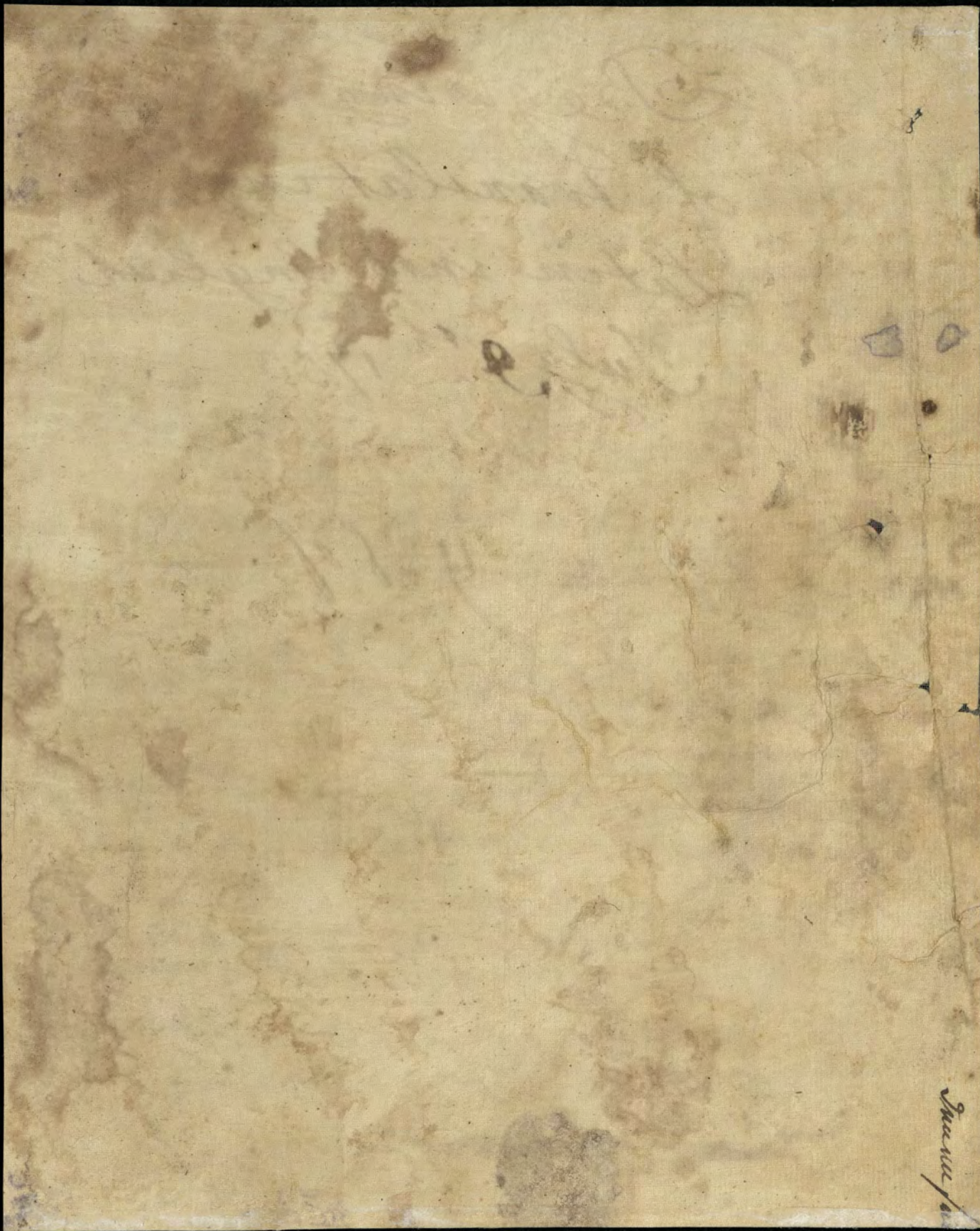


GRD ADDR MSS 32

2251

Beginning  
of translating  
Latin into English  
July 9<sup>th</sup> 1753

y of.



2252

We know God by his works

1. What is so foolish ~~as~~ when he ~~perceive~~ looks up to heaven ~~and~~ <sup>as</sup> ~~does~~ <sup>to</sup> not think ~~perceive~~ that there is a God?

The beauty of the world, the order of all celestial <sup>Bodies</sup> ~~things~~, the revolutions of the Sun, Moon, and all the Stars, discover ~~enough~~ by their own appearance that they could not happen by chance, and force us to confess that ~~there~~ <sup>there</sup> is an excellent and eternal <sup>nature</sup> ~~nature~~ which ought to be admired by mankind.

