

Alcibiades also had a great regard
 for Homer. Therefore when he came
 by chance into ~~to~~ a school of
 boys; He ^{asked for a} ~~asked for a~~ Homer. ~~to~~ ~~asked for~~
 But when the school Master
 answered that he had no Homer;
 he gave him a great slap on
 the face. I went away, saying
 that he was an ignorant fellow
~~that he was an ignorant fellow~~
~~that he was an ignorant fellow~~
~~that he was an ignorant fellow~~
 I came to Alexandria, & recited his
 writings against the Iliad & Odyssy
 to Ptolemy ~~King of~~ Philadelphus;
 the King observing
 that the prince of poets was
 attacked absent I unheared,
 being dead; & that he, whose
 writings had been admir'd by
 all nations, were censur'd by.

Toilus: ^{being} full of disdain he
gave him no answer. He ~~then~~
having staid ~~some~~ time longer
at Alexandria, I pressed by
want, went privately to the
King, begging that he would
give him something. But
the King answered: That
Homer who had died above
a thousand years before, daily
fed ^{many} thousand people: that
he ought to do the same thing
who profess'd to have a better
understanding, ~~that~~ ^{and} ought
not only to ~~support~~ ^{maintain} himself
but also many ~~thousands~~ ^{of years}.

Lylla esteem'd the diligence
even of a bad poet worthy
of some reward. For when he
had offer'd him an ~~epigram~~^{epigram}, he
commanded that a reward should
be ^{immediately} given him, but upon that
condition that he should never
write again. Julius Caesar made
the professors of the liberal
arts & those ^{free of the city} who practis'd phy-
-sick at home that they might
the more willingly settle there
& that others likewise might be
desirous of coming ^{to Rome} there. In
this he did very right because
we generally choose to employ
our labour there, where it will
bring us in the greatest return of
profit & honour. But if you
take away the rewards of our studies
we shall neglect & desert them.

It is ~~said~~ ^{delivered down to us} that Plato the
Philosopher was in very strait
circumstances ~~and~~ ^{yet he} ~~did not~~ ^{buy} ~~the~~ ^{three} ~~books~~
for ten thousand ~~of~~ ^{drachmas} ~~the~~ ^{books} ~~of~~ ~~the~~ ~~Pythagoreans~~
of Philolaus the Pythagorean.
~~For it is~~ ^{some indeed said that} ~~certainly said that~~
Dion of Syracuse who was his
friend gave him money. It is
also delivered down to us that
~~the~~ ^{a few books of} ~~books~~ ^{of Aristotle} ~~were~~ ^{bought}
~~left~~ ^{by} ~~Speusippus~~ ^{the} ~~philosopher~~
for three Attic talents. Iocrates
received for one of his orations ten
talents. Octavia is said, when
she heard Virgil recite ^{those} ~~verses~~
^{which were} ~~made~~ ^{up} ~~by~~ ^{her} ~~himself~~ ⁱⁿ ~~the~~ ~~year~~ ~~of~~ ~~the~~ ~~conquest~~ ~~of~~ ~~Italy~~ ~~by~~ ~~Marcus~~ ~~Antony~~
in 42 B.C. she stood away & then coming
again to herself commanded that ten
sesterces should be given to Virgil
for each verse.

(2273)

When Plato came to the Olympic
 games, which was the most fre-
 = quented of all the assemblies in
 Greece; he fell there into com-
 = pany with ^{some} men who were un-
 = known to him, ^{to whom} he was unknown
~~to them. They were~~

The sweetness of his manner was
 so taking & his discourses were so
 free from all manner of affectation
 that these strangers rejoiced & that
 in seasonally mentioning ^{nothing} ~~nothing~~
 he made no mention either
 with such a man
 of Socrates or of the Academy

The only thing that he
 told them was that his name
 was Plato. When after the games
~~was~~ were over, they came
~~to~~ to the next game he received
 them kindly. Then, his ~~name~~ ^{name} ~~was~~ ^{was} ~~known~~ ^{known} ~~to~~ ^{to} ~~them~~ ^{them}

~~My dear friend~~
~~that I have~~ ~~to come, shew us~~
~~the~~ ~~That~~ ~~disciple~~
of Socrates whose ~~name~~ ^{is} ~~is~~
~~spread~~ all over the World & who ^{is} ~~is~~
^{your} ~~name~~ sake. Carry us
to his Academy & present us
to him, that we may reap
some fruit from his conver-
sation. But he gently smiling
said he was wont to do. He said
truly I am that man. They
were astonish'd that they had
found so great a man so long
~~without~~ ~~their~~ ~~company~~
without knowing it. By this they
~~understood~~ ~~that~~ ~~Plato~~ ~~could~~
~~conciliate~~ the affections of
those with whom he had to
do without having recourse
to his usual discourses
upon Philosophy.

Reading is necessary: for it nourishes
 the understanding & refreshes
 the ~~mind~~ ^{fatigued} mind by ~~thinking~~ ^{thinking} & by
 inventing. We ought, ^{neither} only ~~to~~ ^{to} write, nor ~~only~~ ^{only} to read, but
 to do them ~~alternately~~ ^{alternately} &
 to temper ~~the~~ ^{the} one with the
 other, that you ^{whatever} ~~may be~~ ^{may be} collect ~~some~~
 the food of the mind or for writing
 The Bees ought to be imitated,
 who suck the Juice out of the flowers
 which are fit for
 they afterwards distribute ^{their}
 into Cells what they have got
 together.

