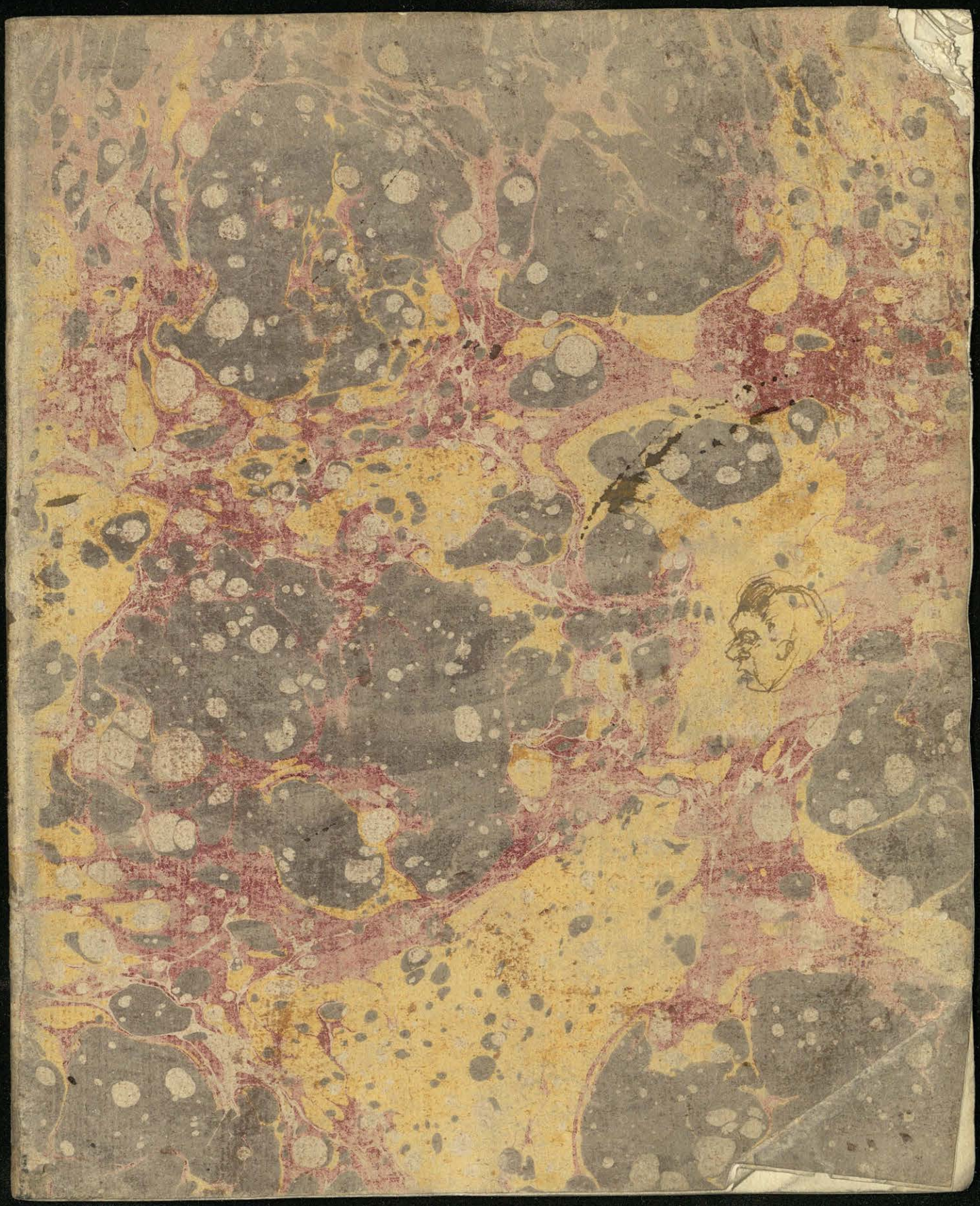

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Quid facies, si vocaris ~~ad proditionem~~ ~~servare~~ ad adjuvandam tuam patriam? geram me fortiter. What will you do, if you are ~~if you are~~ call'd upon to serve your ~~ir~~ country? behave myself manfully.

Cum audias tu~~e~~um patre~~m~~ calumniat~~e~~um, quid facies? Vindicabo mei patris honorem. Hearing your father reviled, what will you do? Vindicate my father's honour.

Ut valet meus amicus, amisso filio? est in magno dolore; sed solatur se aliquâ ex parte ~~cum~~ hac consideratione, ~~se~~ cum esse mortuum ~~pro liter.~~ honeste How does my friend do, having lost his son? He is in great grief; but comforts himself in some measure with this reflection, that he died honourably.

an Dicebat eam esse suam filiam? — Non. tum cuja? fili fratris. Did he say she was his own daughter? — no. whose then? his brother's.