2. As ~~if~~ <sup>when</sup> any one would come into a Temple ~~or~~ <sup>or</sup> a School for exercise ~~any~~ <sup>any</sup> Building ~~or~~ <sup>or</sup> University and sees <sup>there</sup> order, discipline, and the distinction of all things, ~~any~~ <sup>he</sup> mean not ~~that~~ <sup>that</sup> under

(2)

= stand that there must be  
certainly one at the head,  
~~and~~ who is obey'd: so if any  
one will consider the certain  
and perpetual movements and  
changes of all the celestial  
bodies, it is <sup>he will necessarily conclude</sup> necessary that  
~~they must~~ <sup>all</sup> be governed by some  
mind. But <sup>since</sup> neither the mind  
nor ~~the~~ power of man <sup>can effect</sup>  
~~do it~~, God alone <sup>can</sup> only  
be the Architect and ~~builder~~  
<sup>Governor</sup> of so great a work and gift.

The nature of God  
is the best and most excellent

1. The ~~opinions~~ of the old  
Philosophers concerning

the nature of God were different  
 and they disagreed about it among  
 themselves, which would be long  
 and difficult to ~~reckon up~~ <sup>reckon up</sup>. They  
 understood by <sup>the light</sup> nature that <sup>there was</sup> God  
~~is the commander~~, but they <sup>could not</sup> ~~agree~~  
~~accord together~~ <sup>agree</sup> among themselves  
 what God <sup>was</sup>. Therefore when the  
 Tyrant Hiero ask'd ~~of~~ Simonides  
 who was not only a sweet poet,  
 but also a learned and wise  
 man, what God was, he required  
 one day to consider, when <sup>he was</sup>  
 ask'd the same question, the day after he  
~~required~~ <sup>required</sup> two days  
 more, and afterwards often doubled  
 the number of ~~days~~. Hiero being  
 astonish'd ask'd him why ~~he~~ did  
 so: he say'd, because the <sup>question</sup> ~~thing~~  
 seem'd more obscure to him, the  
 more ~~that~~ <sup>he</sup> consider'd ~~about~~ it.

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2. If when ~~we~~ <sup>we</sup> enter a Temple  
where we are accustomed to be of a com-  
-posed mind ~~and~~ <sup>with a decent & solemn</sup>  
behaviour & gait, If when we approach  
~~the sacrifices~~ <sup>the sacrifices</sup> we look down  
~~upon the ground~~ <sup>upon the ground</sup>  
we see whether our clothes set  
as they ought to do and we study  
to signify our modesty in every  
look & gesture: ~~we~~ <sup>when</sup> we ought also to dispute  
modestly of the nature of God  
lest we should affirm any thing  
~~very~~ rashly.

We cannot speak rightly of  
the Divine ~~being~~ <sup>being</sup> unless ~~we~~  
~~are~~ <sup>enlightened</sup> by ~~his~~ <sup>his</sup> light. For the Divine  
~~being~~ <sup>being</sup> is the fountain of light as well  
as of Goodness.

3. God cannot be understood in  
any ~~other~~ <sup>other</sup> ~~manner~~ <sup>manner</sup> than  
as a mind,

~~free, separate~~ from matter,  
knowing and moving all things.

~~1. How we may know that God is~~  
 4. How we may otherwise understand the Supreme  
 being than by considering him as  
 eternal. The same light of nature which  
 had afforded us the notion that there are  
 Gods, that we believe in him in  
 our minds the belief that they are  
 what God is, that which  
 has no beginning nor end.

5 There is nothing that God cannot  
 do and without any labour to  
 himself. For as the <sup>members</sup> of  
 men, moved by the <sup>direction</sup> of  
 the will, without any contention  
~~and all these things~~  
 so all these things can be effected,  
 moved, and changed by the  
 being, by the power of the Gods.

6 ~~Whoever avoids you, you will~~  
 which way soever you turn <sup>yourself</sup>  
~~you will meet God.~~  
 You will meet God.

nothing is without his influence  
~~nothing is wanting~~  
he fills his own works,  
~~which when he is of your side~~  
the advantages which we make use of, the  
light which we enjoy,  
~~which is so contradictory~~  
to the air which we breathe  
~~are given and imparted to us by God~~

The Gods ~~show down their~~  
without intermission day  
and night. Their benefits are ~~not~~  
~~offered by them,~~ some times given ~~not~~  
without our asking, sometimes the answer  
to our prayers. Who is there  
~~that is not sensible of the bounty~~  
of the Gods? nobody is without  
receiving benefits from  
heaven. there is no one on whom  
some thing does not flow from  
that fountain of beneficence  
goodness



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God governs and sees the whole

1. The world is administered by the providence of the Gods, and they consult human things, not only <sup>in general</sup> ~~in general~~ but also <sup>in particular</sup> ~~single~~ <sup>single</sup>.