The reading of books of
 all kinds has some thing in it
 that is vague & uncertain it
 behoves us to dwell upon a few

books & to read them well if
we would draw any thing from them
which may stick by us the reading
of some certain select authors is
~~most~~ profitable though variety
is most agreeable. ~~he who reads~~
of all kinds of all kinds
should take one way & not through
many books has some vague

& unsteady in it. It is better
to read a few but well
chosen books

(2275) You complain ~~that you have~~
 of a want of books. It does not
 signify ^{how few in} ~~what number~~ you have,
 but how good they are. Many books
 distract the mind. You say, I will
 now turn over this book, then
 another. It is the part of a
 loathing ^{stomach} ~~mind~~ to taste of many
 things: this variety of eating
 does not nourish but hurt. There-
 fore always read books which are
 approved of: and, if ^{sometimes} you go to
~~read~~ others, ^{for diversion} return to those
 which you have read before. Daily
 take some help against the various
 passions of the mind: & when you
 have run over many, take out
 one which ^{consider not to digest} you must ~~think upon~~
 for that day. I do so my self.

Pliny the elder when he
 read books ^{made} ~~took~~ marks & ^{extracts}
~~notes~~, when he read nothing from which

collections.
he did not make notes. He used
to say no book was so bad from which
~~that I have learned more of you~~
~~than you might not draw some~~
~~profit.~~ ~~It is found approved of.~~
Boys should not only read
& learn what is eloquent,
but rather what is honest.
Therefore, ^{authors are} not only ~~read~~ ~~to be~~
~~reflected~~ ~~sometimes only~~ ~~at~~
~~the~~ ~~beginning~~ ~~of~~ ~~the~~
fable. For the Greeks write
but also particular parts of their
works in some places licentious.
& I would not have Horace
interpreted in all parts.

The most Antient Library,
 which we can remember, is that
 which King Dymachus built
 among the Egyptians, and these
 words were inscribed in the front:
 here is the ^{shop} midwinter for the
 mind.

The Tyrant Pisistratus, who very
 much cherish'd the study of Letters,
 is said to have been the first that
 Athens who ^{collected} had got books for
~~the use of the people~~ ^{to be read} ~~and the~~ ^{publick use} ~~of~~
~~the~~ ~~books~~ ~~to~~ ~~be~~ ~~read~~
 should be sent out to be read
 the number of which the ^{high}
~~then~~ afterwards increased
 by their own diligence. But
 Perces having taken Athens,
 burnt all the town except
 the citadel, he took & brought
 to the Persians all that

number of books. But many
years after King Seleucus whose
surname was Nicanor, took
care to send those books
back. ~~It is~~ that a great number
of books were got together
in Egypt by the Ptolemies,
almost to the number of
70000 volumes. ~~By the~~
~~But these were all~~
~~or at least 40000 as~~
~~witnessed were all burnt in the~~
~~city of Alexandria about the~~

~~of Pompey~~
time of the war between
Caesar & the ~~two~~ sons of Pompey.
Ptolemy ^{had furnished} Philadelphus ^{that} with
the Egyptian Library ^{both} with
& also ^{with} sacred books which he
had got out of Judea. For when

the fame of the wisdom of the Hebrews
 had reached his ears, he sent many gifts
 to Eleazarus who was the high priest
 & also a letter, by which he begged him
~~to send him~~ ^{to take care} that he would take care
 to send him divine books with fit
 persons, who could translate them out
 of Hebrew into Greek. Eleazarus
 that he might satisfy the intreaties
 and prayers of the King, sent
 chosen men out of each Tribe, who
 were very skilfull in understand-
 ing both languages; by these
 was made that famous ~~translation~~ ^{translation}
 of the Sacred books which is
 called the seventy ^{or} interpreters.
 Demetrius ~~the king~~ ^{the king} who was driven
 out of Athens & was so kindly received
 by this king a man famous for
 his actions & writings was made
 chief librarian to Ptolemy's library.

~~Emel~~

Emelius Paulus was the first that brought a number of books to Rome; for having ^{conquered} Perseus King of the Macedonians ~~he would not so much as cast an eye upon his riches: but permitted his sons who were literate & ^{very} studious to carry away the ~~books~~ ^{pieces of books} ~~which were together~~ ^{together} ~~for the use of Lucullus & of more books together~~ ^{for the use of Lucullus & of more books together} ~~for the use of Lucullus & of more books together~~ ^{for the use of Lucullus & of more books together} being taken with the love of literature, they instituted an excellent library which was ^{for the} common use of ~~the~~ pleasure of ~~Lucullus~~ at Pergamus.~~

The expence which Lucullus was at ~~the~~ ⁱⁿ the regard ~~to~~ ^{to} books is much to be commended; ~~for~~ ^{for} he got many

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~~It is best to have~~ ⁸ ~~every one in the free~~
of the best sort there indulged ^{we}
of the ^{his} library. ~~It is~~ open to all
the Greeks chiefly came into ~~the~~
~~in the portico's which~~ adjacent
to it as to the temple of the
muses, ~~there came~~ ^{shall} ~~the~~ ^{the} ~~Greeks,~~
~~& the~~ ~~the~~ ~~people~~ ~~as~~ ~~usually~~
& there free from all cares
spent their time agreeably. Lucullus
was often with them & walked
amidst a crowd of learned men.

Cicero says, when I ~~was~~ ^{was} at ~~Tusculanum~~
Tusculanum, & ~~was~~ ^{was} willing to
use some of the books which are
in young ~~Lucullus's~~ Lucullus's library.
I came to his villa that I might
and I used ^{to} ~~to~~ ^{take} ~~take~~ ^{them} ~~them~~ ^{upon} ~~upon~~ ^{to} ~~to~~
~~consult them as I was wont to do.~~
When I came there I saw
M. Cato, ~~there~~, whom I did not
expect to find there sitting
~~of the country, sitting, surrounded~~

