may require. That is to say, by precisely those means which are the most ignoble and most generally despised by honorably-minded men as means for the attainment of any human end.

Now one of the most important parts of the education of both girls and boys, whether they are to inherit riches, or to enjoy a moderate income from the fruits of their own industry, or to spend their lives in extreme poverty—is to teach them the proper management and use of money. And this

may be very effectually done by giving them a fixed and definite income to manage—and then throwing upon them the responsibility of the management of it, with such a degree of guidance, encouragement and aid—as a parent can easily render.

’Objection to the Plan of a regular Allowance’.

There are no parents among those who will be likely to read this book, whose resources are so limited that they will not, from time to time, allow their children ’some’ amount of spending-money in a year. All that is necessary, therefore, is to appropriate to them this amount and pay it to them, or credit them with it, in a business-like and regular manner. It is true that by this system the children will soon begin to regard their monthly or weekly allowance as their due; and the parent will lose the pleasure, if it is any pleasure to him or her, of having the money which they give them regarded in each case as a present—and received with a sense of obligation. This is sometimes considered an objection to this plan. "When I furnish my children with money," says the parent, "as a gratification, I wish to have the pleasure of ’giving’ it to them. Whereas, on this proposed plan of paying it to them regularly at stated intervals, they will come to consider each payment as simply the payment of a debt. I wish them to consider it as a gratuity on my part, so that it may awaken gratitude and renew their love for me."

There is some seeming force in this objection, though it is true that the adoption of the plan of a systematic allowance, as here recommended, does not prevent the making of other presents of money, or of anything else, to the children, whenever either parent desires to do so. Still the plan will not generally be adopted, except by parents in whose minds the laying of permanent foundations for their children’s welfare and happiness through life, by training them from their earliest years to habits of forecast and thrift; and the exercise of judgment and skill in the management of money—is entirely paramount to any petty sentimental gratification to themselves, while the children are young.

’Two Methods’. In case the parent—it may be either the father or the mother—decides to adopt the plan of appropriating systematically and regularly a certain sum to be at the disposal of the child, there are two modes by which the business may be transacted—one by paying over the money itself in the amounts and at the stated periods determined upon. And the other by opening an account with the child—and giving him credit for the amount due, charging on the other side the amounts which he draws.

1. ’Paying the money’. This is the simplest plan. If it is adopted, the money must be ready and be paid at the appointed time with the utmost exactitude and certainty. Having made the arrangement with a child that he is to have a certain sum—six cents, twelve cents, twenty-five cents—as the case may be—every Saturday night, the mother—if it is the mother who has charge of the execution of the plan—must consider it a sacred debt—and must be ’always’ ready. She cannot expect that her children will learn regularity, punctuality and system in the management of their monetary affairs, if she sets them the example of laxity and forgetfulness in fulfilling her engagements—and offering excuses for non-payment when the time comes, instead of having the money ready when it is due. The money, when paid, should not, in general, be carried by the children about the person—but they should be provided with a purse or other safe receptacle, which, however, should be entirely in their custody—and so exposed to all the accidents to which any carelessness in the custody would expose it. The mother must remember that the very object

of the plan is to have the children learn by experience, to take care of money themselves—and that she defeats that object by virtually relieving them of this care. It should, therefore, be paid to them with the greatest punctuality, especially at the first introduction of the system—and with the distinct understanding that the charge and care of keeping it, devolves entirely upon them from the time of its passing into their hands.

2. 'Opening an account'. The second plan—and one that will prove much the most satisfactory in its working—though many mothers will shrink from it on the ground that it would make them a great deal of trouble—is to keep an account. For this purpose a small book should be made, with as many leaves as there are children, so that for each account there can be two pages. The book should be ruled for accounts—and the name of each child should be entered at the head of the two pages appropriated to his account. Then, from time to time, the amount of his allowance that has fallen due, should be entered on the credit side—and any payment made to him on the other. The plan of keeping an account in this way obviates the necessity of paying money at stated times, for the account will show at any time how much is due.

There are some advantages in each of these modes. Much depends on the age of the children—and still more upon the facilities which the father or mother have at hand for making entries in writing. To a man of business, accustomed to accounts, who could have a book made small enough to go into his wallet, or to a mother who is systematic in her habits—and has in her work-table or her secretary facilities for writing at any time, the plan of opening an account will be found much the best. It will afford an opportunity of giving the children a great deal of useful knowledge in respect to account-keeping—or, rather, by habituating them from an early age to the management of their affairs in this systematic manner, will train them from the beginning, to habits of system and exactness. A very perceptible effect in this direction will be produced on the minds of children, even while they have not yet learned to read—and so cannot understand at all the written record made of their financial transactions. They will, at any rate, understand that a written record is made; they will take a certain pride and pleasure in it—and impressions will be produced which may have an effect upon their habits of accuracy and system, in their financial transactions through all future life.

'Interest on Balances'.

One great advantage of the plan of having an account over that of paying cash at stated times is, that it affords an opportunity for the father or mother to allow interest for any balances left from time to time in their hands, so as to initiate the children into a knowledge of the nature and the advantages of productive investments—and familiarize them with the idea that money saved, has within it a principle of increase. The interest allowed should be altogether greater than the regular rate, so as to make the advantage of it in the case of such small sums, appreciable to the children—but not too great. Some judgment and discretion must be exercised on this as on all other points connected with the system. The arrangements for the keeping of an account being made—and the account opened, there is, of course, no necessity—as in the case of payments made simply in cash—that the business should be transacted at stated times. At any time when convenient, the entry may be made of the amount which has become due since the time of the last entry. And when, from time to time, the child wishes for money, the parent will look at his account and see if there is a balance to his credit. If there is, the child will be entitled to receive whatever

he desires up to the amount of the balance. Once in a month, or at any other times when convenient, the account can be settled—and the balance, with the accrued interest, carried to a new account.

All this, instead of being a trouble, will only be a source of interest and pleasure to the parent, as well as to the children themselves; and, without occupying any sensible portion of time, will be the means of gradually communicating a great deal of very useful instruction.

’Employment of the Money’.

It will have a great effect in "training up children in the way in which they should go," in respect to the employment of money, if a rule is made for them that a certain portion, one-quarter or one-half, for example, of all the money which comes into their possession, both from their regular allowance and from gratuities, is to be laid aside as a permanent investment—and an account at some Savings Bank be opened, or some other formal mode of placing it be adopted—the bank-book or other documentary evidence of the amount so laid up to be deposited among the child’s treasures. In respect to the other portion of the money—namely, that which is to be employed by the children themselves as spending-money, the disbursement of it should be left ’entirely at their discretion’, subject only to the restriction that they are not to buy anything that will be injurious or dangerous to themselves, or a means of disturbance or annoyance to others. The mother may give them any information or any counsel in regard to the employment of their money, provided she does not do it in the form of expressing any ’wish’, on her part, in regard to it. For the very object of the whole plan is to bring out into action—and thus to develop and strengthen, the judgment and discretion of the child. And just as children cannot learn to walk by always being carried, so they cannot learn to be good managers without having the responsibility of actual management, on a scale adapted to their years, thrown really upon them. If a boy wishes to buy a bow and arrow, it may in some cases be right not to give him permission to do it, on account of the danger accompanying the use of such a plaything. But if he wishes to buy a kite which the mother is satisfied is too large for him to manage, or if she thinks there are so many trees about the house that he cannot prevent its getting entangled in them, she must not object to it on that account. She can explain these dangers to the boy, if he is inclined to listen—but not in a way to show that she herself wishes him not to buy the kite. "Those are the difficulties which you may meet with," she may say, "but you may buy the kite if you think best."

Then when he meets with the difficulties, when he finds that he cannot manage the kite, or that he loses it among the trees, she must not triumph over him—and say, "I told you how it would be. You would not take my advice—and now you see how it is." On the contrary, she must help him—and try to alleviate his disappointment, saying, "Never mind. It is a loss, certainly. But you did what you thought was best at the time—and we all meet with losses sometimes, even when we have done what we thought was best. You will make a great many other mistakes, probably, hereafter in spending money—and meet with losses; and this one will give you an opportunity of learning to bear them like a man."

’The most implicit Faith to be kept with Children in Money Transactions’.

I will not say that a father, if he is a man of business, ought to be as jealous of his credit with his children as he is of his credit at the bank; but I think, if he takes a right view of the subject, he will

be extremely sensitive in respect to both. If he is a man of high and honorable sentiments—and especially if he looks forward to future years when his children shall have arrived at maturity, or shall be approaching towards it—and sees how important and how delicate the financial relations between himself and them may be at that time, he will feel the importance of beginning by establishing, at the very commencement, not only by means of precept—but by example, a habit of precise, systematic—and scrupulous exactitude in the fulfillment of every financial obligation. It is not necessary that he should do anything base or small in his dealings with them in order to accomplish this end. He may be as liberal and as generous with them in many ways as he pleases—but he must keep his accounts with them correctly. He must always, without any demurring or any excuse, be ready to fulfill his engagements—and teach them to fulfill theirs.