Let all men be persuaded of this, that the Gods are the Governours and Moderators of all things <sup>which</sup> and those things are <sup>in the World,</sup> ~~are conducted by their power & Wisdom~~ <sup>conducted by their power & Wisdom</sup> and judgement: that they look down and observe, <sup>with</sup> what mind every one <sup>asks</sup> has, and take account of the pious and impious. If the minds, of men, were imbued with this opinion, the fear of a divine punishment would recall many from wickedness.   
 \*The english language not being so exact as the latin one, I have thought in this place to add some words.

2. Let no one think that he  
has gained anything if he  
has not a witness to his crimes.  
For he in whose sight we live  
knows all things. We lay <sup>ie</sup> open  
to God. Let us approve ourselves  
to him.

We ought to live as if <sup>we</sup> lived  
in the sight of every body;  
~~it is to be thought~~ <sup>we ought to think</sup> as if ~~any one~~ <sup>there was some one</sup> could  
look into the deepest part of ~~the~~ <sup>our</sup>  
breast. For what ~~advantage~~ <sup>is there</sup>  
there in men's <sup>what we do</sup> not seeing <sup>since</sup> it? for  
nothing is shut up from God:  
he is present to our minds he  
comes between the middle of  
our ~~thinking~~ <sup>thoughts</sup>; ~~the rest~~ <sup>indeed he never</sup>  
~~leaves us~~ <sup>leaves us</sup> ~~nothing done without him~~

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~~knowing.~~

Whoever believes that God knows all things, will not sin openly nor in private.

3. When Thales was ask'd whether <sup>actions of men could not deceive</sup> ~~the gods did deceive men.~~ the Gods he answer'd, not even our thoughts <sup>can deceive them.</sup> ~~can deceive them.~~ ~~nothing.~~ He admonish'd them by this answer, that we should not only keep our hands pure, but also our minds, for the divine being is present to our most secret thoughts. Sextus Pythagoras said in ~~the~~ alike sentence: in acting unjustly we <sup>lie</sup> ~~are~~ open to God & even in thinking ~~so~~

God is worship'd and appear'd  
by piety.

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1. We owe our first duty to the  
immortal God, secondly to our  
country, thirdly to our parents,  
and lastly ~~by degree~~ <sup>just</sup> ~~equally~~  
equals. all others.

There are three things chiefly  
to be worship'd <sup>& reverenc'd</sup> by young men  
the Gods, ones Parents, and the Law.  
et good man <sup>has</sup> of <sup>greatest</sup> piety  
towards the Gods. <sup>He bears an even</sup> ~~also~~ ~~mind~~  
~~mind equally~~ ~~to whatsoever~~  
under whatsoever befalls him.  
~~happens to him~~. For he knows  
that whatever happens is agreeable  
to the divine law, by which  
the universe is governed.

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If piety toward the Gods be taken away, all faith between men, society it self, and justice, that most excellent virtue are likewise destroyed.

We ought to worship the Gods. But that is the most acceptable worship which we pay with a pure, upright, and uncorrupt mind. God is not so much honoured by erecting lofty and stately Temples to him as by being consecrated in every mans own breast.

Piety & sanctity of life will make the Gods pleacable and forgiving.

2. I perceive that the Gods are  
not so much delighted by prayers  
made elegant by art and care,  
~~than~~ by those of innocence and  
holiness: and he, is more pleasing  
to the Gods, who reverences their  
Temples with a pure and chaste  
mind, than he who implores  
helps with a <sup>studied</sup> prayer.

God is not worship'd by ~~the~~  
a body of a fat Ox being <sup>slaughtered</sup> ~~left~~  
~~half dead~~, nor by gold, nor  
silver; nor by tribute put  
in the treasury: but by  
a pious and right will  
perform an acceptable act of worship  
The refore good men offer  
meal and flower; on the

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contrary bad men do not  
~~show~~ <sup>avoid</sup> impiety, altho they spill  
 much blood upon the altars.

offer sacrifices to the  
 Gods with a chaste and pure  
 mind and appease them  
 both when you get up  
 and when you go to bed  
 that they may be propi-  
 = cious to you.

God <sup>is more acceptably</sup>  
~~ought to be~~ worshipp'd  
~~with~~ ~~by~~ piety than  
 by magnificence.