with ~~me~~ a heap of Historical
books. For there was in ~~him~~ ^{such}
~~no~~ ^{in him} ~~other~~ ^{such} pausible desire ~~of~~ ^{of} reading
that ~~it~~ ^{it} ~~neither~~ ^{neither} could ~~it~~ ^{it} be satiated
for he was one who regarded
of the ~~idle~~ ^{idle} censure of the ~~vulgars~~ ^{vulgars}
that ~~was~~ ^{was} ~~useful~~ ^{useful} to ~~get~~ ^{get} ~~at~~ ^{at} ~~the~~ ^{the} ~~end~~ ^{end} ~~of~~ ^{of} ~~the~~ ^{the} ~~business~~ ^{business}
while the Senate was assembling
~~when~~ ^{when} ~~he~~ ^{he} ~~was~~ ^{was} ~~at~~ ^{at} ~~home~~ ^{home} ~~in~~ ⁱⁿ ~~retirement~~ ^{retirement} ~~amidst~~ ^{amidst} ~~the~~ ^{the} ~~greatest~~ ^{greatest} ~~number~~ ^{number} ~~of~~ ^{of} ~~books~~ ^{books}
he ~~seems~~ ^{seems} ~~to~~ ^{to} ~~be~~ ^{be} ~~a~~ ^a ~~glutton~~ ^{glutton} ~~of~~ ^{of} ~~books~~ ^{books}
words ~~upon~~ ^{upon} ~~nothing~~ ^{nothing} ~~as~~ ^{as} ~~if~~ ^{as if} ~~it~~ ^{it} ~~may~~ ^{may} ~~be~~ ^{be} ~~useful~~ ^{useful} ~~to~~ ^{to} ~~any~~ ^{any} ~~purpose~~ ^{purpose}
that ~~is~~ ^{is} ~~of~~ ^{of} ~~any~~ ^{any} ~~use~~ ^{use}. Then
I said to Cato. Certainly, Cato
all this number of books ~~belong~~ ^{ought to be}
to ^{our} Lucullus. For I had rather
that these books should please
than all the other ornaments
of this villa. I consider indeed
this age but it ought to be
sinctured with those arts ^{which}
it he imbibes in his tender
years he will come better prepared

to greater things.

How studious ~~was~~ Cicero, ^{was} in getting

& furnishing his library, will appear

from many of his letters to Atticus.

I would have you take care that you may have those things as soon as possible ^{which you write me word you have bought or prepared} ~~that you would consider how to furnish~~ ^{your} ~~library~~ ^{with} your humanity we have placed

all our hopes & delight & entertainment

~~which we permit ourselves when we shall come into leisure, we shall~~ ~~come~~ ~~into~~ ~~leisure~~, ~~we shall~~ ~~come~~ ~~to~~ ~~our~~ ~~retire~~ ~~ment~~, ~~we shall~~ ~~have~~ ~~the~~ ~~pleasure~~ ~~of~~ ~~reading~~ ~~books~~ ~~when~~ ~~I~~ ~~have~~ ~~any~~ ~~recreation~~ ~~from~~ ~~the~~ ~~forum~~ ~~I~~ ~~take~~ ~~to~~ ~~my~~ ~~reading~~ ~~I~~ ~~am~~ ~~as~~ ~~fond~~ ~~of~~ ~~the~~ ~~study~~ ~~of~~ ~~letters~~ ~~as~~ ~~I~~ ~~am~~ ~~disgusted~~ ~~with~~ ~~any~~ ~~other~~ ~~thing~~ ~~else~~.

Take care not to dispose of your library to any one, although you should find an ardent lover.

For I save my little vintage that it may be of use to me when I grow an old man. I don't despair but that I may be able to make mine. Which I can attain to

I shall despise the riches
of Crasus, ^{and} all the fields, Woods,
Meadows of all other Men.

The expence of procuring
books is of the most liberal
Kind but some moderation
~~is~~ to be observed in this matter.

Of what use is it to have so many
books, the owner of which can
hardly in his whole life read
over the index's? a crowd of
books burdens the learner: it
is much better to give yourself
up to few books than to wan-
der through many. Now so many
ignorant persons books are
not the instruments of study
but the ornaments of their
Houses. They get there by

together as many books as you want
 but none for me. Now you
 say it is more honest to be
 expensive upon books than
 upon fine vases & Pictures.
 Every thing is wrong that is
 excessive. Would you pardon
 a man that fitted up his study
 with cedar & ivory & then slept
 among his books? the backs
 & titles of which books pleased
 him most. Among the most sloth-
 -full & indolent you will see
 all these Historians & ^{orators} ~~orators~~
 & their book-cases built
 up to the very top of the
 room. In like manner the
 works of the ~~same~~ ^{same} ~~writers~~
 writers only to set off and adorn
 the sides of their Rooms

All learning chiefly consists in
memory, and we are taught in vain
if we forget ~~any~~ ^{every} thing that we
have learn. Some persons have
thought it a ^{only} gift of nature
but that ~~it~~ ^{like all other} is ~~can~~ ^{is} increased
by culture, ~~at all other things.~~

Nay, nothing is ~~can~~ ^{is} more ~~increased~~ ^{increased}
by care or ~~getting~~ ^{exercised} ~~than~~ ^{more}
~~decreased~~ by negligence, than
memory.

The greatest & only ^{strengthening} art of ~~enriching~~
~~enriching~~ the memory is by ^{exercise} ~~exercising~~
~~it~~ by labour. Therefore boys
^{whose memories are most retentive}
~~are the best~~ ~~at~~ ~~learning~~
should ~~immediately~~ ^{yet} ~~begin~~ by heart
^{as many things as they can}
(whenever age will) take pains

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to abate their memories & whatever
the memory
months at the beginning get over
uncare of other turning over
what they write & read & of chewing
the same food as it were
over & over again. Which
may be done the more easily
if we begin at first to learn
but a little by heart & then
every day increase the
dose.

How strong ^{memory may become} ~~nature~~ ^{of application} ~~it~~ ^{by nature}
& application ~~of it~~
Themistocles is a witness ^{who}
learned in one year ^{to speak} the Persian
language very well; or Mithridates
who understood ^{the} twenty two
different languages of the countries
in which he commanded:

or the rich Crassus who when he
commanded in Asia ^{understood so well}
~~the five different dialects of the Greek~~
~~language that he gave sentence in~~
~~every case in the same language~~
~~which each person sued for it.~~ ^{by name}
of whom it is said that he
knew all the soldiers in the
his army. Moreover it is said
of Theodectes that if he heard
never so many ~~but~~
~~any verse~~ once he could repeat
them.