'Possible Range of Transactions between Parents and Children'. The parent, after having initiated his children into the regular transaction of business by his mode of managing their allowance-fund, may very advantageously extend the benefits of the system by engaging with them from time to time in other affairs, to be regulated in a business-like and systematic manner. For example, if one of his boys has been reserving a portion of his spending-money as a watch-fund—and has already half enough for the purchase, the father may offer to lend him the balance and take a mortgage of the watch, to stand until the boy shall have taken it up out of future savings; and he can make out a mortgage-deed expressing in a few and simple words the fact that the watch is pledged to him as security for the sum advanced—and is not to become the absolute property of the boy till the money for which it is pledged is paid. In the course of years, a great number of transactions in this way may take place between the father or mother and their boy, each of which will not only be a source of interest and enjoyment to both parties—but will afford the best possible means of imparting, not only to the child directly interested in them—but to the other children, a practical knowledge of financial transactions—and of forming in them the habit of conducting all their affairs in a systematic and business-like manner. The effect of such methods as these is not only to make the years of childhood pass more pleasantly—but also to prepare them to enter, when the time comes, upon the serious business of life with some considerable portion of that practical wisdom in the management of money which is often, when it is deferred to a later period, acquired only by bitter experience and through much suffering.

Indeed, any parent who appreciates and fully enters into the views presented in this chapter will find, in ordinary cases, that his children make so much progress in business capacity that he can extend the system so as to embrace subjects of real and serious importance before the children arrive at maturity. A boy, for instance, who has been trained in this way will be found competent, by the time that he is ten or twelve years old, to take the contract for furnishing himself with caps, or boots and shoes—and, a few years later, with all his clothing, at a specified annual sum. Of course, to manage such a system successfully, so that it could afterwards be extended to other classes of expenses, requires tact, skill, system, patience—and steadiness on the part of the father or mother who should attempt it; but when the parent possesses these qualities, the time and attention that would be required would be as nothing compared with the trouble, the vexation, the endless dissatisfaction on both sides, that attend upon the ordinary methods of supplying children's wants—to say nothing of the incalculable benefit to the boy himself of such a training, as a part of his preparation for future life.

’Evil Results to be feared’. Nor is it merely upon the children themselves—and that after they enter upon the responsibilities of active life, that the evils resulting from their having had no practical training in youth in respect to financial responsibilities and obligations, that evil consequences will fall. The great cities are full of wealthy men whose lives are rendered miserable, by the recklessness in respect to money which is displayed by their sons and daughters as they advance towards maturity—and by the utter lack, on their part, of all sense of delicacy and of obligation, or of responsibility of any kind towards their parents in respect to their financial transactions. Of course this must, in a vast number of cases, be the result when the boy is brought up from infancy with the idea that the only limit to his supply of money is his ingenuity in devising modes of putting a pressure upon his father. Fifteen or twenty years spent in managing his affairs on this principle must, of course, produce the fruit naturally to be expected from such seed.

’The great Difficulty’.

It would seem, perhaps, at first view, from what has been said in this chapter, that it would be a very simple and easy thing to train up children thus to correct ideas and habits in respect to the use of money; and it would be so—for the principles involved seem to be very plain and simple—were it not that the ’qualities which it requires in the parent’ are just those which are most rare. Deliberateness in forming the plan, calmness and quietness in proposing it, inflexible but mild and gentle firmness in carrying it out, perfect honesty in allowing the children to exercise the power and responsibility promised them—and an indulgent spirit in relation to the faults and errors into which they fall in the exercise of it—these and other such qualities are not very easily found. To make an arrangement with a child that he is to receive a certain sum every Saturday—and then after two or three weeks to forget it—and when the boy comes to call for it, to say, petulantly, "Oh, don’t come to bother me about that now—I am busy; and besides, I have not got the money now;" or, when a boy has spent all his allowance on the first two or three days of the week—and comes to beg importunately for more, to say, "It was very wrong in you to spend all your money at once—and I have a great mind not to give you any more. I will, however, do it just this time—but I shall not again!" Or, to borrow money in some sudden emergency out of the fund which a child has accumulated for a special purpose—and then to forget or neglect to repay it—to manage loosely and capriciously in any such ways as these, will be sure to make the attempt a total failure; that is to say, such management will be sure to be a failure in respect to teaching the boy to act on right principles in the management of money—and training him to habits of exactness and faithfulness in the fulfillment of his obligations. But in making him a thoughtless, wasteful, pesty and selfish boy while he remains a boy—and fixing him, when he comes to manhood, in the class of those who are utterly untrustworthy, faithless in the performance of their promises—and wholly unscrupulous in respect to the means by which they obtain money, it may very probably turn out to be a splendid success.

3.21 Corporal Punishment

Chapter 21. Physical Punishment.

It might, perhaps, be thought that, in a book which professes to show how an efficient government can be established and maintained by 'gentle measures', the subject of physical punishment could have no place. It seems important, however, that there should be here introduced a brief though distinct presentation of the light in which, in a philosophical point of view, this instrumentality is to be regarded.

'The Teachings of Scripture'. The resort to physical punishment in the training of children seems to be spoken of in many passages contained in the Scriptures as of fundamental necessity. But there can be no doubt that the word 'rod', as used in those passages, is used simply as the emblem of parental authority. This is in accordance with the ordinary custom of Hebrew writers in those days—and with the idiom of their language, by which a single visible or tangible object was employed as the representative or expression of a general idea—as, for example, the sword is used as the emblem of magisterial authority; and the sun and the rain, which are spoken of as being sent with their genial and fertilizing power upon the evil and the good, denote not specially and exclusively those agencies—but all the beneficent influences of nature which they are employed to represent. The injunctions, therefore, of Solomon in respect to the use of the rod are undoubtedly to be understood as simply enjoining upon parents the necessity of bringing up their children 'in complete subjection' to their authority. No one can imagine, that he could wish the rod to be used when complete subjection to the parental authority could be secured by more gentle means. And how this is to be done it is the object precisely of this book to show. In this sense, therefore—and it is undoubtedly the true sense—namely, that children must be 'governed by the authority of the parent', the passages in question express a great and most essential truth. It is sometimes said that children must be governed by reason—and this is true—but it is the reason of their parents—and not their own, which must hold the control. If children were endowed with the capacity of seeing what is best for them—and with sufficient self-control to pursue what is best against the counter-influences of their animal instincts and propensities, there would be no necessity that the period of subjection to parental authority should be extended over so many years. But so long as their powers are yet too immature to be safely relied upon, they must, of necessity, be subject to the parental will; and the sooner and the more perfectly they are made to understand this—and to yield a willing submission to the necessity, the better it will be, not only for their parents—but also for themselves. The parental authority must, therefore, be established—by gentle means, if possible—but it must by all means be established—and be firmly maintained. If you cannot govern your child without physical punishment, it is better to resort to it than not to govern him at all. Taking a wide view of the field, I think there may be several cases in which a resort to the infliction of physical pain as the only available means of establishing authority, may be the only alternative. There are three cases of this kind that are to be specially considered.

'Possible cases in which it is the only alternative. Savages'.

1. In savage or half-civilized life—and even, perhaps, in so crude a state of society as must have existed in some parts of Judea when the Proverbs of Solomon were written, it is conceivable that many parents, owing to their own ignorance—and primitive condition, would have no other means at their command for establishing their authority over their children, than scoldings and blows. It must be so among savages. And it is certainly better, if the mother knows no other way of inducing her boy to keep within her sight, that she should whip him when he runs away, than that he should be bitten by serpents or devoured by bears. She 'must' establish her authority in some way—and if this is the best that she is capable of pursuing, she must use it.

'Teachers whose Tasks surpass their Skill'.