1. Let them ~~ought~~ ~~to~~ address themselves  
 with chastity <sup>and piety</sup> to the Gods, ~~happily~~  
~~piety~~, and put away their riches

leads to <sup>#</sup>Janiculum. When Albinus,  
<sup>a man</sup> ~~one~~ of the order of the Plebeians  
of Rome, saw them, he was in a  
cart with his Wife and children  
~~going~~ <sup>going with</sup> ~~on~~ the rest of the crowd  
~~which~~ ~~was~~ ~~out~~ of the town,  
he ~~was~~ ~~not~~ ~~on~~ <sup>thought it was</sup> irreligious that  
the sacred Virgins should  
walk a foot carrying in their  
hands the sacred things  
of the Roman people: while  
he and his family went  
in a carriage. Therefore  
he commanded his Wife and  
children to get out and he  
placed the Virgins and the  
sacred things into the cart <sup>and</sup>

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#Janiculum - A fort on the top of an hill, which  
overlooked the City of Rome, and by a Wooden bridge  
erected by Aeneas Silvius, joined to the city.



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it did not become  
 he said that, the gods did not like,  
 to rejoice more at great  
~~or were not more joyful at great~~  
 sacrifices than at ~~small~~ <sup>little</sup> ones:  
 because, ~~as~~ <sup>as</sup> ~~men~~ <sup>wisdom</sup> men  
 are often richer than ~~the~~  
 good ~~men~~, in that case their  
 sacrifices would be more  
 acceptable. Therefore he  
 thought those sacrifices and  
 gifts ~~the~~ <sup>the</sup> most acceptable  
 to the gods which were offered  
 by ~~the~~ men of the greatest piety.

2. Then ~~the~~ <sup>the</sup> Romans wor-  
 -ship'd the gods with more  
 piety than magnificence,  
 and appeas'd them the more  
 effectually the more simply  
 they made sacrifices of their  
 very food, ~~as~~ <sup>either</sup> of corn or salt.

Lucius Papirius the General  
going to fight against the  
Samnites made an oath  
to Jupiter that if he conquer'd  
he would sacrifice a little  
cup. of wine. Earthen Images  
of the Gods were most in repute  
at that time: none were made  
either of gold, nor any of silver.  
Neither had the republick  
any reason to be ashamed of  
men that worshipp'd such  
Gods. For Jupiter seem'd to be  
more propitious when his statue  
was made of ~~clay~~ but not so  
when it was made of gold.  
The Images of the Gods made

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either of <sup>wood</sup> gold or clay were regarded with honour until the taking of Troia, from that time luxury and vice swarmed about the ~~town~~ <sup>city</sup>.

3. Alexander the great is said to have worshipp'd the Gods with magnificence from his youth. <sup>At a certain time</sup> ~~Sometimes~~ when he attended at ~~that~~ sacrifices he would throw with both his hands <sup>Frankincense</sup> ~~frankincense~~ into the fire; Leonidas his mother said, "so you will burn these <sup>meanly</sup> things when you <sup>have</sup> conquer'd those countries where <sup>see above</sup> ~~frankincense~~ grows. For the present use it sparingly, afterwards having conquer'd Arabia which is the country <sup>where</sup>

where <sup>as above</sup> ~~frankencies~~ grow, remembering what was said by Leoninus <sup>3</sup> present to him a great deal of <sup>vide supra</sup> of ~~frankencies~~, and other sweet odours and advised him ~~that~~ that for the future he should not be so ~~operating~~ operating in doing ~~the~~ Honour to the Gods.

The Dicks do not appease  
God with gifts

The first worship of the Gods is, to believe in them. Afterward to know <sup>that they</sup> ~~those~~ <sup>preside</sup> ~~are~~ ~~in~~ ~~the~~ ~~world,~~ <sup>and</sup> who carry on the guardianship of human kind and take care of every one singly. Would you rather the

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Gods propitions to you? be good.

Whosoever imitates them reverence them enough.

He ~~chiefly~~ honours God chiefly, who makes his mind like unto God, as he can.

Love God ~~more~~ more than your own <sup>soul</sup> mind. If you do not love God you will not go to him.

You will not be loved by God unless you have in you something like unto him. You ought to endeavour, to be like unto God as much as is <sup>permitted</sup> lawfull to man. But man is made like unto God by prudence, justice, and holines.