Serena the rhetor ^{has left in this account}
~~left the~~ ~~at the~~
of his memory. When age ~~came~~
brought ^{many wants} upon me, my sight grew ~~blunt~~ ^{dim}
my sense of hearing ^{failed me} ~~is gone~~
~~but~~, my nerves ~~are~~ grown weak
but my memory ^{was} chiefly ~~failed~~ ^{hurt} me.
I do not deny ^{that} his ~~was~~ ^{sometimes}

2252

So flourish in me, that it did not
 only serve me for all my necessary uses
~~but was sufficient for all~~ but it did
 but was strong even to a prodigy
 to a miracle. For I could repeat
 two thousand words in the same order
 in which they were said: ^{of a more}
 than two hundred verses ^{each of which}
 was given me by each ~~of my~~
~~of my school~~ ^{of my} school-
 fellows; beginning with the
 last & so repeating to the first.
~~And I was not only quick~~
~~enough to take what ever I had a mind~~
 to intrust with it, but also to
 retain it. Therefore without
 delay even now it brings forth
 as if but now heard whatever
 I committed to it in my younger
 days. But it is now weakened by
 age & long disuse the latter
 of which spoils & ruins even
 a young mind. For if within
 these few last years I have com-

mitted to its custody it has
so entirely lost it that though
I endeavor ever so often to
re-print it again it appears
as often to be quite new to
it.

Justice is the mistress & Queen of
all virtues: her splendor is the
greatest: for this reason good
men are ^{vulgarly} call'd just. We have
heard that only one of the Greeks
whose surname was Aristides was
ever call'd just.

This man ^{was by birth} ~~was~~ both an Athenian
he was from his childhood of a firm
& constant mind, nothing was ever
seen of him, that was not just,
& he would not allow any lying
even in jest nor any cheating
at play.

2253

When he came to be of consequence
 in the Republick, he would not endeavour
 to make powerfull friends, but
 to gain an interest by the ~~use~~ usefulness
~~of his~~ ~~uprightnes~~ ~~of~~ ~~his~~ ~~conduct~~
~~He did not give this spirit with~~
 were not elated by ~~such~~ ~~by~~
 prosperity, nor ~~by~~ ~~such~~ ~~a~~ ~~diversity~~.
 He thought he ow'd ~~himself~~ ~~to~~
 his country, ~~and~~ that he ought
 to be of use to ~~the~~ ~~country~~ without
 any reward of money, or of honour.
 When once Aristides being
~~in~~ ~~the~~ ~~theatre~~ ~~verses~~ ~~out~~ ~~of~~ ~~the~~
 tragedy of Aeschylus about Amphi-
 -araus of whom it was said, that he
 "did not desire to seem just but
 "to be so. The audience turn'd their
 eyes upon Aristides as upon one
 to whom this praise belong'd &
 surnam'd him The Just. Which
 surname, as ~~if~~ ~~it~~ ~~was~~ ~~new~~ & they
~~greatest~~ ~~that~~ ~~could~~ ~~be~~ ~~given~~ ~~him~~
~~of~~ ~~all~~, ~~he~~ ~~was~~ ~~not~~ ~~to~~ ~~be~~ ~~so~~ ~~highly~~ ~~praised~~

against Aristides both ~~from~~ ^{the} ~~people~~ ^{people} & tooley his rival & the multitude ^{that was} ~~being~~ stirred up by him. For this is the common vice in great & free cities, that every one is the ~~partisan~~ ^{partisan} ~~with glory~~ ^{with glory}; & ~~freely attracts to~~ ^{freely attracts to} ~~from those who will~~ ^{from those who will} ~~other more~~ ^{more eminent & distinguished} ~~than~~ ^{than} ~~they~~ ^{they} were therefore ~~banish'd~~ ^{banish'd} for the term of ten years, which is call'd the Ostracism.

At the time when the people were come together on account of giving ^{suffrage} ~~suffrage~~ ^{writing} ~~writing~~ in an oyster shell about the banishing of Aristides, ^{this is said} ~~to have happened~~ ^{to Aristides himself} ~~to Aristides himself~~ that an illiterate man & who was plainly ^{a clownish} ~~a clownish~~ fellow, that one of the people ^{who had an oyster} ~~who had an oyster~~ ^{Aristides whom he did not know} ~~shell~~ ^{shell} desired ~~him~~ ^{him} to write ~~the~~ ^{the} ~~name~~ ^{name} of Aristides into it. He wondering ask'd what ^{injury} ~~injury~~ Aristides had done ~~him~~ ^{him}.

Nothing, said he; neither do I know him
by sight. But I do not like this of
him that he has so earnestly laboured
him, ~~that he should be recalled~~, that
to be.

~~he~~ called Just to the prejudice
of all. Aristides made no answer
but wrote his own name upon the
shell & gave it back to the man.

As he was going out of the
town to ~~his~~ banishment he held up his
hands to heaven & begg'd of the Gods
that at no time ~~the~~ Athens should fall
into ~~that~~ ^{such circumstances} ~~that~~ Aristides might
be forced to return. Three years
afterwards he was recalled back into
his country, he forgetting the
injury he had received ^{afforded} ~~some~~ useful
~~help~~ ~~to~~ ~~his~~ ~~country~~
help for many years to other citizens
both in peace & war. There is no
more certain proof of his ~~virtue~~ ^{abstinance}
from money that when he died he
scarcely left as much as he had when
he came into banishment. What is certain

is that his daughter was maintained
at the ^{publick} expence & when she
was married she had a portion
given her out of the publick
treasury.