2. A teacher, in entering upon the charge of a large school of boys made unruly by previous mismanagement, may, perhaps, possibly find himself unable to establish submission to his authority without this resource. It is true that if it is so, it is due, in a certain sense, to lack of skill on the teacher's part; for there are men—and women too, who will take any company of boys that you can give them—and, by a certain skill, or tact, or knowledge of human nature, or other qualities which seem sometimes to other people almost magical—will have them all completely under subjection in a week—and that without violence, without scolding, almost without even a frown. The time may, perhaps, come when every teacher, to be considered qualified for his work, must possess this skill. Indeed, the world is evidently making great and rapid progress in this direction. The methods of instruction and the modes by which the teacher gains and holds his influence over his pupils, have been wonderfully improved in recent times, so that where there was one teacher, fifty years ago, who was really beloved by his pupils, we have fifty now. In Dr. Johnson's time, which was about a hundred and fifty years ago, it would seem that there was no other mode, but that of violent coercion recognized as worthy to be relied upon in imparting instruction, for he said that he knew of no way by which Latin could be taught to boys in his day but "by having it flogged into them." From such a state of things to that which prevails at the present day there has been an astonishing change. And now, whether a teacher is able to manage an average school of boys without physical force is simply a question of tact, knowledge of the right principles—and skill in applying them on his part. It is, perhaps, yet too soon to expect that all teachers can possess, or can acquire, these qualifications to such a degree as to make it safe to forbid the infliction of bodily pain in any case—but the time for it is rapidly approaching—and in some parts of the country it has, perhaps, already arrived. Until that time comes, every teacher who finds himself under the necessity of beating a boy's body in order to attain certain moral or intellectual ends, ought to understand that the reason is the incompleteness of his understanding and skill in dealing directly with the child's mind; though for this incompleteness he may not himself be personally at all to blame.

'Children spoiled by Neglect and Mismanagement'.

3. I am even willing to admit that one or more boys in a family may reach such a condition of rudeness and insubordination, in consequence of neglect or mismanagement on the part of their parents in their early years—and the present clumsiness and incapacity of the father in dealing with the susceptibilities and impulses of the human soul—that the question will lie between keeping them within some kind of subordination by bodily punishment, or not controlling them at all. If a father has been so engrossed in his business that he has neglected his children, has never

established any common bond of sympathy between himself and them, has taken no interest in their enjoyments, nor brought them by moral means to an habitual subjection to his will; and if their mother is a weak, irresolute woman, occupying herself with the pursuits and pleasures of fashionable society—and has mis-managed the children; the children will, of course, in general, grow up troublesome, turbulent, and ungovernable. And when, with advancing maturity, their increasing strength and vigor makes this turbulence and disorder intolerable in the house—and there is, as of course there usually will be in such a case, no proper knowledge and skill in the management of the young on the part of either parent to remedy the evil by gentle measures—the only alternative in many cases may be either a resort to violent punishment, or the sending away of the unmanageable subjects to school. The latter part of the alternative is the best—and, fortunately, it is the one generally adopted. But where it cannot be adopted, it is certainly better that the boys should be governed by the rod, than to grow up under no government at all.

'Gentle Measures effectual where Rightfully and Faithfully employed'.

However it may be with respect to the exceptional cases above enumerated—and perhaps some others, there can, I think, be no doubt that parents who should train their children from the beginning on the principles explained in this volume—and upon others analogous to them, would never, in any case, have to strike a blow. They would accomplish the end enjoined by the precepts of Solomon, namely, the complete subjection of their children to their authority, by improved methods not known in his day, or, at least, not so fully developed that they could then be relied upon. They who imagine that parents are bound to use the rod as the instrumentality, because the Scriptures speak of the rod as the means of establishing parental authority best known in those days, instead of employing the more effective methods which the progress of improvement has developed and made available at the present day, ought, in order to be consistent, to insist on the retention of the harp in religious worship, because David enjoins it upon believers to "praise the Lord with harp:" to "sing unto him with psaltery—and an instrument of ten strings." The truth is, that what we are to look at in such injunctions is the end that is to be attained, which is, in this last case, the impressive and reverential exaltation of Almighty God in our minds by the acts of public worship; and if, with the improvements in musical instruments which have been made in modern times, we can do this more satisfactorily by employing in the place of a psaltery or a harp of ten strings an organ of ten or a hundred stops, we are bound to make the substitution. In a word, we must look at the end and not at the means, remembering that in questions of Scripture interpretation the "letter kills, the spirit makes alive."

'Protracted Contests with Obstinacy'.

It seems to me, though I am aware that many excellent people think differently, that it is never wise for the parent to allow himself to be drawn into a contest with a child, in attempting to compel him to do something that from ill-temper or obstinacy he refuses to do. If the attempt is successful—and the child yields under a moderate severity of coercion, it is all very well. But there is something mysterious and unaccountable in the strength of the obstinacy sometimes manifested in such cases—and the degree of endurance which it will often inspire, even in children of the most tender age. We observe the same inexplicable fixedness sometimes in the lower animals—in the horse, for example; which is the more unaccountable from the fact that we cannot suppose, in his case, that peculiar combination of intelligence and ill-temper, which we generally

consider the sustaining power of the protracted obstinacy on the part of the child. The degree of persistence which is manifested by children in contests of this kind is something astonishing—and cannot easily be explained by any of the ordinary theories in respect to the influence of motives on the human mind. A state of cerebral excitement and exaltation is not unfrequently produced which seems akin to insanity—and instances have been known in which a child has allowed itself to be beaten to death, rather than yield obedience to a very simple command. And in vast numbers of instances, the parent, after a protracted contest, gives up in despair, and is compelled to invent some plausible pretext for bringing it to an end.

Indeed, when we reflect upon the subject, we see what a difficult task we undertake in such contests—it being nothing less than that of 'forcing the formation of a volition' in a human mind. We can easily control the bodily movements and actions of another person by means of an external coercion that we can apply—and we have various indirect means of 'inducing' volitions; but in these contests we seem to come up squarely to the work of attempting, by outward force, to compel the 'forming of a volition' in the mind; and it is not surprising that this should, at least sometimes, prove a very difficult undertaking.

'No Necessity for these Contests'.

There seems to be no necessity that a parent or teacher should ever become involved in struggles of this kind in maintaining his authority. The way to avoid them, as it seems to me, is, when a child refuses out of obstinacy to do what is required of him, to impose the proper punishment or penalty for the refusal—and let that close the transaction. Do not attempt to enforce his compliance by continuing the punishment until he yields. A child, for example, going out to play, wishes for his blue cap. His mother chooses that he shall wear his gray one. She hangs the blue cap up in its place—and gives him the gray one. He declares that he will not wear it—and throws it down upon the floor. The temptation now is for the mother, indignant, to punish him—and then to order him to take up the cap which he had thrown down—and to feel that it is her duty, in case he refuses, to persist in the punishment until she conquers his will—and compels him to take it up and put it upon his head. But instead of this, a safer and a better course, it seems to me, is to avoid a contest altogether by considering the offense complete—and the transaction on his part finished by the single act of rebellion against her authority. She may take the cap up from the floor herself and put it in its place—and then simply consider what punishment is proper for the wrong already done. Perhaps she forbids the boy to go out at all. Perhaps she reserves the punishment—and sends him to bed an hour earlier that night. The age of the boy, or some other circumstances connected with the case, may be such as to demand a severer treatment still. At any rate, she limits the transaction to the single act of disobedience and rebellion already committed, without giving an opportunity for a repetition of it by renewing the command—and inflicts for it the proper punishment—and that is the end of the affair. And so a boy in reciting a lesson will not repeat certain words after his mother. She enters into no controversy with him—but shuts the book and puts it away. He, knowing his mother's usual mode of management in such cases—and being sure that some penalty, privation, or punishment will sooner or later follow, relents—and tells his mother that he will say the words if she will try him again.

"No, my son," she should reply, "the opportunity is past. You should have done your duty at the right time. You have disobeyed me—and I must take time to consider what to do."

If, at the proper time, in such a case, when all the excitement of the affair is over, a penalty or punishment apportioned to the fault, or some other appropriate measures in relation to it, are 'certain to come'—and if this method is always pursued in a calm and quiet manner but with inflexible firmness in act—the spirit of rebellion will be much more effectually subdued, than by any protracted struggles at the time, though ending in victory however complete. But all this is a digression, though it seemed proper to allude to the subject of these contests here, since it is on these occasions, perhaps, that parents are most frequently led, or, as they think, irresistibly impelled, to the infliction of bodily punishments as the last resort, when they would, in general, be strongly inclined to avoid them.

'The Infliction of Pain sometimes the speediest Remedy'.

There are, moreover, some cases, perhaps, in the ordinary exigencies of domestic life, as the world goes, when some personal infliction is the 'shortest' way of disposing of a case of discipline—and may appear, for the time being, to be the most effectual. A slap is very quickly given—and a mother may often think that she has not time for a more gentle mode of managing the case, even though she may admit that if she had the time at her command, the gentle mode would be the best. And it is, indeed, doubtless true, that the principles of management advocated in this work are such as require that the parents should devote some time and attention—and, still more essentially, some 'heart' to the work. And those who do not consider the welfare and happiness of their children in future life—and their own happiness in connection with them as they advance towards their declining years, as of sufficient importance to call for the bestowment of this time and attention—will doubtless often resort to more speedy methods in their discipline than those here recommended.

'The Sting that it leaves behind'.