Temples <sup>were</sup> are built  
for the increase  
of piety

I ~~think~~ think that temples <sup>should</sup> ~~be~~  
~~be~~ <sup>in cities</sup> be built to the gods in towns.  
Neither am I of the same  
opinion as the Chagi of  
the Persians were by whose  
council Xerxes is said to  
have burnt <sup>the</sup> temples of ~~the~~  
Greece. For they were displea-  
=sed that the gods were shut  
up in walls to whom all things  
ought to be open of whom  
all this world was the temple and  
house. The Greeks and Romans  
though, <sup>thought</sup> and acted better: who

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although they allowed that the  
Divine power was diffused every  
where, yet they increased <sup>our</sup> piety  
towards the gods, <sup>and</sup> they  
liked to have them in their  
towns. For ~~they~~ <sup>it</sup> contributed to  
the <sup>introduced</sup> opinion that Religion  
<sup>which</sup> is of use to Society. It is well  
said in the like manner  
by Pythagoras ~~the~~ <sup>the</sup> most  
renowned man, that piety and  
religion ~~are~~ chiefly employed  
by the mind; when we attend  
the divine affairs in the temples  
and behold the Images of the  
Gods.

Thales who was one of ~~the~~ <sup>the</sup> seven  
wise men (of Greece) said, that  
it became men to think.

the Gods know all things;  
that <sup>all things on full of</sup> the Gods are full of  
all things <sup>in order</sup> and that they <sup>men</sup>  
<sup>might</sup> act as holy and chaste,  
than <sup>as</sup> if they were ~~in~~  
in the most solemn and  
holy temples

Piety is safe and honored  
among Enemies

1. When the ~~town~~ <sup>city</sup> of Rome  
was taken, the Gauls besieged  
the Capitol and were attentive  
that none of the Enemy  
might get off; ~~the~~ Roman



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Youth behaved <sup>himself</sup> ~~themselves~~  
 to the admiration of the  
 citizens and enemies. A sacrific<sup>he</sup>  
 was ~~resolved~~ to be made  
~~upon~~ <sup>to</sup> by the family of the  
 Fabii upon the Quirinalian  
 hill. To the performing of  
 which, when C. Fabius Dorso  
 carrying the sacred things in  
 his hands came down from the  
 Capitol; he ~~passed~~ through the  
 middle of the enemies army  
 and ~~not~~ <sup>not being</sup> ~~either~~ moved <sup>by the voices</sup> or ~~shook~~  
~~or threats of any~~  
~~and so much~~ ~~left~~ came to the  
 Quirinalian hill. ~~then~~ All  
 things being, <sup>as usual</sup> ~~ordinarily~~ finished  
 he went back the same way which  
 he ~~had~~ <sup>a</sup> come with the same  
 countenance, <sup>and</sup> ~~hoping~~ <sup>that</sup> ~~God~~ <sup>would</sup>

whose worship he had not deserved, at the hazard of  
his life  
quite  
~~For sake them in this dreadful~~  
~~danger and that he would be~~  
propitious to them <sup>him</sup>. And indeed  
his piety was safe from the  
enemies: and he return'd safe  
to his friends and relations.  
The Gauls either were astonish'd  
at the boldness of the Youth  
or moved by a sense of Religion  
of which that People <sup>as</sup>  
~~those people were not~~  
negligent ~~of it~~.

2. When Camillus proceeded to the  
destroying of the town of the  
Veii, he made a vow that if  
he should destroy it he would  
give the ~~the~~ tenth part  
of the plunder to Apollo.

The Town being taken and plundered  
 to fulfill his vow, <sup>the Senate</sup> he sent three  
 Ambassadors to the Senate  
 who were to carry a golden Goblet  
 to Delphos as a gift to Apollo.  
 They <sup>Embassadors</sup> ~~thing~~ being taken by the  
 Liparantian <sup>pirates</sup> not far from  
 the Sicilian <sup>islands</sup> straits <sup>were</sup> carried  
 to Liparæa. It was the custom to  
 divide the plunder among the  
 citizens, as <sup>being acquired by</sup> ~~a part of~~ <sup>Public Robbery</sup> ~~the~~ <sup>public</sup>  
~~larceny~~ By chance <sup>was</sup> ~~the~~ <sup>Magistrate</sup>  
 was this year the chief Magistrate  
 a man more like unto the Romans  
 than to his own nation: who himself  
~~with~~ reverence ~~both~~ the Embassadors and  
 the God unto whom the present  
 was to have been sent <sup>and</sup> ~~fill~~  
 the multitude <sup>with</sup> ~~by~~ <sup>sense of</sup> ~~fill~~ religion.  
 he gave a publick entertainment  
 to the Embassadors and <sup>also</sup> ~~sent~~ them

This law signifies that proferty  
is agreeable to the Gods and that  
~~it~~<sup>exence</sup> has nothing at all to  
do with the worship of them.

