I intend to write another work describing this empire, but meanwhile I will give the reader some general ideas about it. The size of the natives is somewhat under six inches and all other animals and plants are in proportion. For instance, the tallest horses and oxen are between four and five inches high. Their geese are about the bigness of a sparrow and so on downwards until you come to the smallest things which, to me, are almost invisible. Lilliputians see with great exactness, but not very far.

Their manner of writing is very peculiar. It is not
from left to right, like the Europeans, or from right to left, like the Arabians, or from top to bottom, like the Chinese, but on a slant from one corner of the paper to the other.

Some laws and customs in this empire are very peculiar. The first I shall mention relates to informers. All crimes against the state are punished here very severely. But if the person accused makes his innocence plain at his trial, the accuser is immediately put to a shameful death. And the innocent person is paid back for his hardship and the cost of his defense out of the goods and lands of the accuser.

They look on fraud as a worse crime than theft and usually punish it with death. They say care, watchfulness and common sense can preserve a man's goods from thieves, but honesty has no protection against cunning. Since buying and selling must go on, if fraud is not punished, the honest dealer always suffers and cheaters have the advantage.

We usually call reward and punishment the two hinges on which all government turns, yet Lilliput is the only nation where I have ever seen this maxim put into practice. Whoever can prove he has strictly followed the laws for seventy-three moons can claim certain privileges
and a sum of money from a fund set aside for that use. He is also given the title of Snilpall or Legal to add to his name.

In choosing persons for employment they put more value on good morals than great abilities. They suppose truth, justice, and temperance to be in every man’s power. The practice of these virtues, along with experience and good intention, qualifies a man to serve, except where special training is needed. Lack of morals is not made up for by superior mental abilities, they believe. Such people should not be given important duties because of the dangerous consequences for the public welfare. Such practices as rope dancing and creeping and leaping around sticks are new institutions introduced in the reign of the grandfather of the present Emperor.

Ingratitude is a capital crime to them. They reason that if someone is unkind to someone who has been generous to him, he must be a common enemy of the rest of mankind, who have not given him anything. Therefore such a man is not fit to live.

Their notions of the duties of parents and children are very different from ours. They think the tenderness of parents toward their young comes from natural
feeling. A child is not under any duty to his father or his mother for bringing him into the world. Their opinion is that parents are the last to be trusted with the education of their children. Every town has public nurseries where all parents, except laborers, must send their children to
be educated once they come to the age of twenty moons.

The nurseries for boys of noble families have grave and learned professors. The clothes and food of the children are plain and simple. They are taught the principles of honor, justice, courage, modesty, mercy, religion, and love of their country. They are always busy, except in the short times for eating or sleeping and the two hours for physical exercises. Their professors are always present. Their parents are allowed to visit them twice a year for an hour at a time. Their parents can kiss them on greeting and at parting, but they may not whisper to their children, use affectionate words, or bring them presents or sweets.

The nurseries for children of gentlemen and merchants are managed in the same manner, only their children are put out as apprentices at seven years old.

The girls of noble families are educated like the boys, and if their nurses ever entertain the girls with foolish stories, they are publicly whipped three times around the city, put in prison for a year, and then banished for life to the most desolate part of the country. Thus young ladies are as ashamed of being cowards and fools as young men and despise personal ornaments. When the
ONE DAY HIS IMPERIAL MAJESTY WISHED THAT HE AND HIS FAMILY MIGHT HAVE THE HAPPINESS (AS HE CALLED IT) OF DINING WITH ME.

girls are twelve years old, which is the age at which they can marry, their parents take them home.

Laborers keep their children at home. Since their
business is to farm, their education is of little importance
to the public. But the old and diseased among them are
cared for by hospitals. Begging is unknown in this empire.

One day his Imperial Majesty wished that he and
his family might have the happiness (as he called it) of
dining with me. They came and I placed them in their
chairs on my table, surrounded by their guards. Flimnap,
the Lord High Treasurer, came as well with his staff. He
often looked at me with sour expressions, which I pre-
tended I did not notice. I ate more than usual, to honor
my dear country as well as to fill them with admiration. I
believe this visit gave Flimnap an opportunity of speaking
against me to his Majesty. That minister had always been
my secret enemy, although he outwardly caressed me. He
spoke to the Emperor of the low condition of his treasury
and that I had cost his Majesty more than a million
Spruggs, their gold coin, and that, on the whole, it would
be prudent of the Emperor to take the first chance of get-
ting rid of me.