Indeed, the great objection, after all, to the occasional resort to the infliction of bodily pain in extreme cases is, as it seems to me, the sting which it leaves behind; not that, which it leaves in the heart of the child who may suffer it—for that soon passes away—but in the heart of the parent who inflicts it. The one is, or may be, very evanescent; the other may very long remain; and what is worse, the anguish of it may be revived and made very poignant in future years. This consideration makes it specially imperative on every parent never, for any cause, to inflict punishment by violence, when himself under the influence of any irritation or anger awakened by the offense. For though the anger which the fault of the child naturally awakens in you, carries you through the act of punishing well enough, it soon afterwards passes away, while the memory of it remains—and in after years, like any other sin, it may come back to exact a painful retribution. When the little loved one who now puts you out of patience with her heedlessness, her inconsiderateness, and, perhaps, by worse faults and failings—all, however, faults which may very possibly, in part or in whole, be the result of the immature and undeveloped condition of her mental or bodily powers—falls sick and dies—and you follow her as she is borne away—and with a bursting heart see her laid in her little grave, it will be a great comfort to you then to reflect that you did all in your power, by means of the gentlest measures at your command, to train her to truth and duty, that you never lost patience with her—and that she never felt from your hand anything but gentle assistance or a loving caress. And your boy—now so ardent and impulsive—and often, perhaps, noisy, troublesome, and crude, from the exuberant action of his growing powers—when these

powers shall have received their full development—and he has passed from your control to his place in the world as a man—and he comes back from time to time to the maternal home in grateful remembrance of his obligations to his mother, bringing with him tokens of his affection and love—you will think with pain, of the occasions when you subjected him to the torture of the rod under the impulse of irritation or anger—or to accomplish the ends of discipline which might have been attained in other ways. Time, as you then look back over the long interval of years which have elapsed, will greatly soften the recollection of the fault—but it will greatly aggravate that of the pain which was made the retribution of it. You will say to yourself, it is true, "I did it for the best. If I had not done it, my son would perhaps not be what he is." He, if he remembers the transaction, will doubtless say so too; but there will be none the less for both a certain sting in the recollection, and you will wish that the same end could have been accomplished by gentler means. The substance of it is that children must, at all events, be governed. The proper authority over them ’must be’ maintained; but it is a great deal better to secure this end by gentle measures, if the parents have, or can acquire the skill to employ them.

3.22 Gratitude In Children

Chapter 22. Gratitude in Children.

Mothers are very often pained at what seems to them the ingratitude of their children. They long, above all things, for their love. They do everything in their power to win it. They make every sacrifice—and give every possible evidence of affection; but they seem to fail entirely of bringing out any of those evidences of gratitude and affection in return which, if they could only witness them, would fill their hearts with gladness and joy. But the only feeling which their children manifest towards them seems to be a selfish one. They come to them when in trouble, they even fly to them eagerly when in danger—and they consider their parents the chief resource for procuring nearly all their means of gratification. But they think little, as it often seems, of the mother's comfort and enjoyment in return—and seldom or never do anything voluntarily to give her pleasure.

It would be a great exaggeration to say that this is always the feeling of the mother in respect to her children. I only mean that this is sometimes—and I might probably say very often, the case.

'Two Forms of Love.'

Now there are two distinct forms which the feeling of love may assume in the mature mind, both of which are gratifying to the object of it, though they are very different—and indeed in some sense exactly the opposite of each other. There is the 'receiving' and the 'bestowing' love. It is true that the two forms are often conjoined, or rather they often exist in intimate combination with each other; but in their nature they are essentially distinct. A young lady, for example, may feel a strong attachment for the gentleman to whom she is engaged—or a wife for her husband—in the sense of liking to receive kindness and attention from him, more than from any other man. She may be specially pleased when he invites her to ride with him, or makes her presents, or shows in any way that he thinks of her and seeks her happiness—more so than she would be to receive the same attentions from any other person. This is love. It may be very genuine love; but it is love in the form of taking special pleasure in the kindness and favor bestowed by the object of it. Yet it is none the less true, as most people have had occasion to learn from their own experience, that this kind of love may be very strong without being accompanied by any corresponding desire on the part of the person manifesting it, to make sacrifices of her own ease and comfort in order to give happiness to the object of her love in return. In the same manner a gentleman may feel a strong sentiment of love for a lady, which shall take the form of enjoying her society, of being happy when he is near her—and greatly pleased at her making sacrifices for his sake, or manifesting in any way a strong attachment for him. There 'may be' also united with this the other form of love—namely, that which would lead him to deny himself and make sacrifices 'for her'. But the two, though they may often—perhaps generally—exist together, are in their nature so essentially different that they may be entirely separated—and we may have one in its full strength, while there is very little of the other. You may love a person in the sense of taking greater pleasure in receiving attentions and favors from him than from all the world beside, while yet you seldom think of making

efforts to promote his comfort and happiness in anything in which you are not yourself personally concerned. On the other hand, you may love him with the kind of affection which renders it the greatest pleasure of your life, to make sacrifices and endure self-denial to promote his welfare in any way. In some cases these two forms are in fact entirely separated—and one or the other can exist entirely distinct from the other—as in the case of the kind feelings of a good man towards the poor and miserable. It is quite possible to feel a very strong interest in such objects—and to be willing to put ourselves to considerable inconvenience to make them comfortable and happy—and to take great pleasure in learning that our efforts have been effectual, without feeling any love for them at all in the other form—that is, any desire to have them with us, to receive attentions and kindness from them—and to enjoy their society. On the other hand, in the love of a young child for his mother the case is reversed. The love of the child consists chiefly in liking to be with his mother, in going to her rather than to anyone else for relief from pain or for comfort in sorrow—and is accompanied with very few and very faint desires to make efforts, or to submit to privations, or to make sacrifices, for the promotion of her good.

'Order of their Development'.

Now the qualities and characteristics of the soul on which the capacity for these two forms of love depend, seem to be very different—and they advance in development and come to maturity at different periods of life; so that the mother, in feeling dejected and sad because she cannot awaken in the mind of her child the gratitude and the consideration for her comfort and happiness which she desires—is simply looking for a certain kind of fruit at the wrong time. You have one of the forms of love for you on the part of the child now while he is young. In due time, when he arrives at maturity, if you will wait patiently—you will assuredly have the other. Now he runs to you in every emergency. He asks you for everything that he needs. He can find comfort nowhere else but in your arms, when he is in distress or in suffering from pain, disappointment, or sorrow. But he will not make any effort to be still when you are sick, or to avoid interrupting you when you are busy; and insists, perhaps, on your carrying him when he is tired, without seeming to think or care whether you may not be tired too. But in due time all this will be changed. Twenty years hence, he will conceal all his troubles from you, instead of coming with them to you for comfort. He will be off in the world engaged in his pursuits, no longer bound closely to your side. But he will think all the time of your comfort and happiness. He will bring you presents—and pay you innumerable attentions to cheer your heart in your declining years. He will not run to you when he has hurt himself; but if anything happens to 'you', he will leave everything to hasten to your relief—and bring with him all the comforts and means of enjoyment for you that his resources can command. The time will thus come, when you will have his love to your heart's content—in the second form. You must be satisfied, while he is so young, with the first form of it, which is all that his powers and faculties in their present stage are capable of developing. The truth of the case seems to be that the faculties of the human mind—or I should perhaps rather say, the susceptibilities of the soul—like the instincts of animals, are developed in the order in which they are required for the good of the subject of them.

Indeed, it is very interesting and curious to observe how striking the analogy in the order of development, in respect to the nature of the bond of attachment which binds the children to the parent, runs through all those ranks of the animal creation—in which the young for a time depend upon the mother for food or for protection. The chicks in any moment of alarm, run to the hen; and

the lamb, the calf and the colt to their respective mothers; but none of them would feel the least inclination to come to the rescue of the parent if the parent was in danger. With the mother herself it is exactly the reverse. Her heart—if we can speak of the seat of the maternal affections of such creatures as a heart—is filled with desires to bestow good upon her children, without a desire, or even a thought, of receiving any good from them in return.