It becomes you to be just, for nothing
& no reward is greater for a just
action ~~than~~ to be just. It does
not signify how many or how few
~~know~~ ~~of~~ ~~it~~ ~~that~~ ~~every~~ ~~body~~
should know that you are just & equi=
=table. He who should have every
body know his virtues, does not
labour for virtue but for
glory. Can you not be contented with
glory ~~without~~ ~~the~~ ~~reputation~~ ~~of~~ ~~it~~
But by Hercules you
ought often to be just ^{even} with infamy
~~if you will~~ ~~be~~ ~~wise~~ ~~in~~ ~~your~~ ~~opinion~~
procure by your actions ~~to~~ ~~be~~ ~~esteemed~~ ~~by~~ ~~the~~ ~~publick~~
with a good opinion of you. Justly
if you are in the light
of body seems to me to esteem
virtue more, nobody more devoted
to it than that good man who loves

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2193
The character of a good man rather than
his fame, ~~could he have done~~
~~could~~ violate his conscience.

M. Cato the grandson of M. Cato
the chief of the ~~family~~ ^{family} ~~of the~~
Portians, never did right, ~~and he might~~
~~to do so~~, but because he could not
do otherwise, & that only appeared to
him to be reasonable, which had just
regard for justice. He had rather
be good than seem so. So, ~~he~~ ^{the less} sought
~~less~~ for glory, the more he
acquired it.

~~There are~~
Some are found who ~~will~~ ^{will} cultivate
honesty for the sake of a price, and
whom virtue without a reward does
not please. But she has nothing noble
in her if she is venal. For what
is more shamefull, than for any
one to compute at what price he
is to be a good man? Having trod
interest underfoot we ought to go
to virtue, wherever ~~she~~ she calls, where-
-ever she sends, without regarding

one's interest. We must even sometimes
go without sparing one's blood: nor
ought we ever to refuse to obey
her commands. You say; what shall
I gain if I do this gratis? The having
done it. The reward of honesty
is in it self. If we are not moved
by honesty itself to be good men,
but by some fruit & advantage,
we are cunning, not good.

It is ~~not~~ ^{the most} thing on the world ^{to expect}
a reward for being just. ~~It is not~~ ^{indeed}
~~indeed~~. ~~For~~ ~~all~~ ~~the~~ ~~other~~
virtues should be cultivated for
their own sake in the discharge of them
~~we should have our duty not any advantage~~
~~we should have our duty not any advantage~~
= ~~we should have our duty not any advantage~~
= ~~we should have our duty not any advantage~~
every man more or less according
his own advantage in what he does
of being a good man. ~~It is~~
in the same proportion is he more
of a good man. But as ovid
of former complaint.

You will not easily find many
more than one in a thousand

(1186)

who think that virtue is profit enough
by itself. The becomingness of doing
right does not move them ^{if they have no reward for what}
~~they do & they~~ repent of having been honest & gratify
nothing is dear to them but what
is profitable.

Although every ~~virtue~~ ^{at each} Virtue ~~is~~
us to it & as it were obliges us to love those
is ~~not~~ ^{not} ~~to~~ ^{to} ~~love~~ ^{love} ~~them~~ ^{them}
who seem to be possessed of it: yet justice
is ~~not~~ ^{not} ~~to~~ ^{to} ~~love~~ ^{love} ~~them~~ ^{them}
generally. ~~It~~ ^{It} ~~has~~ ^{has} ~~not~~ ^{not} ~~this~~ ^{this} ~~effect~~ ^{effect} ~~most~~ ^{most} ~~power~~ ^{power}.

fully.
Just men are ^{so much} trusted, that they are
never suspected of any fraud or in-
-jury. Therefore we think that our safety
our children, & our fortunes, are rightly
committed to them. Indeed Kings ^{of good memory} seem
formerly for the sake of enjoying
justice. For when the poor or multi-
-tude were oppressed by those who
were richer, ^{they began to think of some one} ~~they~~ ^{they} ~~thought~~ ^{thought} ~~of~~ ^{of} ~~some~~ ^{some} ~~one~~ ^{one}
-dence they had a great opinion. ^{we hear from the Injun}
when he protected the ~~poor~~ ^{poor} ~~people~~ ^{people}

ne governed both the high & the low
with equal laws. The reason for
the same as that for ~~establishing~~ ^{appointing}
things. For laws were invented
that they might speak to all
with the same impartial voice.

Agefilaw, king of the Lacedo-
monians praised justice as the
greatest of all virtues, & affirmed
that there was no ^{other} ~~other~~ ^{virtue} ~~virtue~~ ^{without} ~~without~~ ^{justice} ~~justice~~
~~without justice~~. When some
said to him that something was
commanded by the great king of the
~~world~~, ^{world}, he said he was greater than
Agefilaw, if he is not more
just, indeed ~~judging~~ ^{judging} ~~that age~~ ^{that age} ~~is to be~~ ^{is to be}
~~measured~~ ^{measured} ~~by justice~~ ^{by justice} ~~as by~~ ^{as by} ~~the~~ ^{the} ~~royal~~ ^{royal} ~~measure~~ ^{measure}
~~of justice~~ ^{of justice}, ~~as if the~~ ^{as if the}
~~king~~ ^{king} ~~only~~ ^{only}.

A certain man speaking before
king Antigonus, said that all

things were honest & just that were
 done by kings. To which Herking
 answered: indeed it is so among
~~barbarous~~ ^{the} kings, ^{of uncivilised nations,} but we only take
 honesty for honesty, & justice for
 justice.

When Trajan gave the sword
 to the officer of his guard which
~~he wore for to take care of the Empe~~
~~ror;~~ the Emperor drew it out of
 the scabbard & waved it in the air
 & said take this sword, use it for me,
 if I govern justly: but if unjustly
 against me. Because it is less
 allowable that the ^{Governor} ~~master~~ of all
~~should~~ ^{should} be faulty than others.
 Those whom he governs.

The Ethiopians chiefly cultivate
 piety & justice. There were no doors
 to their houses: ~~many~~ ^{although} things were
 thrown into the publick roads, ^{but} ~~no~~ ^{no}

ever ~~to~~ ^{spoke} them away. The Celts also
never used to shut their doors.

