

| These are certainly the Bane of Civil Society ; but [49]
they are Fools, who not considering what has been
said, storm at the Remisness of the Laws that suffer
them to live, while wise Men content themselves with
taking all imaginable Care not to be circumvented by
them, without quarrelling at what no human Prudence
can prevent.



(B) *These were call'd Knaves, But bar the Name,
The grave Industrious were the same.*

Page 4. Line 5.

THIS, I confess, is but a very indifferent Com-
pliment to all the Trading Part of the People.
But if the Word *Knave* may be understood in its full
Latitude, and comprehend every Body that is not
sincerely honest, and does to others what he would
dislike to have done to himself, I don't question but
I shall make good the Charge. To pass by the
innumerable Artifices, by which Buyers and Sellers
out-wit one another, that are daily allowed of and
practised among the fairest of *Dealers*, shew me the
Tradesman that has always discover'd the Defects of
his Goods to those that cheapen'd them ; nay, where
will you find one that has not at one time or other
industri-|ously conceal'd them, to the detriment of [50]
the *Buyer* ? Where is the Merchant that has never
against his Conscience extoll'd his Wares beyond their
Worth, to make them go off the better ?

Decio, a Man of great Figure, that had large Com-
missions for Sugar from several Parts beyond Sea,
treats about a considerable parcel of that Commodity
with *Alcander* an eminent *West-India* Merchant ; both
understood the Market very well, but could not agree :
Decio was a Man of Substance, and thought no body

ought to buy cheaper than himself; *Alcander* was the same, and not wanting Money, stood for his Price. While they were driving their Bargain at a Tavern near the *Exchange*, *Alcander's* Man brought his Master a Letter from the *West-Indies*, that inform'd him of a much greater quantity of Sugars coming for *England* than was expected. *Alcander* now wish'd for nothing more than to sell at *Decio's* Price, before the News was publick; but being a cunning Fox, that he might not seem too precipitant, nor yet lose his Customer, he drops the Discourse they were upon, and putting on a Jovial Humour, commends the Agreeableness of the Weather, from whence falling upon the Delight he took in his Gardens, invites *Decio* to go along with him to his Country-House, that was not above Twelve [51] Miles from *London*. It was in the Month of | *May*, and, as it happened, upon a *Saturday* in the Afternoon: *Decio*, who was a single Man, and would have no Business in Town before *Tuesday*, accepts of the other's Civility, and away they go in *Alcander's* Coach. *Decio* was splendidly entertain'd that Night and the Day following; the *Monday* Morning, to get himself an Appetite, he goes to take the Air upon a Pad of *Alcander's*, and coming back meets with a Gentleman of his Acquaintance, who tells him News was come the Night before that the *Barbadoes* Fleet was destroy'd by a Storm, and adds, that before he came^a out it had been confirm'd at *Lloyd's* Coffee-House,¹ where it was thought Sugars would rise 25 *per Cent.* by Change-time. *Decio* returns to his Friend, and immediately resumes the Discourse they had broke off at the Tavern: *Alcander*, who thinking himself sure of his Chap, did not design to have moved it till after Dinner, was very glad to see himself so happily pre-

* came] was come 14, 23

¹ Edward Lloyd's coffee-house, and shipmen, and by Mandeville's heard of first in 1688, grew into day had become almost a small a meeting-place for merchants stock-exchange.

vented; but how desirous soever he was to sell, the other was yet more eager to buy; yet both of them afraid of one another, for a considerable time counterfeited all the Indifference imaginable; 'till at last *Decio* fired with what he had heard, thought Delays might prove dangerous, and throwing a Guinea upon the Table, struck the Bargain at *Alcander's* Price. The next Day they went to *London*; the News prov'd true, and *Decio* got Five Hundred Pounds by his Sugars. *Alcander*, whilst he had strove to over-reach the other, was paid in his own Coin: yet all this is called fair dealing; but I am sure neither of them would have desired to be done by, as they did to each other. [52]



(C.) *The Soldiers that were forc'd to fight,
If they surviv'd, got Honour by't.*

Page 6. Line 11.

SO unaccountable is the Desire to be thought well of in Men, that tho' they are dragg'd into the War against their Will, and some of them for their Crimes, and are compell'd to fight with Threats, and often Blows, yet they would be esteem'd for what they would have avoided, if it had been in their Power: Whereas if Reason in Man was of equal weight with his Pride, he could never be pleas'd with Praises, which he is conscious he don't deserve.

By Honour, in its proper and genuine Signification, we mean nothing else but the good Opinion of others,¹ which is counted more or less Substantial, the more

¹ Compare Spinoza's definition: '*Gloria est Lætitia concomitante idea alicujus nostræ actionis, quam alios laudare*

imaginamur' (*Ethica*, pt. 3, def. 30). See also Descartes, *Passions de l'Âme*, art. 204. Cf. also below, i. 198, n. 2.