There is this difference, however, between the race of man and those of the inferior animals—namely, that in his case the instinct, or at least a natural desire which is in some respects analogous to an instinct, prompting him to repay to his parents the benefits which he received from them in youth—comes in due time; while in that of the lower animals—it seems never to come at all. The little birds, after opening their mouths so wide every time the mother comes to the nest during all the weeks while their wings are growing, fly away when they are grown, without the least care or concern for the anxiety and distress of the mother occasioned by their imprudent flights; and once away and free, never come back, so far as we know, to make any return to their mother for watching over them, sheltering them with her body and working so indefatigably to provide them with food during the helpless period of their infancy. They still less to seek and protect and feed her in her old age. But the boy, reckless as he sometimes seems in his boyhood, insensible apparently to his obligations to his mother—and little mindful of her wishes or of her feelings—his affection for her showing itself mainly in his readiness to go to her with all his needs, and in all his troubles and sorrows—will begin, when he has arrived at maturity and no longer needs her aid, to remember with gratitude the past aid that she has rendered him. The current of affection in his heart will turn and flow the other way. Instead of wishing to receive—he will now only wish to give. If she is in need—he will do all he can to supply her. If she is in sorrow—he will be happy if he can do anything to comfort her. He will send her memorials of his gratitude—and objects of comfort and embellishment for her home—and will watch with solicitude and sincere affection over her declining years. And all this change, if not the result of a new instinct which reaches its development only when the period of maturity arrives—is the unfolding of a sentiment of the heart, belonging essentially to the nature of the subject of it as man. It is true that this capacity may, under certain circumstances, be very feebly developed. In some cases, indeed, it would seem that it was scarcely developed at all; but there is a provision for it in the nature of man, while there is no provision for it at all in the sentient principles of the lower animals.

’Advancing the Development of the Sentiment of Gratitude.’

Now, although parents must not be impatient at the slow appearance of this feeling in their children—and must not be troubled in its not appearing before its time—they can do much by proper efforts to cultivate its growth—and give it an earlier and a more powerful influence over them, than it would otherwise manifest. The mode of doing this is the same as in all other cases of the cultivation of moral sentiments in children—and that is by the influence over them of sympathy with those they love. Just as the way to cultivate in the minds of children a feeling of pity for those who are in distress is not to preach it as a duty—but to make them love you—and then show such pity yourself; and the way to make them angry and revengeful in character—if we can conceive of your being actuated by so wicked a desire—would be often to express violent resentment yourself, with scowling looks and fierce denunciations against those who have offended you. Just so, to awaken them to sentiments of gratitude for the favors they receive, you must gently lead them to sympathize with you in the gratitude which ’you’ feel for the favors that ’you’ receive. When a child

shows some special unwillingness to comply with her mother’s desires, her mother may address to her a kind but direct and plain expostulation on the obligations of children to their parents—and the duty incumbent on them of being grateful for their kindness—and to be willing to do what they can in return. Such an address would probably do no good at all. The child would receive it simply as a scolding, no matter how mildly and gently the reproof might be expressed—and would shut her heart against it. It is something which she must stand still and endure—and that is all. But let the mother say the same things precisely when the child has shown a willingness to make some little sacrifice to aid or to gratify her mother, so that the sentiment expressed may enter her mind in the form of approval and not of condemnation—and the effect will be very different. The sentiments will, at any rate, now not be rejected from the mind—but the way will be open for them to enter—and the conversation will have a good effect, so far as didactic teaching can have effect in such a case. But now to bring in the element of sympathy as a means of reaching and influencing the mind of the child. The mother, we will suppose, standing at the door some morning before breakfast in spring, with her little daughter, seven or eight years old, by her side, hears a bird singing on a tree near by. She points to the tree—and says, in a half-whisper, "Listen!" When the sound ceases, she looks to the child with an expression of pleasure upon her countenance—and says, "Suppose we give that bird some crumbs because he has been singing us such a pretty song."

"Well!" says the child.

"Would you?" asks the mother.

"Yes, mother, I should like to give him some very much. Do you suppose he sang the song for us?"

"I don’t ’know’ that he did," replies the mother. "We don’t know exactly what the birds mean by all their singing. They take some pleasure in seeing us, I think, or else they would not come so much around our house; and I don’t know but that this bird’s song may come from some kind of joy or gladness he felt in seeing us come to the door. At any rate, it will be a pleasure to us to give him some crumbs to pay him for his song." The child will think so too—and will run off joyfully to bring a piece of bread to form crumbs to be scattered upon the path. And the whole transaction will have the effect of awakening and nourishing the sentiment of gratitude in her heart. The effect will not be great, it is true—but it will be of the right kind. It will be a drop of water upon the unfolding leafs of a seed just peeping up out of the ground, which will gain vigor below, after you have gone away—and give the little roots a new impulse of growth. For when you have left the child seated upon the door-step, occupied in throwing out the crumbs to the bird, her heart will be occupied with the thoughts you have put into it—and the sentiment of gratitude for kindness received will commence its course of development, if it had not commenced it before.

’The Case of older Children’. Of course the employment of such an occasion as this of the singing of a little bird, and such a conversation in respect to it for cultivating the sentiment of gratitude in the heart, is adapted only to the case of quite a young child. For older children, while the principle is the same, the circumstances and the manner of treating the case must be adapted to a maturer age. Robert, for example—twelve years of age—had been sick—and during his convalescence his sister Mary, two years older than himself, had been very assiduous in her attendance upon him. She had waited upon him at his meals—and brought him books and playthings, from time to time,

to amuse him. After he had fully recovered his health, he was sitting in the garden, one sunny morning in the spring, with his mother—and she said, "How kind Mary was to you while you were sick!"

"Yes," said Robert, "she was very kind indeed."

"If you would like to do something for her in return," continued his mother, "I'll tell you what would be a good plan."

Robert, who, perhaps, without this conversation would not have thought particularly of making any return, said he would like to do something for her very much.

"Then," said his mother, "you might make her a garden. I can mark off a place for a bed for her, large enough to hold a number of kinds of flowers—and then you can dig it up—and rake it over—and lay it off into little beds—and sow the seeds. I'll buy the seeds for you. I would like to do something towards making the garden for her, for she helped me a great deal, as well as you, in the care she took of you."

"Well," said Robert, "I'll do it."

"You are well and strong now, so you can do it pretty easily," added the mother; "I think it would please her very much as an expression of your gratitude and love for her."

"Yes," said Robert, "I would like to do it myself—and I will begin this very day." And yet, if his mother had not made the suggestion, he would probably not have thought of making any such return, or even any return at all, for his sister's devoted kindness to him when he was sick. In other words, the sentiment of gratitude was in his heart, or, rather, the capacity for it was there—but it needed a little fostering care to bring it out into action. And the thing to be observed is, that by this fostering care, it was not only brought out at the time—but, by being thus brought out and drawn into action, it was strengthened and made to grow, so as to be ready to come out itself without being called, on the next occasion. It was like a little plant just coming out of the ground under influences not altogether favorable. It needs a little help and encouragement; and the aid that is given by a few drops of water at the right time, will bring it forward and help it to attain soon such a degree of strength and vigor as will make it independent of all external aid. But there must be consideration, tact, a proper regard to circumstances, and, above all, there must be no secret and selfish ends concealed, on the part of the mother in such cases. You may deluge and destroy your little plant by throwing on the water roughly or crudely! Or, in the case of a boy upon whose mind you seem to be endeavoring to produce some moral result, you may really have in view some object of your own—your interest in the moral result, being only a pretense. For instance, Egbert, under circumstances similar to those recited above—in respect to the sickness of the boy—and the kind attentions of his sister—came to his mother one afternoon for permission to go a-fishing with some other boys who had called for him. He was full of excitement and enthusiasm at the idea. But his mother was not willing to allow him to go. The weather was lowering. She thought that he had not yet fully recovered his health; and she was afraid of other dangers. Instead of saying calmly, after a moment's reflection, to show that her answer was a deliberate one, that he could not go—and then quietly and firmly—but without assigning any reasons, adhering to her decision—a course which, though it could not have saved the boy from emotions of disappointment, would be the best for making those feelings as light and as brief in duration as

possible—began to argue the case thus; "Oh no, Egbert, I would not go a-fishing this afternoon, if I were you. I think it is going to rain. Besides, it is a nice cool day to work in the garden—and Lucy would like very much, to have her garden made. You know that she was very kind to you when you were sick—how many things she did for you; and preparing a garden for her, would be such a nice way of making her a return. I am sure you would not wish to show yourself ungrateful for so much kindness."

Then follows a discussion of some minutes, in which Egbert, in a fretful and pestering tone, persists in urging his desire to go a-fishing. He can make the garden, he says—some other day. His mother finally yields, though with great unwillingness, doing all she can to extract all graciousness and sweetness from her consent—and to spoil the pleasure of the excursion to the boy, by saying as he goes away, that she is sure he ought not to go—and that she shall be uneasy about him all the time that he is gone.

Now it is plain that such management as this, though it takes ostensibly the form of a plea on the part of the mother in favor of a sentiment of gratitude in the heart of the boy, can have no effect in nourishing and bringing forward into life any such sentiment of gratitude, even if it should be already existent there in a nascent state; but can only tend to make the object of it more selfish and heartless than ever.