Leon king of the Lacedaemo-
= monians being ask'd in what
city it was most safe to live?
Said, where justice is in its highest
glory & where injustice is ^{trampled}
under foot.

Justice is ^a ~~the~~ constant & ^{perpe-}
= tual will of ^{to desire to give every one their own.} giving ~~it~~

Therefore when the Celts
were justified before ~~the~~
King of the Lacedaemonians,
because they were ~~the~~ just judges
at the Olympic games: ~~he~~ said,
What wonder ^{is it} do ~~they~~ do if
~~they~~ ^{it} ~~are~~ one day in ^{every} four ~~years~~
they govern themselves by
the rules of justice.

prefers money to glory if I was Parmenio.

We are born to justice: ^{(This} justice does not flow from opinion but has ~~its~~ ^{its} foundation in the nature of things. ~~no one~~ is conversant ⁱⁿ Justice will ~~be~~ ^{be} defending societies of men from ~~being~~ ^{being} on injury in giving to ~~others~~ ^{others} obligations to be faithful in the ~~contracts.~~ ^{contracts.}

The first office of justice is to do harm to nobody: afterwards to use what is common as common; ~~as~~ ^{one's private} things as one's own. By nature there is nothing private; ~~but because a part of those~~ ^{but because a part of those} things which by nature were common may by various ~~ways~~ ^{ways} belong to some one man that he ~~violates~~ ^{violates} his property if he shall covet more than his he will violate justice one great law of human society.

CTED. ADDL
H. 55. 32
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Because as it is excellently well given
~~to be~~ ~~for~~ ~~the~~ ~~use~~ ~~of~~ ~~all~~ ~~men~~

by Plato) we are not only born for ourselves
but also for our country, our parents,
our friends, & the rest of ^{of mankind} ~~of~~ ~~the~~ ~~rest~~ ~~of~~ ~~men~~; & what
~~is~~ ~~ever~~ ~~spring~~ ~~s~~ ~~from~~ ~~the~~ ~~earth~~, is
~~for~~ ~~the~~ ~~use~~ ~~of~~ ~~all~~ ~~men~~: in this
we ought to follow nature, & to promote
common utility by mutual offices of
giving & receiving, & to bind fast & induear ^{the} ~~the~~ ~~society~~
society by all the means that are in our power.
It is doing very little ~~or~~ ~~not~~ ~~to~~ ~~do~~ ~~good~~
~~to~~ ~~those~~ ~~whom~~ ~~we~~ ~~ought~~ ~~to~~ ~~do~~ ~~good~~! that
~~is~~ ~~but~~ ~~little~~ ~~to~~ ~~man~~ ~~if~~ ~~man~~ ~~is~~ ~~very~~ ~~gentle~~
to man, ~~if~~ ~~he~~ ~~reaches~~ ~~out~~ ~~his~~ ~~hand~~ ~~to~~ ~~one~~
~~who~~ ~~has~~ ~~fallen~~ ~~on~~ ~~his~~ ~~face~~ ~~to~~ ~~rise~~ ~~up~~ ~~and~~ ~~go~~ ~~on~~
~~the~~ ~~road~~ ~~to~~ ~~one~~ ~~who~~ ~~has~~ ~~lost~~ ~~his~~ ~~way~~,
~~if~~ ~~he~~ ~~divides~~ ~~his~~ ~~bread~~ ~~with~~ ~~him~~
~~who~~ ~~is~~ ~~hungry~~. We are all ~~as~~ ~~one~~ ~~body~~
members of one great body. Nature
made us relations to one another.
She implanted mutual love between us,
& made us sociable: It was she that
settled equity & justice: by her
appointment it is
of ~~affliction~~ ~~is~~ ~~more~~ ~~miserable~~ ~~his~~

than to be hurt. & agreeably to her com-
mand the hands of one man should always
be ready to assist another. Therefore
to be in our breasts & mouths.

I am a man, & I think ^{myself} interested in every thing that concerns man.
~~for as I am one man I must be interested~~

If nature directs this, that man
should promote the good of any other
man; for this reason that he is a
man: certainly we are prohibited
by the law of nature ^{to offer violence}
to another.

That, if in the human ^{every} body ^{of} ^{the} ^{strength}
the members would draw ^{to itself} the strength
& health ^{of the rest} of another member,
it would necessarily happen that
the whole body would ^{be} weakened &
perish. so, if ^{every} one of us would ^{endeavour} ^{to} ^{take} ^{for} ^{himself} ^{the} ^{advantages}
~~to take for himself all the advantages~~
~~which he enjoys & transfer them to our~~
~~elves, it would necessarily happen that~~
~~human society would be destroyed.~~
~~every man would naturally be~~
~~overruled & nature says nothing against it~~
It is allowed, ^{not by reason or discretion}, that
every one should rather acquire to ^{himself}

Not only by nature, but also by
the laws of nations, it is appointed,
that it is not lawfull to hurt any
one for the sake of our ~~own advantage~~ ^{own advantage}.

For laws were made for this ~~purpose~~ ^{very purpose},
to preserve the social connections between
citizens; & if any attempt to destroy it
these laws endeavour to restrain them
by inflicting, death, banishment, or
imprisonment, & fines.

The very desire of sinning is a sin
I indeed judge ~~him~~ ^{him} to
be a bad man, ~~who~~ ^{who} has done
the injury, but him likewise ~~who~~ ^{who} intended
it.

A man may justly be called
a robber, ~~who~~ ^{who} has not done the hurt. All kinds
of injustice are as far perfect even before
they are committed as to make the person who intended
defiled his hands as a robber: be calls
them criminal

as P. Syrus says
The wickedness is completed by the
act, but it begins before in the intention
of good or a bad man; ~~not only by~~
his works, but also by his intentions.

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~~He is the good man not only who abstains from the injury, but has not the least inclination to commit it.~~
~~But when~~

He is the good man not only who abstains from the injury, but has not the least inclination to commit it.

