

them, not to guide them to virtue, nor to make himself beloved by them, to render them into despair, to lay them under the dreadful necessity either not to breathe with freedom, or to shake off the yoke of his tyrannical sway; is this, I say, the way to magnanimity? Is this the path which leads to glory?

Remember that the countries in which the power of the sovereign is most absolute, are those where the sovereigns are least powerful. They seize, they ruin every thing, they alone possess the whole state; but then the whole state languishes. The fields are uncultivated and almost desert, the cities dwindle away daily, the springs of trade are dried up, and the king, who cannot be a king by himself, and who is great but by means of his people, wastes away gradually by the insensible wasting away of his subjects, from whom he derives his riches and power. His kingdom is drained of money and men, and this loss is the greatest and the most irreparable. His absolute power makes as many slaves as he has subjects: they flatter him, they strive to adore him, they tremble at the least glance of his eyes; but when the least revolution happens, this monstrous power, which was carried to too violent an excess, cannot endure. It has no resource in the heart of the people: it has wearied out and provoked the whole body politic: it confounds all the members of that body in part after a change. At the first blow that injures it, the edifice is thrown down, dashed in pieces, and trampled under foot. Contempt, hatred, fear, resentment, suspicion, in short, all the passions enter against to destroy a power. The king who in his vain perversity did not find a single man bold enough to tell him the truth, will not find in his misfortune a single man who dares to excite him, or to defend him against his enemies.

After this discourse, Menonius at Menon's persuasion made haste to distribute the waste lands, to stock them with the ablest peasants, and to execute every thing that had been resolved upon, referring only to the masters the lands which he had allotted to them, and which they could not cultivate till they had finished their work in the city.

*End of the Twelfth Book.*

THE  
ADVENTURES  
OF  
TELEMACHUS,  
THE  
SON of ULYSSES.

BY THE

Deceased FRANCIS DE SALIGNAC  
DE LA MOTTE FÉNÉLON.

Translated into ENGLISH by  
DES MAIZEAUX, F. R. S.

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VOL. II.

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THE SIXTEENTH EDITION, Corrected.

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# The Adventures Of Telemachus

**François de Salignac de La Mothe-  
Fénelon**



## **The Adventures Of Telemachus:**

**The Adventures of Telemachus** François de Salignac de La Mothe- Fénelon, 1795      Telemachus, Son of Ulysses  
François de Salignac de La Mothe- Fénelon, 1994-09-15 Fénelon's Telemachus 1699 is alongside Bossuet's Politics the most important work of political theory of the grand siècle in France. It was also the most widely read work of the time influencing Montesquieu and Rousseau in its attempt to combine monarchism with republican virtues. Fénelon tells of the moral and political education of Telemachus, young son of Ulysses, by his tutor Mentor, the goddess Minerva in disguise. Telemachus visits every corner of the Mediterranean world and learns patience, courage, modesty, and simplicity, the qualities he will need when he succeeds Ulysses as King of Ithaca. It is the story of the transformation of an egoistic young man into a model ruler and is meant among other things as a commentary on the bellicosity and luxuriousness of Louis XIV. The present English edition follows closely that of Tobias Smollett published in 1776.      **The Adventures of Telemachus, the Son of Ulysses.**  
**Les Aventures de Télémaque, Fils D'Ulysse Engl. By the Archbishop of Cambray. (François Fénelon de Salignac)**  
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The first critical edition of Smollett's 1776 translation of Bishop Fénelon's 1699 *Mirror of Princes*, one of the most popular and revered works of the eighteenth century, written especially for Duc de Burgogne, heir presumptive to Louis XIV and meant to teach him the proper way to rule.      *The Adventures of Telemachus* Aragon, 1997  
This is the first paperback edition in English of one of the most important and entertaining works of Surrealist fiction. Aragon's 1922 novel boldly appropriates the titles and plot of a 17th century epic recounting the adventures of Odysseus' son Telemachus, but the moralistic underpinnings of the original are replaced by a Surrealist's dedication to the strange, the contrary. A wryly self-conscious book full of the kinds of intertextual games associated with writers such as Borges and Calvino.      **The Adventures of Telemachus**  
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**The Adventures of Telemachus, the Son of Ulysses. Translated from the French of Francis Salignac de la Mothe-Fénelon, Archbishop of Cambrai. By Percival Proctor. M.A.** François de Salignac de La Mothe-Fénelon, 1774      **The Adventures of Telemachus** François de Salignac de La Mothe-Fénelon, 1768

## **The Adventures Of Telemachus** Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has become much more apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is really remarkable. This extraordinary book, aptly titled "**The Adventures Of Telemachus**," compiled by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we shall delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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