Thus the art of cultivating the sentiment of gratitude, as is the case in all other departments of moral training, cannot be taught by definite lessons or learned by rote. It demands tact and skill—and, above all, an honest and full sincerity. The mother must really look to—and aim for the actual moral effect in the heart of the child—and not merely make formal efforts ostensibly for this end—but really to accomplish some temporary object of her own. Children easily see through all covert intentions of any kind. They sometimes play the hypocrite themselves—but they are always great detectors of hypocrisy in others! But gentle and cautious efforts of the right kind—such as require no high attainments on the part of the mother—but only the right spirit—will in time work wonderful effects. And the mother who perseveres in them—and who does not expect the fruits too soon—will watch with great interest for the time to arrive, when her boy will spontaneously, from the promptings of his own heart, take some real trouble, or submit to some real privation or self-denial, to give pleasure to her. She will then enjoy the double gratification— first, of receiving the pleasure, whatever it may be, that her boy has procured for her; and also the joy of finding that the tender plant which she has watched and watered so long—and which for a time seemed so frail that she almost despaired of its ever coming to any good—is really advanced to the stage of beginning to bear fruit—and giving her a pledge of the abundant fruits which she may confidently expect from it in future years.

3.23 Religious Training

Chapter 23. Religious Training.

It has been my aim in this volume to avoid, as far as possible, all topics involving controversy—and only to present such truths, and to elucidate such principles, as can be easily made to commend themselves to the good sense and the favorable appreciation of all the classes of minds likely to be found among the readers of the work. There are certain very important aspects of religious training, which may be presented, I think, without any serious deviation from this policy.

'In what True Piety consists'.

Indeed—I think there is far more real, than seeming agreement among parents in respect to this subject; or rather a large portion of the apparent difference consists in different modes of expressing in words thoughts and conceptions connected with spiritual things, which none of them, from their very nature—be adequately expressed in language at all. And thus it happens that what are substantially the same ideas are customarily clothed by different classes of people in very different phraseology; while, on the other hand, the same set of phrases actually represent in different minds very different sets of ideas. For instance, there is perhaps universal agreement in the idea that some kind of change—a change, too, of a very important character—is implied in the implanting or developing of the spirit of piety in the heart of a child. There is also universal agreement in the fact—often very emphatically asserted in the New Testament—that the essential principles in which true piety consists are those of entire submission in all things to the will of God—and cordial kind feeling towards every man. There is endless disagreement—and much earnest contention among different denominations of Christians, in respect to the means by which the implanting of these principles is to be secured—and to the modes in which, when implanted, they will manifest themselves. But there is not, so far as would appear, any dissent whatever anywhere from the opinion that the end to be aimed at is the implanting of these principles—that is that it consists in bringing the heart to a state of complete and cordial submission to the authority and to the will of God—and to a sincere regard for the welfare and happiness of every human being.

'A Question of Words'

There seems, at first view, to be a special difference of opinion in respect to the nature of the process by which these principles come to be implanted or developed in the minds of the young; for all must admit that in early infancy they are not there, or, at least, that they do not appear. No one would expect to find in two infants—twin-brothers, we will suppose—creeping on the floor, with one apple between them, that there could be, at that age, any principles of right or justice, or of brotherly love existing in their hearts, that could prevent their both crying and quarreling for it. "True," says one; "but there are germs of those principles which, in time, will be developed." "No," rejoins another," there are no 'germs' of them, there are only 'capacities' for them, through which,

by Divine power, the germs may hereafter be introduced." But when we reflect upon the difficulty of forming any clear and practical idea of the difference between a 'germ'—in a bud upon an apple-tree, for instance—which may ultimately produce fruit—and a 'capacity' for producing it which may subsequently be developed—and still more, how difficult is it to picture to our minds what is represented by these words in the case of a human soul—it would seem as if the apparent difference in people's opinions on such a point must be less a difference in respect to facts, than in respect to the phraseology by which the facts should be represented. And there would seem to be confirmation of this view in the fact that the great apparent difference among men in regard to their theoretical views of human nature—does not seem to produce any marked difference in their action in practically dealing with it. Some parents, it is true, habitually treat their children with gentleness, kindness and love; others are harsh and severe in all their interactions with their children. But we would find, on investigation, that such differences have very slight connection with the theoretical views of the nature of the human soul, which the parents respectively entertain. Parents who in their theories seem to think the worst of the native tendencies of the human heart, are often as kind and considerate and loving in their dealings with it as any. While no one would be at all surprised to find another, who is very firm in his belief in the native tendency of childhood to good, showing himself, in practically dealing with the actual conduct of children—to be fretful, impatient, complaining—and very ready to recognize, in fact, tendencies which in theory he seems to deny. And so, two bank directors—or members of the board of management of any industrial undertaking, when they meet in the street on Sunday, in returning from their respective places of public worship, if they fall into conversation on the moral nature of man, may find, or think they find, that they differ extremely in their views—and may even think each other bigoted or heretical, as the case may be; but yet the next day, when they meet at a session of their board—and come to the work of actually dealing with the conduct and the motives of men, they may find that there is 'practically' no difference between them whatever. Or, if there should be any difference, such as would show itself in a greater readiness in one than in the other to place confidence in the promises or to confide in the integrity of men—the difference would, in general, have no perceptible relation whatever to the difference in the theological phraseology which they have been accustomed to hear and to assent to in their respective churches. All which seems to indicate, as has already been said—that the difference in question is rather apparent than real—and that it implies less actual disagreement about the facts of human nature, than diversity in the phraseology by which the facts are represented.

'Agency of the Divine Spirit'.

It may, however, be said that in this respect, if not in any other, there is a radical difference among parents in respect to human nature, in relation to the religious education of children—namely, that some think that the implanting of the right principles of repentance for all wrong-doing—and sincere desires for the future to conform in all things to the will of God—and seek the happiness and welfare of men, cannot come except by a special act of Divine intervention—and is utterly beyond the reach—in respect to any actual efficiency—of all human instrumentalities. This is no doubt true; but it is also no less true in respect to all the powers and capacities of the human soul, as well as to those pertaining to moral and religious duty. If the soul itself is the product of the creative agency of God—'all' its powers and faculties must be so—and, consequently, the development of them all—and there certainly can be no reason for making the sentiment of true

and genuine piety an exception—must be the work of the same creative power. But someone may say. There is, however, after all, a difference; for while we all admit that both the original entrance of the embryo soul into existence—and every step of its subsequent progress and development, including the coming into being and into action of all its various faculties and powers, are the work of the Supreme creative power—the commencement of the divine life in the soul is, in a 'special and peculiar sense', the work of the Divine hand. And this also is doubtless true; at least, there is a certain important truth expressed in that statement. And yet when we attempt to picture to our minds two modes of Divine action, one of which is special and peculiar—and the other is not so, we are very likely to find ourselves bewildered and confused—and we soon perceive that in making such inquiries we are going out of our depth—or, in other words, are attempting to pass beyond the limits which mark the present boundaries of human knowledge. In view of these thoughts and suggestions, in the truth of which it would seem that all reasonable people must concur, we may reasonably conclude that all parents who are willing to look simply at the facts—and who are not too much confined by the forms of phraseology to which they are accustomed, must agree in admitting the substantial soundness of the following principles relating to the religious education of children.

'Order of Development in respect to different Propensities and Powers'.

1. We must not expect any perceptible awakening of the moral and pious sentiments too soon—nor feel discouraged and disheartened because they do not earlier appear; for, like all the other higher attributes of the soul, pious sentiments pertain to a portion of the mental structure, which is not early developed. It is the group of purely animal propensities, which first show themselves in the young—and those even, as we see in the young of the lower animals, generally appear somewhat in the order in which they are required for the individual's good.

Birds just hatched from the egg seem to have, for the first few days, only one instinct ready for action—that of opening their mouths wide at the approach of anything towards their nest. Even this instinct is so imperfect and immature that it cannot distinguish between the coming of their mother and the appearance of the face of a boy peering down upon them, or even the rustling of the leaves around them by a stick. In process of time, as their wings become formed, another instinct begins to appear—that of desiring to use the wings and come forth into the air. The development of this instinct and the growth of the wings advance together. Later still, when the proper period of maturity arrives, other instincts appear as they are required—such as the love of a mate, the desire to construct a nest—and the principle of maternal affection.

Now there is something analogous to this in the order of development to be observed in the progress of the human being through the period of infancy to that of maturity—and we must not look for the development of any power or susceptibility before its time—nor be too much troubled if we find that, in the first two or three years of life, the animal propensities—which are more advanced in respect to the organization which they depend upon—seem sometimes to overpower the higher sentiments and principles, which, so far as the capacity for them exists at all, must be yet in embryo. We must be willing to wait for each to be developed in its own appointed time.

'Dependence upon Divine Aid'.