Cujus filius erat ille quem tulisti huc ad ludendum tecum? Mei magistri. Whose son was that you brought hither to play with you? my master's.

an Accusatus erat ambitus aut conjurationis? neuro de neutras. Was he accused of bribery or a conspiracy? of neither.

an Vendidisti tuum equum viginti librarum? pluris aut forsan minoris; non cogor dicere tibi. Did you sell your horse for twenty

pounds £ for more, or perhaps less, I am not obliged to tell you.

Cujus societatem amas plus ceteris? tuam.
Whose company do you love above all? thine.
Cujus servus erat ille a quo abiisti modo? meus.
Whose servant was that from whom you parted just now? My own.

Adjectiva quibus commodum, incommodum, similitudo, dissimilitudo, voluptas, submissio, aut relatio ad aliquid significatur, dativum postulant.

Qui sustinet esse beneficus & munificus suo proximo, non negabit id quod est commodum atque accommodum sibi; cum avarus

suum genium defraudat. He that ~~is~~ has a heart to be kind & bountiful to his neighbour, will not deny what is fit and ~~com~~ convenient to himself; whereas the covetous man pinches his own flesh.

Et multò infanti utilius, suos parentes eligere ei, quam se amandare stultæ electioni ~~ei~~ quam fecerit sibi. It is much more for the child's good, that his parents should choose for him, than he be left to the silly choice, he would make for himself.

Cùm pater reperit puerum contumacem & pervicacem, quid potest esse commodius ~~odiorem~~ paternò amori, quam castigare & punire eum si sic forte potest emendare eum? When a

father Jesa child disobedient & ~~tetchy~~ stubborn,
what can be more agreeable to fatherly affection,
than to chasten & correct him if by this
means he may amend him?

Homines possunt esse felices utique locorum, ~~if~~
~~their mind~~ animum modo gerant commodum ~~ue~~ conditioni. Men
may be happy in all places, if their mind
be but suited to their condition.

Aurora est tempus opportunum studio. The
morning is the time fit for study.

Deus scit opinione ~~id~~ quod est bonum nobis, & ~~id~~
quod non est. God best knows what is good
for us & what not.

Vita solitariorum vere est facilior & ~~fact~~ latior -

-~~vitæ~~; sed vita eorum qui applicant se ~~et~~
rebus imperii, est majes beneficia humanæ gen-
-eri & utilior gloriæ & famæ. The life of the re-
-tired is indeed more easy & more safe; but
the life of those that apply themselves to the
affairs of government, is more beneficial to man-
-kind, & more conducive to glory & renown.
Judicas male de te; si videaris inutilis nisi
infelicibus: homo potest esse utilis suo amico
in cunctis conditionibus vitæ. You judge
wrong of yourself; if you seem of no use but
to the afflicted; a man may shew himself
of service to his friend under all circumstan-
-ces of life.

Mansuetudo retinet illum insanum affe=
= tum iram, quæ non est tantum incommoda
nobis, ipso ie sed sæpe valde damnosa nostro proximo.
Meekness restrains that mad passion of
anger, which is not only uneasy to ourselves,
but often very detrimental to our neighbour.
Idem labor non est æque gravis duci & mi=
= liti gregario; quia in duce, honor facit la=
= borem levem. The same labour is not equal=
= ly grievous to a general & a
common soldier; for in the case of a general
honour makes the toil easy.
Maximo mihi erit gaudio videre te apud
me cras, si non oit incommodum tibi.

I shall be glad to see you at my house to-morrow, if it be not inconvenient, ~~it~~ to you.

Ingratus est sibi ipsi inutilis. An ungrateful man is his own enemy.

Ut natura vel providentia dedit homini nihil magis pretiosum quàm suam animam; nihil est tam exitiosum quàm voluptas illi divino inestimabile munere. As nature or providence hath given to man nothing more valuable than his soul; nothing is more destructive as pleasure to that divine gift.

Senectus, in magnâ paupertate non quidem potest ~~esse~~ levis etiam sapienti; nec in maximâ copiâ, non gravis stulto. Old age, in

great poverty, cannot indeed be light even to a wise man; nor in the greatest plenty, not burthensome to a fool.

Crudelitas est valdè incommoda naturæ hominis.

Cruelty is very disagreeable to the nature of man.

Quam similis ~~adulat~~ amicitiæ est adulatio, non tantùm imitat, sed superat eam; recipitur ~~cum~~ apertis auribus, & tùm est gratissima, cùm nocentissima.

How like friendship is to flattery, it not only imitates, but out-does it; it is received with open ears, & is then most grateful, when most hurtful.

Vita hominis est similis ludo tesserarum; quod cadat nos penes non est, sed ludere benè, est.

The life of man is like a game of tables, the chance is not in our power; but to play well, is.