There was at Lacedaemon a citizen called Glaucus whose justice was greatly celebrated. ^{He was} a citizen of Miletus who did not doubt ^{to appear} with him ~~for~~ a great sum of money. After the death of the Melavian his children demanded back the money, Glaucus had a great mind to keep it & he consulted the oracle of Apollo, whether by taking an oath he could not deny that the weight of gold was deposited with him. Pythia answered, that he would ^{suffer} great punishments on account of his intention of retaining the deposit. He ~~was~~ frightened by the fear of punishment from committing the crime of ~~not~~ ^{not} restoring the money which had been deposited with him.

But he died with his whole
house & family as a punishment for
his intended ~~fraud~~ or the Gods punish
~~the very will~~ to do ~~rogueries~~ because he
who has resolved upon a crime in his
own mind is as guilty as if he had
actually committed it.

We ought to be persuaded, ^{that} altho
we could conceal it ~~from~~ ~~God~~ ~~men~~
God & men, yet ought we never
to do any thing, avariciously, unjustly,
or lustfully.

A. Gellius says, when I was at Athens
I saw a Philosopher whose name was
Peregrinus, a grave man, living in a
cottage without the city. And when
I went frequently to him, I heard ~~him~~
^{him} say many usefull & honest things:
which I remember, this ~~proverb~~ ^{proverb} a wise
man would not in altho the Gods
& men were ignorant of it. For
he will not avoid it for fear of punishment
or infamy, but for the love of the study of honesty, ^{the duty}

When formerly in Lydia, as
the fable says, the earth opened with
great storms; Gyges the shepherd of King
Candauius went down into this opening
& found there a brazen horse in whose
belly there was a door: which having
opened, he saw there the body of a
dead man of an unusual size, & a
golden ring upon his finger: which
having taken off he put it upon
his own finger, & he took himself to
the assembly of the shepherds. There
when he turned the bezel of this ring
to the palm of his hand, he was seen
by no one, but he himself saw them
all: when he placed the ring as it ought
to be, then he himself was again seen
by every body. He took the advantage
which this ring gave him, to kill ^{his} master, & ^{to} kill all those who he
thought ^{stood} ~~were~~ in the way: nor could any
one see him while he was perpetrating
these crimes. So suddenly by the help of his
ring he ^{was} ~~strat~~ed up King of Lydia.

A just man, & he whom we
perceive to be a good man, would draw
away nothing from any one to transfer
to himself: & he ^{will} understand that
nothing ^{can} be either expedient or usefull
which is unjust. He ^{has not} ^{ought} ^{this} ^{to} ^{do} ^{if} ^{it} ^{is} ^{not} ^{for} ^{the} ^{publick} ^{good}
~~is not~~ ^{fully} ~~persuaded of,~~ ^{of the truth}
it can not be a good man: & he will run
in to every act of fraud ^{or injustice} or thinking thus:
This indeed is honest but it is not expedient
usefull & honest ~~that~~ things which
~~this man will dare to separate~~ ^{he}
~~are copuled~~ ^{rather} ~~to~~ ^{create}
this is the foundation of all fraud
~~which is the foundation of all fraud~~
~~of all wickedness~~ ^{of wickedness}
~~of all wickedness~~

C. Marius was extremely desirous
of the ~~ing~~ consulship. When he observed
himself to be far from acquiring
it; he resolved to blame Q. Metellus
a great man & good citizen, whose
Lieutenant he was, that he ^{might}
take away from him the glory

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of finishing the Jugurthian war &
 that he himself might be sent into
 Numidia with the consular power.
 He did not ~~omit any word~~ ^{omit any word} ~~from~~ or action by
 which he might gain the love of
 the Soldiers. He blamed Metellus
 in many things, & praised himself.
 he said; that the war was protracted by
 the General, because he was a vain
 man, & of a Kingly pride, & ~~did not~~ ^{was much} ~~rejoice~~ ^{rejoice}
~~in~~ ⁱⁿ his command: that he himself would
 in a few days have Jugurtha in
 chains, if he commanded but half
 the army. He was afterwards sent
 to Rome by Metellus, when he said
 the same thing to the people, which
 he had said before in the camp, &
 had made as large promises with regard to his
 own conduct. he at last ~~came to~~ ^{came to} ~~his point~~ ^{his point}
 & was made Consul: but he ~~was~~ ^{was} ~~greatly~~ ^{greatly} ~~degraded~~ ^{degraded} ~~from~~ ^{from} ~~honor~~ ^{honor} & ~~justice~~ ^{justice} ~~whenever~~ ^{whenever}
~~he~~ ^{he} ~~made~~ ^{made} ~~his~~ ^{his} ~~conduct~~ ^{conduct} ~~by~~ ^{by} ~~the~~ ^{the} ~~people~~ ^{people} ~~by~~ ^{by} ~~his~~ ^{his} ~~own~~ ^{own} ~~actions~~ ^{actions}
 General & ~~was~~ ^{was} ~~made~~ ^{made} ~~consul~~ ^{consul} ~~by~~ ^{by} ~~the~~ ^{the} ~~people~~ ^{people} ~~by~~ ^{by} ~~his~~ ^{his} ~~own~~ ^{own} ~~actions~~ ^{actions}

Also ~~the~~^{the} other Marius, whose
surname was Gratidianus, did by no
means act as a good man. When he
was Praetor, & the Tribunes of the people
had call'd for the assistance of
all the Praetors, that they might
settle the affairs of the coin with
the common consent of all; they all
~~desired~~^{agreed upon} ~~to take~~ an edict ~~that should be~~
~~published~~^{appointed} that all the Praetors &
Tribunes should come ^{in the} afternoon
to the people, to ~~propose~~^{declare} the
edict which ~~they had agreed upon~~
~~agreed upon~~ which they thought would
be most agreeable to all the citizens.
Then they all dispersed some one way & some another.
Marius got from off his seat
straight up into the Rostrum,
& he alone ~~gave out~~^{gave out} the edict
~~which they had agreed upon~~
~~which they had agreed upon~~ which they had agreed upon
would be declare
great honor among the people
to be the sense of the matter
in all the streets & statues

were erected of him, frankincense
& wax-tapers were burnt in honor
of him. In a word? nobody ever was
dearer to the people.