For ~~when~~ since poverty is  
no reproach among men, it  
ought not to be banish'd from  
the ~~entrance~~ of the temples  
of the Gods. Especially since  
nothing can be more acceptable  
<sup>to the God himself</sup> than that the way to worship  
him should ~~be~~<sup>lie</sup> open to all.

When Socrates had made  
a small sacrifice out of his  
small estate he thought that  
he had not given less than  
those who had made greater  
~~gifts~~<sup>larger</sup> out of ~~their~~ estates. For

<sup>left defending</sup>  
 hope of ~~saving~~ <sup>the</sup> City,  
 many of the Romans slipp'd away  
 through the fields, many went  
 to the neighbouring Cities,  
 and carried ~~with them~~ all that  
 they had that was most precious with  
~~the~~ <sup>most</sup> precious.

In the mean time the  
 Vestal Virgins <sup>careless of their own safety</sup> having consulted  
 which of the sacred things  
 they should take with them,  
 which they should leave because  
 strength was wanting to carry them  
~~all~~, they buried in ~~one~~ <sup>one</sup> place  
 all; they put those that they did  
 not carry into little Barrels and  
 then <sup>buried</sup> ~~buried~~ them in a sacred place.  
 The others were carried by them they  
 divided the work among one  
 another they took the road which

with a ~~good~~ guard of Ships on  
to Delphos and then <sup>brought them</sup> ~~at the~~  
~~went~~ <sup>back</sup> ~~on~~ safe to Rome. The Senate  
afterwards <sup>desired to gratify an Allegiance</sup> ~~would give them~~  
<sup>with them</sup> ~~an entertainment and~~ <sup>gave them</sup>  
gifts ~~and~~ were publickly given  
to them.

~~The Publick Religion is~~  
~~preferred to private~~  
The Religion of  
the Publick ought  
to be preferred to  
private concerns

When the Gauls hasten'd with  
fire and sword to <sup>destroy</sup> Rome  
and when there was no

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and went to Caris which was  
~~the place to~~ which the Vestals were  
 walking. So that he preferred  
 the religion of the publick  
 to his private concerns, and  
 he preserved the difference  
~~between~~ of divine and human things

~~Wicked Men sooner or later~~  
 are punished

When Pyrrhus King of Epirus <sup>in his return</sup> ~~was returning~~  
~~back~~ from Sicily he was ~~robbed~~ by ~~the~~  
 Locres fleet; <sup>with his</sup> he ~~robbed~~ the temple  
 of Proserpine of its Treasure, ~~and~~  
~~of the consecrated Proserpine,~~ and  
 having placed the money in the  
 Ships, <sup>he left the place</sup> ~~he went~~ ~~with it to his~~  
~~country.~~ <sup>was the consequence?</sup> What ~~therefore~~ ~~happened~~  
 The next day his fleet was <sup>beat to</sup> ~~lost~~

pieces by a <sup>violent</sup> ~~great~~ storm and  
all the Ships which had the  
sacred money in them were  
cast ~~into~~ <sup>upon</sup> the ~~port~~ <sup>shore</sup> of the Loer  
By which slaughter the King  
being taught <sup>that there were</sup> ~~to reverence~~ the  
Gods, he commanded that all  
the money that had been taken  
should be carried back into the  
Treasury of Siroserpine. Neither  
Did any thing ever happen  
favourable to him after this:  
for he was driven out of Italy,  
he died an ignoble death when  
he had rashly <sup>went</sup> ~~perished~~ in the  
night to Argos. He was first  
slightly wounded, <sup>with a lance</sup> by a ~~young man~~  
young man of Argos, ~~the name of which~~





he could not abstain ~~himself~~ <sup>sacred things</sup>  
from robbing ~~the publick~~ <sup>the sacred things</sup>  
and had plundered the ~~treasury~~ <sup>some same</sup>  
of ~~the same~~ Proserpine which  
Pirrhus had robbed before, ~~and the~~  
and by a decree of the Senate ~~of~~ <sup>of the Senate</sup> ~~Proper~~  
~~Locri~~ ~~sent~~ ~~the~~ ~~treasure~~ ~~from~~ ~~the~~  
and ~~ambassadors~~ ~~as~~ ~~we~~ ~~re~~ ~~sent~~ ~~by~~ ~~the~~ ~~to~~  
~~Proper~~ ~~ambassadors~~ ~~to~~ ~~Locri~~  
the Locri to whom it was given  
they were chiefly sent ~~that~~ ~~they~~  
in charge that they should take  
~~particular~~ ~~care~~ ~~of~~ ~~Religion~~  
~~might~~ ~~be~~ ~~to~~ ~~have~~ ~~about~~ ~~the~~  
~~same~~. For all the sacred  
money which was ~~among~~ <sup>between</sup> the  
minims and the Soldiers, they  
replaced ~~with~~ <sup>among</sup> the ~~treasures~~ <sup>of the gods</sup>  
with that ~~the~~ <sup>and</sup> ~~dulce~~ <sup>the same</sup> which  
~~they~~ ~~had~~ ~~brought~~ ~~from~~ ~~Rome~~, and  
they made a sacrifice of ~~it~~