Ne deseras antiquum amicum, quia novus non est similis ei: amicus est similis vino, melior & gratior cum senuerit. Forsake not an old friend for a new one is not like him: a friend is like wine, the better & more pleasant for being old.

Vita hominis est similis ferro: si utaris ea, atteritur eam; si non utaris, ferrugo consumit. The life of man is like iron; if you use it it wears away; if you use it not, the rust consumes it.

Cum rixa semel ~~irrumpitur~~ prorupit est similis vio-
lenti flammæ; quæ non potest tam cito extingui,
quam poterat, dum erat tectus ignis. When
a quarrel is once broke out, 'tis like a vio-
lent flame, which cannot so soon be quen-
-ched as it might have been, whilst it was
only a smothering fire.

Ille qui loquitur veritatem, semper congru-
-ens sibi, nunquam refelli potest, sed mendax
cito refutatur; quippe ~~adversat~~ solet adversari sibi.
He that speaks the truth, being always con-
-formable to himself, can never be disapro-
-ved; but a liar is soon confuted; for he is
apt to contradict himself.

man that does these things with the

Nihil est similius insano quam, qui est ebrius. Nothing is more like a mad man than he who is ~~drunkey~~ drunk.

Erat multò similior matri, quam patri. He was a great deal more like his mother than his father.

Ægrotatio animi est simillima ægrotis corporibus. Sickness of the mind is most like sick bodies.

Non comparo hominem qui fecit hæc optimis, sed puto esse simillimum Deo. I compare not the best of men, but I think him most like God.

Ille qui contendit, ubi non potest non

the

vinci, non est dispar viperæ, quæ mordet — dit Limam. He that contends where he can — not but be overcome, is not unlike the viper that bit the File.

Nihil est tam contrarium rationi & constantiæ quam fortuna. Nothing is so contrary to reason & ~~contrary to reason~~ constancy as ~~reason~~ fortune.

Nihil debet esse alienum sapienti, ~~sed~~ nisi id quod jungitur vitio. Nothing ought to be strange to a wise man, but what is joined with vice.

An est quid dubitum; ~~nisi~~ et inju=
=ria meae contraria, beneficio? itaque il maè facere
est res fugienda in se; sic Beneficium est
propter se exercendum. Is there any doubt,
but that injury is contrary to kindness?
As then to do an injury is a thing to be avoi=
=ded in itself, so kindness is for itself to
be practised.

Pietas est accepta Deo. Piety is acceptable to God.

Non est thus, ~~fut~~ aut immolatio quæ est accepta Deo, sed puritas & pietas cultoris.

It is not the incense, or the offering that is acceptable to God, but the purity & devotion of the worshipper.

Ille qui amat hominem, ~~est cupidus~~ mores suos probare expetit, & facere quodcunque putat fore gratum ei. He that loves a person is desirous to approve himself to him, & to do whatsoever he thinks will be pleasing to him.

Qui est plenus, fastidiat favum, sed esurientibus amarissima res est dulcis. He that is full loathes an honeycomb, but to the hun-

gry the most bitter thing is sweet.

Quam sapidum est frustum panis esurienti, & quam suavis est aqua sitienti! How savoury is a piece of bread to one who is hungry, & how delicious is water to him who is thirsty.

Disce distinguere id quod natura fecit necessarium, & quod est superfluum; quam faciles leges sanxit; & quam ~~gratam~~ ~~jucundam~~ ~~contentam~~ vita potest esse eis qui obsequuntur ~~eis~~ ur. illis; sed quam severa & intricata eis qui ~~non~~ potius ~~credunt~~ fidunt opinione quam naturae.

Learn to distinguish what nature hath made necessary, & what is superfluous; what easy laws she hath enacted, & how grateful & plea-

-fant Life may be to those who obey them;
but how severe & intricate to those who ~~obey those~~
rather trust to opinion than to nature.
Cum habent intra se ~~within~~ nulla in re-
-liquam facienda vitam ~~rationem~~ rectam & felicem
talibus quoque ætas vitæ est injucunda; sed
eis qui quærunt a se omne quod est bonum,
nihil potest videri malum, quod necessitas
naturæ ferre cum se. When men have
within themselves no resources for making
life virtuous & happy, to such men every
age of life is disagreeable; but to those who
require ~~from~~ from themselves all that is good, no-
thing can seem an evil, which the necessi-

ly of nature brings with it.

Exilium est terribile eis, quibus quasi ~~tanti~~ circumscripta ~~urbs~~ ut est unus locus habitationis; sed non eis qui ~~circumspiciant~~ respiciant orbem quasi unam civitatem. Exile is terrible to those who, as it were, paint themselves to one dwelling-place, but not to those, who look upon the whole globe as one city.