Men are sometimes ~~deceived~~ ^{perplexed} in their
deliberations, when that, ~~in~~ in which
equity is violated, ~~does not~~ seems to be
be but a small trespass; & when at the
same time the advantage arising ~~from it~~
seems to be ~~very considerable~~ ^{very} ~~thus~~
it seems ~~not so shameful to Gratidianus~~ ^{not} ~~to be~~
~~so shameful to Gratidianus~~ ^{to snatch} from
his colleagues & ^{from} the tribunes of the
people the popular favor; but ~~it~~ ^{very} ~~is~~ ^{highly}
~~useful to himself by this means~~
~~to gain the consulship which he had then chiefly~~
~~in view. but what apparently advantageous~~
~~to be directed by honesty. So what is base~~
~~enough to appear useful~~
~~is so~~ ^{is so}
~~is so~~ ^{is so}
sounded. What then? can you judge Gra-
tidianus to be a good man? Nothing
is less agreeable to character of a good man

that to take away the glory from
another, or disappoint them of their
favor. Nothing is of so much importance
nor any convenience so desirable, ~~that~~
a good man should depart from
his duty, ^{for the sake of it,} & should violate faith & jus-
-tice. ~~There cannot be any real use or advantage~~
~~in transgressing the rules of right & equity~~
~~because it is always base: On the other~~
~~hand because it is always honest and~~
~~useful~~ to be a good man
it is always usefull & advantageous.

Themistocles having beat the Persians
in a sea fight, said in the publick
assembly at Athens, that he had ^{some} ~~some~~ ~~things~~
~~to communicate to them which would be~~
~~advantageous to the~~ ~~publick,~~ but he would say ^{it} ~~it~~ ~~to~~ ~~all~~:
& begg'd that the people would name
some one to whom he might communicate

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it. Aristides was named. He told him, that
 the Lacedaemonian fleet which was in
 the port of Gythens, might be privily
 burnt: & said that by this means the
 strength of the Lacedaemonians would
 be broken, with whom the Athenians
 contended for ~~the~~ the chief
~~state~~ ^{command} of Greece. Which when Aristides
 heard he returned to the assembly, which
 was in suspense, & said of the council
 which Themistocles gives seems to
 be useful: but not honest. The
 Athenians, judged, ^{that} what was not
~~honest, could not be useful.~~ ^{honour} could not be useful. And by
 the advice of Aristides they reject
 the proposal & would not so much
 as give ^{it} a hearing. Where will ^{you} now
 find that love of honour even in a
 single person which then posse^sed a whole
 People.

Whoever has a mind too much given
~~Whoever is of too greedy a mind for~~
up to ambition & glory is easily driven by
~~power & riches is easily driven to~~
~~it into acts of injustice.~~
~~things.~~ Nothing can be glorious &
honest, in which justice is wanting,
& nobody ever acquired glory by ~~injustice~~
~~injustice or cruelty.~~
~~injustice or cruelty.~~

Do you think that those have
acquired true praise who famous, ~~for the~~
~~require the praise, who have killed many~~
destruction of many nations, are not
~~famous nations, these~~ ~~of~~ ~~plagues~~
of mankind than the ravages of fire
~~or water? The madness of over turning~~
~~can flagrant? Unhappy Alexander~~
off before him actuated ~~the unhappy~~
~~and pleasure in this~~ ~~of~~
Alexander, not content with
~~not content with~~ his paternal kingdom
he carried his Army all round the world,
he surrounded the whole world with
except no part untouched: like wild
~~beasts who bite more than hunger~~
~~in the same manner will beasts bite~~
requires,
~~than hunger requires.~~ When
~~of~~ ^{accompany} State offered him a part of their

lands, & half of their goods: he said, I came
 into Asia with an intent, not to take
 what you would give me: but that
 you might have what I would leave
 You.

When he came conquering ~~to the~~ ^{as far as}
~~of the~~ Scythians, one of their Embassadors
 said ~~this~~ among many other things, ^{by which}
 he reproved ~~his~~ ambition & injustice:
 What have we that is safe? We never
 touched your country. And is it not allowed
 to us, who live in vast woods, to be ignorant
 of you, & from whence you come? Neither
 can we be under your power, ^{nor do we desire}
 to have you under ~~our's~~. Perhaps you are greater
 & braver, than any one else: yet nobody
 chooses to be under the power of a foreign
 Lord. You glory ~~in~~ ^{that you are come to chase}
~~at~~ ^{robbing}

at the same time that you yourself are the
~~but you are the ruler of all nations.~~
greatest.

You have conquered the Lydeans, you
have possessed yourself of
~~the~~ Tyrans, you hold the
Persians; you have the Bactrians in
your power; you ~~are~~ ^{have attacked the} Indians.


~~I~~ you also now stretch out your
rapacious hands at our cattle. What
advantage have you from riches which make
~~you more~~ ^{you more} craving; so that the more
what makes you so hungry, so that
you have ~~more~~ ^{more} the more easily
desire what you have not?

~~you grow?~~ Lastly if you are a God
you would do good to mortals ~~but~~
not deprive them of what they are
~~not~~ ^{not} ready have; but if

you are a man; always remem-
ber what you are.

GED. ADD. MSS. 32

1791

The image shows a piece of marbled paper with a repeating pattern of overlapping, semi-circular shapes in shades of brown, green, and blue. In the bottom-left corner, there is a rectangular box containing a list of names.

Edward
William
Henry
Frederick

GEO ABOL MSS 32

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+ (immoderate, & incredible mind, he always
desired too much.

1A