Alexander Severus in his warlike expeditions dined & supped in an open tent, taking military food in the sight & to the satisfaction of every one. He went almost to every tent, & suffered no one to be absent from his colours. If any of his Soldiers offered to go into the fields of any one, he either had them cudgell'd in his sight, or whipped, or fined, or reproved them in words: would you have this done in your field which you do unto another? And frequently said what he had heard either from Christians or from Jews, ordered it to be proclaimed by the publick crier: That whatever you would not have

the last

treachery

heard

Book for
Translating
in
Latin

done unto you, you should not do it to another. Which sentence he so loved, that he had it put up in his Palace & in the publick works.

Agis King of the Lacedemonians, being taken by [redacted], & condemned by the Ephori, & without being [redacted], when he was brought to the place of execution, & saw some of his servants crying, he said, O! man do'nt cry at my misfortune. For I dying thus unjustly & against the laws, I am happier & superior to those who take away my life.

Phocion having found the Athenians ungratefull, to whom he had done a great deal of good, he went to the assembly, & wisely said: O! Athenians

upon credit
in order to pay for them.

At which we may be grieved
who loose our friends for ever:
it ought to give you no concern
who know that he will live
again. In this manner he joked upon

I had rather receive evil from you, than do you any.

A certain Pythagorean Philosopher bought a pair of shoes of a shoemaker ~~[illegible]~~. After some days he came to the shop, ~~[illegible]~~ Which when he found shut, & had knocked for a long time, some body said to him: Why do you loose your ~~[illegible]~~ labor? the shoemaker for whom you enquire, is dead & buried. ~~How can that trouble you~~ ~~[illegible] eternity~~: ~~you shall be [illegible] God that [illegible] the job~~ The Pythagorean ~~by these words~~, who

For

reproving himself for this severe satisfaction in returning what was due, says to himself: this shoemaker according to your way of thinking is still alive: say him therefore what you owe him

believed in the metempsychosis, that is, the transmigration of souls into other bodies. ~~That~~ our Philosopher had brought with him three or four denarii which was the price of the shoes, ~~he went home~~ he carried them not little pleazed, shaking ~~his~~ them in hand. Afterwards when he found that ~~it~~ this gain gave him to much pleasure ~~he [illegible] satisfi[illegible] is [illegible] pleasure went back [illegible] place & [illegible] himself [illegible] make [illegible] lives.~~ ~~repay what you owe~~. Therefore he returned to the same shops & ~~to~~ thrust the money ~~[illegible]~~ through a chink ~~four denarii [illegible] through a chink~~ for a punishment ~~of~~ his greedy desires lest he should accustom himself to covet what belongs to others.

it was much talked of

C. Canius a Roman Knight, who was learned & enough, when he went to Syracuse, for the sake of retirement said that he had a mind to buy a little garden, to which he might invite his friends, & where he might amuse himself without being interrupted. Which when a certain Pythian who was a barber at Syracuse told him that his garden was not to be sold, but that if he pleased he & his friends might make use of it. And he once invited him to come & sup with him the next day. Which when he had promised the Pythian, who was acceptable to all orders of men,

call'd fisher-men to him, & desire them, that they would fish the next day before his guests.

Canius came at the time appointed to supper. The banquet was ready prepared: he saw a great shew of boats: & the fishermen brought whatever they caught: & laid the fish at Pythius's feet. Then Canius said, pray what does all this mean Pythius? so many fish, & so many boats? Pythius answered: what is the wonder? all the fish about Syracuse are here: this is the watering place: they can't do without this villa.

I prevailed upon him.

This rich & greedy man bought

Canius was eager with the desire of having it, & desired Pythius that he should sell him his garden. He seem'd at first to come heavily into it. At last Canius bought the garden & paid as much as Pythius asked, & bought it ready furnish'd: he finish'd the a flaist one.

Canius invited some of his friends to to him at his garden the next day: he himself came early: there he saw no boats. He enquired of his next neighbour, whether it was a holyday among the fishermen, because he where none there?

his neighbour answered; no holyday that ~~a fisherman~~ I know of, for they do not use ~~for to fish here~~ ~~to my knowledge to day~~ to fish here ~~for this place isn't accustomed to fishes~~. Therefore I wondered at what happened yesterday. Canius began to stomach it. But what was to be done? For laws were not yet made against fraud & dissimulation in mens dealings.