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atonement of ~~the~~ ~~ma~~. The  
 same Pleminius ~~was~~ ~~before~~ <sup>this being</sup> ~~the~~  
~~by his own~~ ~~in his~~ ~~house~~ miserably treated by  
~~his own~~ ~~soldiers~~ ~~and~~ his nose and  
 ears being maimed ~~and~~ almost left dead  
 he was ~~sent~~ ~~to~~ ~~Rome~~ ~~for~~ ~~himself~~ ~~in~~ ~~order~~ ~~to~~ ~~answer~~  
 himself. ~~But~~ ~~before~~ ~~his~~ ~~cause~~  
 could be heard he died a distemper of  
 in prison of being ~~frustrated~~  
 the most loathsome kind.  
 Xerxes before the naval  
 fight where he was taken  
 by Themistocles sent 1000  
 armed men to Delphos to  
 plunder the temple of Apollo  
 it was <sup>as</sup> if he carried on the war  
 not only with all Greece  
 but also with the immortal  
 Gods. Which body of men <sup>were</sup>  
 totally destroy'd by the rains  
 and lightnings; that he might un-  
 derstand that Homer had strength enough  
 to fight against the Gods.

that he might understand  
how insignificant human strength  
is when exerted against the  
Gods.

On the contrary Agesilaus  
King of the Lacedaemonians  
had great reverence for the  
temples. ~~The greatest praise~~ <sup>The highest recom-</sup>  
<sup>mentation</sup> of the victory obtained  
over the Athenians, and Boeotians  
at Coronea <sup>was, that</sup> ~~because~~ he preferred Peli-  
<sup>ment</sup> ~~ment~~ <sup>renewed</sup> ~~ment~~ <sup>many</sup> when  
had thrown themselves into the  
temple of Minerva as they were  
<sup>running away</sup> ~~upon~~ <sup>asked</sup> ~~him~~ <sup>to</sup> ~~do~~ <sup>what</sup>  
he would do, have <sup>done</sup> ~~done~~  
he answered that the place <sup>should</sup> ~~should~~ <sup>not</sup>  
with ~~be~~ <sup>be</sup> ~~violated~~ <sup>violated</sup> ~~if~~ <sup>if</sup> ~~no~~  
one had received  
some ~~one~~ <sup>one</sup> wounds in the

battle and seemed ~~not~~  
 engaged at all  
~~to take up arms~~ who had  
 taken up <sup>him</sup> arms against ~~him~~  
~~him~~ nor did he only in Greece treat the  
~~temples~~ as  
 sacred ~~temples~~ but also ~~among~~  
 among the barbarians preserved the  
 Images and ~~statues~~  
 with the greatest religion  
~~and~~ ~~the~~ ~~best~~ ~~offerings~~  
 So Alexander the Great, when  
 he over <sup>threw</sup> ~~the~~ ~~king~~ Thebes did not  
 forget piety towards the Gods  
 But took <sup>the greatest</sup> care that the Temples  
 of the Gods should not be violated  
~~in~~ <sup>the</sup> ~~expedition~~ <sup>when</sup> he sought to  
 punish the Persians, he abstained  
 from ~~going~~ ~~to~~ ~~any~~ ~~place~~ ~~that~~  
~~was~~ ~~consecrated~~ ~~to~~ ~~the~~ ~~Gods~~

which were dedicated to the ~~gods~~  
altho the Peruvians had <sup>done</sup> ~~done~~  
this injury in Greece



We ~~learn~~ learn that  
Stipno the Megarian  
Philosopher ~~was~~ <sup>was</sup> a very acute  
~~man~~ <sup>man</sup> and approved of in  
his time. His intimate friends  
write that he was given by  
nature to drinking and women:  
neither do they write this of  
him for the sake of blaming  
out on the contrary for the  
sake of praising him. For  
they mean that <sup>he</sup> ~~he~~ <sup>subdued</sup> the vices of  
nature by learning, so that