Est molestum modesto & generoso animo ~~ad sollicitandum~~ ~~sollicitare~~ postulare ullam magnam rem a quo putat se ~~magne obligari se~~ bene-meritum ne videatur vindicare potius quam rogare eam, & habeatur in mercedis potius quam beneficii loco. It is painful to a modest & generous

mind to sollicit any great thing from one whom he thinks he hath greatly obliged: lest he should seem to claim rather than ask it, & it should be reckoned a debt rather than a favour.

Nihil est laudabilius, quàm juvenes esse submissos parentibus. Nothing is more commendable, than for young persons to be submissive to their parents.

Diu observavi suos mores in vitâ, & in omnibus ejus factis, inveni eum submissum tibi. I have long observed his behaviour in ~~vita~~ life, & in all his actions I have found him submissive to you.

Est signum poenitentiae in offensore, cum est supplex offenso. It is a sign of repentance in the offender, when he is suppliant to the person offended.

Humanitas est virtus, quae vetat hominem esse superbum apud socios; ~~monstrat~~ praestat se mitem & omnem ~~omnibus~~ omnibus; non judicat male de quovis; & suum summum bonum, est ~~ut~~ promovere. Bonum aliorum.

Humanity is a virtue, which forbids a man to be proud among his companions; She shewe-eth herself gentle & condescending to all, judgeth not ill of any one; & her own chief good is to promote the good of others.

Liberi qui sunt pervicaces, & contumaces parentibus=
interci pientur a terra vivorum. Children
that are refractory & contumacious to their
parents shall be cut off from the land
of the living.

Illi qui sunt inobsequentes voci Domini
peribunt. They who are disobedient
to the Voice of the Lord shall perish.

Tanta est potentia virtutis, ut quamvis
tantum videamus eam in aliis, movet nos &
facit nos benevolos ~~ei qui videtur~~ ei qui=
videtur possidere eam ~~habet eam~~. So great is the power
of virtue, that tho' we only see it in
others, it moves us, & makes us friendly to the per=
son that is possessed of it.

Ira est ~~est~~ finitima crudelitati. Anger is ne~~xt~~ar a-kin to cruelty.

Omnis Ars recedet a naturali Simplici-tate ~~tam~~ ~~tam~~ adeo finitima est ea fraudi. All Art will recede from natural simplicity, so near a kin is it to deceit.

~~Salutaribus~~ Sanis corporibus Simplicissim~~æ~~i cibi sunt fere salub~~rissimi~~ errimi. So healthful, Bodies the plain-est ~~things~~ meats are the most wholesome.

Avarus est iniquus ~~potius~~ corpori suo ~~justus corpori~~, nam sæpe negat ~~et~~ ei maxime necessarias ~~aptissimas~~ recreationes. The covetous man is unjust to his Body for he often denies it the most necessary refreshmennts.

Mali mores sunt contagiosi tam quam morbi; & animus est non minus certe, si non è multo magis obnoxius infectioni quam corpus. Bad manners are contagious as well as Diseases; & the mind is at least as much, if not more liable to infection than the Body.

Dec ~~concipitur~~ concipit animo suo aliquid arduum ~~[illegible]~~ opus, debet primum rogare ~~[illegible]~~ cœlo vim parem ei. He that conceives in his mind some artful taſk ought firſt to ~~ask~~ ask of heaven ſtrength equal thereto.

~~Populus~~ Homines, ut plurimum, sunt grati proximis, sui ipsorum erga. The people, generally speaking, are kind to their neighbours for their own sakes.

Honorabile est Homini cessare a jurgio, sed quisque stultus ~~tractabit~~ immiscebit se. It is an honourable thing for a man to cease from strife but every fool will be meddling.

Nihil nisi moderatio & magnitudo animi potest facere aut secundam aut adversam fortunam, facilem nobis. Nothing but moderation & greatness of mind

can make either a prosperous or adverse fortune easy to us.

Huc referuntur nomina cum con propositione composita.

Non poteram ferre ejus Insolentiam quoniam erat meus conservus eidem domino magistro. I could not bear his Insolence as he was my fellow servant to the same Master.

Erat mihi commilito in Græcia; conservus mihi in Italia.

He was my Fellow ~~servant~~ soldier in Greece & my comrade in Italy.

Et conscius sibi de crimine ~~ce~~ is quamvis negaverit. He was conscious to himself of the crime, tho' he denied it.

Nihil potest facere hominem feliciorem quam conscius sibi ~~de~~ suae probitatis.

Nothing can make a man happier than a mind conscious of its own integrity.

Ille qui est perfectè sapiens
est perfecte felix; ~~non ipsum~~ imo ipsum
Principium sapientiæ facit
viam facilem nobis.
He that is perfectly wise
is perfectly happy, nay the
very beginning of Wis=
dom makes Life easy
to us.