2. Anyone who is ready to feel and to acknowledge his dependence upon Divine aid for anything whatever in the growth and preservation of his child, will surely be ready to do so in respect to the work of developing or awakening in his heart the principles of piety—since it must be admitted by all that the human soul is the highest of all the manifestations of Divine power—and that that portion of its structure on which the existence and exercise of the moral and pious sentiments depend, is the crowning glory of it. It is right, therefore, that if the parent feels and acknowledges his dependence upon Divine power in anything, he should specially feel and acknowledge it here; while there is nothing so well adapted as a deep sense of this dependence—and a devout and habitual recognition of it—and reliance upon it—to give earnestness and efficiency to his efforts, and to furnish a solid ground of hope that they will be crowded with success.

’The Christian Paradox’.

3. The great principle so plainly taught in the Sacred Scriptures—namely, that while we depend upon the exercise of Divine power for the success of all our efforts for our own spiritual improvement or that of others, just as if we could do nothing ourselves—that we must do everything that is possible ourselves, just us if nothing was to be expected from Divine power. This may be called the Christian paradox. "Work out your own salvation with fear and trembling—for it is God who works in you both to will and to do." It would seem, it might be thought, much more logical to say, "Work out your own salvation—for there is nobody to help you." Or, "It is not necessary to make any effort yourselves—for it is God that works in you." It seems strange and paradoxical to say, "Work out your own salvation, for it is God who works in you both to will and to do." But in this, as in all other paradoxes, the difficulty is in the explanation of the theory—and not in the practical working of it. The Christian paradox gives rise to a great deal of metaphysical floundering and bewilderment among young theologians in their attempts to vindicate and explain it—but the humble-minded Christian parent finds no difficulty in practice. It comes very easy to him to do all he can, just as if everything depended upon his efforts—and at the same time to cast all his care upon God, just as if there was nothing at all that he himself could do.

’Means must be Right Means’.

4. We are apt to imagine—or, at least, to act sometimes, as if we imagined—that our dependence upon the Divine aid for what our Savior, Jesus, designated as the new birth, makes some difference in the obligation on our part to employ such means as are naturally adapted to the end in view. If a gardener, for example, were to pour sand from his watering-pot upon his flowers, in time of drought, instead of water, he might make something like a plausible defense of his action, in reply to a remonstrance, thus: "I have no power to make the flowers grow and bloom. The secret processes on which the successful result depends are altogether beyond my reach—and in the hands of God—and he can just as easily bless one kind of instrumentality as another. I am bound to do something, it is true, for I must not be idle and inert; but God, if he chooses to do so, can easily bring out the flowers into beauty and bloom, however imperfect and ill-adapted the instrumentalities I use may be. He can as easily make use, for this purpose, of sand as of water."

Now, although there may be a certain plausibility in this reasoning, such conduct would appear to everyone totally absurd; and yet many parents seem to act on a similar principle. A mother who is from time to time, during the week, fretful and impatient, evincing no sincere and hearty consideration for the feelings, still less for the substantial welfare and happiness, of those

dependent upon her; who shows her lack of submission to the will of God, by complaints and repinings at anything disturbing which befalls her; and who evinces a selfish love for her own gratification—her dresses, her personal pleasures, and her fashionable standing; and then, as a means of securing the salvation of her children, is very strict, when Sunday comes, in enforcing upon them the study of their Sunday lessons, or in requiring them to read good books, or in repressing on that day any undue exuberance of their spirits—relying upon the blessing of God upon her endeavors—will be very apt to find, in the end, that she has been watering her delicate flowers with sand! The means which we use to awaken or impart the feelings of sorrow for sin, submission to God, and cordial good-will to man—in which all true piety consists—must be means that are 'appropriate in themselves' to the accomplishment of the end intended. The means must be water—and not sand—applied with judgment, discrimination, and tact. The principle is—that the means must be an appropriate one—that is, one indicated by a wise consideration of the circumstances of the case—and of the natural characteristics of the childish mind.

'Power of Sympathy'.

5. In respect to pious influence over the minds of children, as in all other departments of early training, the tendency to sympathetic action between the heart of the child and the parent is the great source of the parental influence and power. The principle, "Make a young person love you—and then simply 'be' in his presence what you wish him to be," is the secret of success. The tendency of young children to become what they see those around them whom they love are, seems to be altogether the most universally acting and the most powerful of the influences on which the formation of the character depends; and yet it is remarkable that we have no really appropriate name for it. We call it sometimes sympathy; but the word sympathy is associated more frequently in our minds with the idea of compassionate participation in the sufferings of those we love. Sometimes we term it a spirit of imitation—but that phrase implies rather a conscious effort to 'act' like those whom we love, than that involuntary tendency to 'become' like them—which is the real character of the principle in question. We mean a willing, spontaneous and even unconscious tendency to 'become what those around us are'. This tendency is very strong in the young while the opening faculties are in the course of formation and development—and it is immensely strengthened by the influence of love. Whatever, therefore, a mother wishes her child to be—whether a sincere, honest Christian, submissive to God's will and conscientious in the discharge of every duty—or proud, vain, deceitful, hypocritical, and pharisaical—she has only to be either the one or the other herself—and without any special teaching—her child will be pretty sure to be a good copy of the model.

'Theological Instruction.'

6. If the principle above stated is correct—it helps to explain why so little good effect is ordinarily produced by what may be called instruction in theological truth on the minds of the young. Any system of theological truth, consists of grand generalizations, which, like all other generalizations, are very interesting—and often very profitable, to mature minds, especially to minds of a certain class. But they are not appreciable by children—and can only in general be received by them as words to be fixed in the memory by rote. Particulars first, generalizations afterwards, is, or ought to be, the order of progress in all acquisition of knowledge. This certainly has been the course pursued by the Divine Spirit in the moral training of the human race. There is very little systematic

theology in the Old Testament—and it requires a considerable degree of ingenuity— to see as much doctrine as the theologians desire to find even in the teachings of Jesus Christ. It is very well to exercise this ingenuity, and the systematic results which are to be obtained by it may be very interesting, and very beneficial—to those whose minds are mature enough to enter into and appreciate them. But they are not adapted to the spiritual needs of children—and can only be received by them, if they are received at all—in a dry, formal, mechanical manner.

Read, therefore, the stories in the Old Testament, or the parables and discourses of Jesus in the New Testament, without attempting to draw many inferences from them in the way of theoretical belief—but simply to bring out to the mind and heart of the child the moral point intended in each particular case—and the heart of the child will be touched—and he will receive an 'element' of instruction which he can arrange and group with others in theological generalization by-and-by, when his faculties have advanced to the generalizing stage.

'No repulsive personal applications'.

7. In reading the Scriptures—and, indeed, in all forms of giving religious counsel or instruction, we must generally beware of presenting the thoughts that we communicate in the form of reproachful personal application. There may be exceptions to this rule—but it is undoubtedly, in general, a sound one. For the work which we have to do, is not to attempt to drive the heart from the wrong to the right, by any repellent action which the wrong may be made to exert—but to allure it by an attractive action with which the right may be invested. We must, therefore, present the incidents and instructions of the Word in their alluring aspect—assuming, in a great measure, that our little pupil will feel pleasure with us in the manifestations of the right—and will sympathize with us in disapproval of the wrong. To secure them to our side, in the views which we take, we must show a disposition to 'take' them to it by an affectionate sympathy. Our Savior set us an excellent example of relying on the superior efficiency of the bond of sympathy and love in its power over the hearts of children, as compared with that of formal theological instruction, in the few glimpses which we have of his mode of dealing with them. When they brought little children to him, he did not begin to expound to them the principles of the government of God, or the theoretical aspects of the way of salvation; but took them 'up in his arms and blessed them'—and called the attention of the bystanders at the same time to qualities and characteristics which they possessed, which he seemed to regard with special affection—and which others must imitate to be fit for the kingdom of God. Of course the children went away pleased and happy from such an interview—and would be made ready by it to receive gladly to their hearts any truths or sentiments which they might subsequently hear attributed to one who was so kind a friend to them.

If, however, instead of this, he had told them—no matter in what kind and gentle tones—that they had very wicked hearts, which must be changed before either God or any good man could truly love them—and that this change could only be produced by a power which they could only understand to be one external to themselves—and that they must earnestly pray for it every day—how different would have been the effect! They would have listened in mute distress, would have been glad to make their escape when the conversation was ended—and would shrink from ever seeing or hearing again one who placed himself in an attitude so uncongenial to them.