All such as act one part, & feign another, as Pythius did are perfidious, dishonest, & wicked Men. For in all our dealings we ought ~~often thought that we ought~~

to banish simulation & dissimulation.
And reason demands of us that we
~~[illegible]~~ ~~[illegible]~~ ~~that we~~
should do nothing with a design
~~[illegible]~~ ~~[illegible]~~ ~~insidiously~~
to ensnare, to improve upon or to deceive
~~or [illegible] least [illegible]~~ ~~[illegible]~~ ~~should~~
or cheat any one. Therefore a good
~~[illegible]~~ ~~[illegible]~~. ~~Therefore a good~~
man neither to sell or buy a better
~~man, should not sell [illegible] nor buy~~ bargain
will pretend what is not or
~~[illegible]~~ ~~[illegible]~~
dissemble what is. But if he is
~~[illegible]~~ ~~But if to be [illegible]~~
the good man who serves as many
~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~
as he can & hurts no one; then
~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ we shall not
~~easily~~ find a good man.
~~[illegible]~~ To repay ~~[illegible]~~ benefits by benefits
is honorable but not injuries.
~~the~~ in the first this shameful is to
be ~~[illegible]~~ conquered & the latter ~~[illegible]~~

confession of Pain.

A certain man struck

~~a Mastiff & it ran out in~~

~~the place, & the man~~

~~stifled & said that he had~~

~~not hit him & in these~~

words

to conquer. Revenge is an unhuman
word, altho' through bad custom it
~~thing~~ ~~Pa~~ ~~law is received~~
is thought right. How beautifull
~~[illegible]~~. What
is it in a man, as if he was
~~is more beautifull in a man~~
invulnerable by any darts
to be settled & disturbed by no
injuries or reproaches! Revenge is a
Cato the younger ~~[illegible]~~
~~in the~~ in the bath not knowing who
~~[illegible] slept in the place where~~
he was; for who that had known
~~he was in the bath~~: ~~when he~~
him would have injured him?
~~knew the injury he had done~~
Cato said to the man who would
~~Cato obliging the man~~
have made him satisfaction
I do not remember that
I was struck. ~~He~~ neither grew
~~[illegible] me~~
angry, nor did he revenge the injury
~~He [illegible] he~~ He thought it
better not to own the injury

but you will say, is there no harm arise's from thus suffering petulance to go unpunished? ~~indeed~~ indeed a great deal of good. He began to know & admire Cato.

Aristides had not forgot, that Themistocles had either openly or secretly opposed him, in the administration of publick affairs, he also knew that he was chiefly banished by his means. But he shewed how averse he was to revenge, when it was under

deliberation to banish Themistocles himself. Certainly an opportunity was here given him of revenging himself. Yet he neither said nor did any thing that could hurt his enemy. And as he had not before envied his riches nor the glory of his actions, so also he did not bear hard upon him when he was in danger ~~upon the occasion his adversity~~ nor triumph in his down fall.

T. Pomponius Atticus had no enmities ~~for any one~~ because he never hurt any one & if he resist

an injury he rather chose to forget it than to revenge it.

The remedy for injuries to a great mind is oblivion. Adrianus had had a great many enemies when he was in private life, which injuries when he was made Emperor he so much neglected that he said a certain man who had been one of his chief capital enemies said: You have now escaped Evaliste.

That common saying, came to be a proverb, because it was true: Friendship ought to be immortal but hatred mortal.

hate me? Let him
look to it

Do not let us leave off to do our endeavours for the publick good until the end of our lives, to help ~~everyone~~ & even our enemies.

The best way of revenging an injury is by not being like unto him who does it. Somebody despises me? let him see to it. I will take care not to deserve contempt either by my words or actions. Does any one [illegible] I will [illegible] I will behave myself with all mildness & benevolence. I will be ready even to convince him who hates me that he is in the wrong, not with any reproaches nor to display my own patience

& quiet state of mind is best
seen when no perturbation
of any kind disturbs & agitates
it.

but with ingenuity & candor: 15

~~but I will be kind~~ ~~to him~~

inwardly so ~~inwardly~~

for it becomes me to be ~~so affected~~

affected, that even the Gods may see that I bear what befalls me ~~so that I be [illegible] to live~~ with temper & dignity.

All such perturbations of the mind as ~~could~~ refuse the interposition of ~~[illegible] reason~~ reason, leave no room for leading ~~no part of~~ a happy life: & those alone may be said to be happy ~~who are accustomed to be called happy~~ whom no fear terrify & no ~~[illegible]~~ ~~those we [illegible] by [illegible]~~ anxiety preys upon, no lusts drive ~~[illegible]~~ into irregularity, no vain joys puff up, no pleasures render soft and effeminate. As we perceive the calmness of the sea when not a breath of air ruffles it, so a calm

for in many things that
person will be a slave to it who
entertains too many fears for it
& consults the ease & safety
of it in every thing he does.
Honesty appears cheap to him.