32  
 nobody ever saw him drunk, ~~or~~  
 nor ever ~~discovered~~  
~~any~~ ~~steps~~ ~~of~~ ~~lust~~.  
~~unlawful desire in his chamber.~~

Diogenes who professed to know  
 the manners and nature of men  
 from their bodies, eyes, countenances  
 & foreheads, he said in a great assem-  
 -bly that Socrates was a stupid  
 and heavy fellow: he added  
 also that he was addicted to  
 women, upon which Alcibiades  
 was said to have burst out  
 into a hoarse laugh. Socrates  
 did not deny that he had these  
 vices by nature, but said that  
 they had been subdued by reason.  
 And indeed vices may arise  
 from natural causes; but

they cannot be extirpated  
and entirely taken away but  
by <sup>resolution</sup> ~~the will~~, ~~study~~, and  
discipline.



1. A Platonic Philosopher  
by name Taurus <sup>excited his disciples</sup> ~~was~~  
by many <sup>examples to study</sup> ~~philosophy~~  
philosophy with the greatest <sup>with</sup>  
application, ~~and~~ <sup>particularly</sup>  
or what ~~was~~ <sup>of</sup> Euclid the Socratic  
~~philosopher~~ used to practice  
The Athenians <sup>had provided by</sup> ~~passed~~  
a decree, so that if any <sup>citizen</sup> ~~citizen~~ <sup>at</sup> ~~was~~ <sup>found</sup>  
~~discovered~~ <sup>to</sup> ~~be~~ <sup>with</sup> ~~his~~ <sup>foot</sup>



In Athens, it would be a capital  
 crime. Then Euclid, <sup>of</sup> Megara  
 who before this decree used  
 to live at Athens and ~~to~~  
~~to~~ hear Socrates, ~~he~~ put on  
~~the~~ a long Woman's Tunic  
 covered with a cloke of chage  
 able colours and having covered  
 his head and Mouth went out of  
 Megara in the night <sup>in order to</sup>  
 Athens that he might <sup>sometimes at least</sup>  
 partake of the advice <sup>and discourse</sup>  
 of Socrates: and again returned  
 home in the same covering  
 at the break of day <sup>having</sup>  
 travelled many miles. ~~He~~  
~~was~~ ~~not~~ ~~afraid~~ ~~to~~ ~~run~~ ~~the~~ ~~risque~~ ~~of~~ ~~his~~ ~~life~~  
~~that~~ ~~he~~ ~~was~~ ~~not~~ ~~afraid~~ ~~to~~ ~~run~~ ~~the~~ ~~risque~~ ~~of~~ ~~his~~ ~~life~~  
~~a~~ ~~great~~ ~~deal~~ ~~of~~ ~~business~~ ~~for~~  
 the sake of <sup>acquaring</sup> knowledge

2. Antisthenes  
~~Antisthenes~~ used to exhort  
his disciples to take the greatest  
care of about widows: but he  
obtained it only of few. Therefore  
At last out of indignation  
he dismissed them all ~~and~~

among whom was Diogenes. But  
when he <sup>enflamed with</sup> ~~was~~ ~~for~~  
a great desire <sup>of the study</sup> ~~of the study~~  
hearing that Philopha<sup>er</sup> was  
to come often to him ~~for the~~  
and, such close to him; Antisthenes  
saw ~~of hearing~~ ~~him~~; Antisthenes

having threatened to give him  
a blow on the head with a staff which  
~~a clay of the same~~ he used  
to carry in his hand: and this not  
frightning him in the  
least he <sup>actually</sup> ~~struck~~ ~~him~~ ~~in the~~ ~~face~~

Diogenes

leave him for all

He did not ~~give~~ ~~mind~~  
that: but with a mind bent upon  
~~because of Diogenes: but~~  
being thoroughly seasoned  
~~his treat being furnished~~  
~~with~~ ~~an~~ ~~estimate~~ ~~mind~~  
with  
the precepts of Philosophy:

he said "strike if <sup>you</sup> please  
I will <sup>offer</sup> ~~offer~~ you <sup>my</sup> ~~head~~  
~~head~~ I do not ~~find~~ I only you will not find  
~~enough~~ of your ~~strength~~ <sup>to</sup> ~~drive~~ <sup>me</sup> ~~from~~ <sup>you</sup>  
~~hard~~ ~~at~~ ~~you~~ ~~but~~ ~~ad~~ ~~nothing~~  
~~me~~ ~~to~~ ~~come~~ ~~to~~ ~~your~~ ~~school~~

At length Antisthenes admitted  
~~on~~ ~~a~~ ~~disciple~~  
<sup>so desirous</sup>  
of learning and loved him  
the most of all his scholars