They might have had yet only such appetites and propensities developed within them as would, if these thoughts continued to hold paramount control over them all their lives—make them selfish,

unfeeling and wicked men; and that they were, in a special though mysterious manner, dependent on the Divine power for bringing into action within them other and nobler principles. And so, if a physician were called in to see a sick child, he might see that it was in desperate danger—and that unless something could be done—and that speedily, to arrest the disease, his little patient would be dead in a few hours. And yet to overwhelm that poor child with terror and distress, would not be a very suitable course of procedure for averting the apprehended result.

'Promised Rewards and threatened Punishments'.

8. It is necessary to be extremely moderate and cautious in employing the influence of promised rewards or threatened punishments, as a means of promoting early piety. In a religious point of view, as in every other, goodness that is bought is only a pretense of goodness—is, in reality—no goodness at all. And as it is true that love casts out fear, so it is also true that fear casts out love.

Suppose, though it is almost too violent a supposition to be made even for illustration's sake—that the whole Christian world could be suddenly led to believe that there was to be no happiness or suffering at all for them beyond the grave—and that the inducement to be grateful to God for his goodness and submissive to his will—and to be warmly interested in the welfare and happiness of man—were henceforth to rest on the intrinsic excellence of those principles—and to their constituting essentially the highest and noblest development of the moral and spiritual nature of man. In such a case, how many of the professed disciples of Jesus would abandon their present devotion to the cause of love to God and love to man? Not one—except the hypocrites and pretenders! The truth is, that as piety which is genuine and sincere must rest on very different foundations, from hope of future reward or fear of future punishment; so this hope and this fear are very unsuitable instrumentalities to be relied on for awakening it. The kind of gratitude to God which we wish to cherish in the mind of a child is not such as would be awakened towards an earthly benefactor by saying—in the case of a present made by an uncle, for instance—"Your uncle has made you a beautiful present. Go and thank him very cordially—and perhaps you will get another." It is rather of a kind which might be induced by saying, "Your uncle, who has been so kind to you in past years, is poor and sick—and can never do anything more for you now. Would you like to go and sit in his sick-room to show your love for him—and to be ready to help him if he needs anything?"

True piety, in a word, which consists in entering into and steadily maintaining the right moral and spiritual relations with God and man—marks the highest condition which the possibilities of human nature allow—and must rest in the soul which attains to it on a very different foundation from anything like hope or fear. That there is a function which it is the province of hope or fear to fulfill, is abundantly proved by the use that is sometimes made of them in the Scriptures. But the more we reflect upon the subject, the more we shall be convinced, I think, that all such considerations ought to be kept very much in the back-ground in our dealings with children.

If a child is sick—and is even likely to die, it is a very serious question whether any warning given to him of his danger will not operate as a hindrance rather than a help, in awakening those feelings which will constitute the best state of preparation for the change. For a sense of gratitude to God for his goodness—and to the Savior for the sacrifice which he made for his sake, penitence for his sins, and trust in the forgiving mercy of his Maker—are the feelings to be awakened in his bosom; and these, so far as they exist, will lead him to lie quietly, calmly and submissively in God's hands,

without anxiety in respect to what is before him. It is a serious question whether an entire uncertainty as to the time when his death is to come, is not more favorable to the awakening of these feelings, than the state of alarm and distress which would be excited, by the thought that it was near.

'The Reasonableness of Gentle Measures in Religious Training'. The mother may sometimes derive from certain religious considerations, the idea that she is bound to look upon the moral delinquencies and dangers which she observes in her children, under an aspect more stern and severe, than seems to be recommended here in this book. But a little reflection must convince us, that the way to true repentance of, and turning from sin—is not necessarily through the suffering of terror and distress. The Gospel is not an instrumentality for producing terror and distress, even as means to an end. It is an instrumentality for saving us from these ills; and the Divine Spirit, in the hidden and mysterious influence which it exercises in forming, or transforming, the human soul into the image of God—must be as ready, it would seem, to sanction and bless efforts made by a mother to allure her child away from its sins, by loving and gentle invitations and encouragements—as any attempts to drive her from them, by the agency of terror or pain. It would seem that no one who remembers the way in which Jesus Christ dealt with the children who were brought to him could possibly have any doubt of this.

Chapter 24. Conclusion.

Any person who has acquired the art of examining and analyzing his own thoughts, will generally find that the mental pictures which he forms of the landscapes, or the interiors, in which the scenes are laid of the events or incidents related in any work of fiction which interests him, are modeled more or less closely from prototypes previously existing in his own mind—and generally upon those furnished by the experiences of his childhood. If, for example, he reads an account of transactions represented as taking place in an English palace or castle, he will usually, on a careful scrutiny, find that the basis of his conception of the scene is derived from the arrangement of the rooms of some fine house with which he was familiar in early life. Thus, a great many things which attract our attention—and impress themselves upon our memories in childhood, become the models and prototypes—more or less aggrandized and improved, perhaps—of the conceptions and images which we form in later years.

'Nature of the Effect produced by Early Impressions'.

Few people who have not specially reflected on this subject, or examined closely the operations of their own minds, are aware what an extended influence the images thus stored in the mind in childhood, have in forming the basis, or furnishing the elements of the mental structures of future life. But the truth, when once understood, shows of what vast importance it is with what images the youthful mind is to be stored. A child who ascends a lofty mountain, under favorable circumstances in his childhood, has his conceptions of all the mountain scenery that he reads of, or hears of through life, modified and aggrandized by the impression made upon his sensorium at this early stage. Take your daughter, who has always, we will suppose, lived in the country, on an excursion with you to the sea-shore—and allow her to witness for an hour, as she sits in silence on the cliff, the surf rolling in incessantly upon the beach—and infinitely the smallest part of the effect, is that one day's gratification which you have given her. That is comparatively nothing. You have made a life-long change, if not in the very structure, at least in the permanent furnishing of her

mind—and performed a work which can never by any possibility be undone. The images which have been awakened in her mind, the emotions connected with them—and the effect of these images and emotions upon her faculties of imagination and conception, will infuse a life into them which will make her a different being as long as she lives.

'The Nature and Origin of general Ideas'.

It is the same substantially in respect to all those abstract and general ideas on moral or other kindred subjects which constitute the mental furnishing of the adult man—and have so great an influence in the formation of his habits of thought and of his character. They are chiefly formed from combinations of the impressions made in childhood. A person's idea of justice, for instance, or of goodness—is a generalization of the various instances of justice or goodness which ever came to his knowledge; and of course, among the materials of this generalization, those instances which were brought to his mind during the impressible years of childhood must have taken a very prominent part. Every story, therefore, which you relate to a child to exemplify the principles of justice or goodness takes its place, or, rather, the impression which it makes takes its place, as one of the elements out of which the ideas that are to govern his future life are formed.

'Vast Importance and Influence of this mental Furnishing'. The ideas and generalizations thus mainly formed from the images and impressions received in childhood become, in later years, the elements of the machinery, so to speak, by which all his mental operations are performed. Thus they seem to constitute more than the mere furniture of the mind; they form, as it were, almost a part of the structure itself. So true, indeed, is this—and so engrossing a part does what remains in the mind of former impressions play in its subsequent action—that some philosophers have maintained that the whole of the actual consciousness of man consists only in the 'resultant' of all these impressions preserved more or less imperfectly by the memory—and made to mingle together in one infinitely complicated but harmonious whole. Without going to any such extreme as this, we can easily see, on reflection, how vast an influence on the ideas and conceptions, as well as on the principles of action in mature years, must be exerted by the nature and character of the images which the period of infancy and childhood impresses upon the mind. All parents should, therefore, feel that it is not merely the present welfare and happiness of their child which is concerned in their securing to him a tranquil and happy childhood—but that his capacity for enjoyment through life is greatly dependent upon it! They are, in a very important sense, entrusted with the work of building up the structure of his soul for all time! It is incumbent upon them, with reference to the future as well as to the present—to be very careful what materials they allow to go into the work, as well as in what manner they lay them.

Among the other bearings of this thought, it gives great weight to the importance of employing gentle measures in the management and training of the young, provided that such measures can be made effectual in the accomplishment of the end. The pain produced by an act of hasty and angry violence to which a father subjects his son may soon pass away—but the memory of it does not pass away with the pain. Even the remembrance of it may at length fade from the mind—but there is still an 'effect' which does not pass away with the remembrance. Every strong impression which you make upon his perceptive powers, must have a very lasting influence—and even the impression itself may, in some cases, be forever indelible!

Let us, then, take care that these impressions shall be, as far as possible, such as shall be sources of enjoyment for them in future years. It is true that we 'must' govern them. They are committed to our charge during the long time which is required for the gradual unfolding of their youthful powers, for the express purpose that during that interval they may be guided by our reason—and not by their own. We cannot surrender this trust. But there is a way of faithfully fulfilling the duties of it—if we have discernment to see it—and skill to follow it—which will make the years of their childhood years of tranquility and happiness, both to ourselves and to them.

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