As a ~~state~~ city can not be happy in ~~a sedition~~ sedition, ~~neither can a~~ nor a house when the masters of it are at variance. ~~a family in which there is discord among them:~~ it is also so in reguard to the mind when it disagrees with itself & is divided between contrary pursuits and counsells, it can then ~~[illegible]~~ taste no true pleasure. ~~true pleasure~~

I confess it is natural for us to have a fondness for our body I do not deny that it should ~~that it should~~ ~~not~~ be indulged: I deny that we should be slaves to it. ~~For he must be a slave to many~~ ~~that [illegible] will be a slave to it~~ ~~his slave~~ ~~serve~~ ~~to it by fearing the which~~ ~~who entertains too many fears for it~~ ~~for it & by prefering [illegible]~~ ~~Honesty is vile to him~~ ~~to~~ whose ~~one's~~ body is too dear.

to him. Let care be taken of it but in such a manner that when reason, right conduct & fidelity to our trust requires it we should be ready to sacrifice it.

Seneca said, I am greater, & born to greater things, than to be a slave to my body: which body I do not look otherwise upon than as a prison, a weight & punishment. This flesh shall never force me to fear, nor to act a false part unworthy of a good man. I will never lie in honor of this little body. To have a contempt for one's own body is certain liberty.

We ought never to forget, how much the nature of men excells that of cattle & other beasts. They feel nothing but bodily pleasures and run into them with all eagerness. But if a man is captivated by these pleasures & has a strong propensity towards them; he hides & dissembles his appetites, thro' modesty. By which we may understand, that the pleasures of the body are not worthy of the excellency of man, & we ought to contemn & reject them.

be any one, who sets a vallue upon pleasure; he ought to take care

to enjoy it with moderation. Therefore
be regarded to Let our diet & the care of our bodies
health & strength & not
to pleasure. And also if we will
consider what excellency & dignity
there is in the nature of man,
we shall understand how shame=
=full it is to be dissolved in pleasure
& how honorably to live, frugally,
continently, severely, & soberly.

When Astyages King of the Medes invited Mandana his Daughter & Cyrus his Grandson who was yet a boy to an entertainment; he placed a great many dishes upon the table made with different seasonings & food. It is reported that Cyrus says to him: Sir what a deal of trouble there is in these suppers: if it is necessary that one must stretch out one's hands to each dish, & taste of so many different kinds of meat! Then Astyages said: What do not you like these suppers much better than the

Persian one's? To which Cyrus replied: Yes Sir: For with us the way to satiety is much more simple & easy, than your's. For a little meat & bread contents us; while you eat the same things, spoilt by many seasonings & sauces, scarcely double will content you that will content us.

~~When it seem'd~~

When it seem'd wonderful to Astyages that Cyrus who was then a boy imitated Saca the butler in presenting the cup to

him to drink, but he did not taste the Wine before the King as it was the custom; Astyages asked him the reason why he did not do it. To which Cyrus answered: I was afraid that some poison was mixed with the wine. For when you lately on your birth day gave an entertainment to your friends I observed that Saca put poison into your drink. I saw that neither your mind nor your body were steady. You dance yourselves what you forbid us boys to do. You all bawled together nor did any one attend to what the other said. You sung

very ridiculously yet you swore it
was the best song that ever was.
And when you got up to dance
you could not only not dance
in time but you could not even
stand: & you & they had totally
forgotten that you was King.
Then Astyages said to him: my son
does & your father get drunk
when he drinks? never says he
for he only ceases to be thirsty
Diogenes said that he wondered
that those, who were skillful
in music, who tune the strings

so exactly that they make the sweetest harmony when at the same time the affections of the mind are quite discordant

As in musical instruments let them ever be so little out of tune, it is observed by a skilfull ear: so care should be taken in our lives & actions, that nothing should be discordant; & to much the more: because the harmony of our manners is more important than that of sound.

One ought to examine one's mind daily. Sextius did this, that when the day was passed, & when he going to his nocturnal rest, he used to examine his mind & say; What evil in your nature have you cured? What vice have you resisted? In what respect are you better

What can be more beautifull than this custom of as it were sifting through the whole day? Seneca says, I use this custom, & daily as it were, try myself. When according to my custom I bid my Wife to put out the candle, I scrutinize every thing that has happened to me through the whole day, all my sayings and doings, I abscond from nothing, I pass over nothing. Florence also did this as he says of himself that he did it often.

This was Pythagoras's manner of receiving & of instructing his disciples. Those youths who came to him for his instruction, he endeavoured to find out their manners & nature, by their

countenances & by the whole turn of their
body. Then those who had been examined
by him & were found fit, he received
for his disciples & orderd them to be silent
~~for his disciples, & pledge~~
for a certain time; not all for the
same time, some for more & some for
less, according as he discoverd more or less
so a ~~fabric~~ city in them. Five years was the longest
time of silence: nor was there any silent for
~~silence was Three years for~~
less than two years. When they had learnt
to hold their tongues & hear; which
some think the most difficult
of all things & others the most
easy: then they were allowe to
speak, to enquire, to write down what
they had heard, & to express what
they themselves thought.