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Take care of yourself therefore, & grow strong; & when you can conveniently & in health & within the year for of the year sail, come to me most affectionate towards you. Nobody loves me, who does not love you: you will come beloved, & waited for by all. Farewell farewell, my dear Tiro, farewell, & be well." Cicero loved truly this Tiro, whom he afterwards set at liberty, as he himself writes to Atticus in these words: I see that you take care of Tiro. Who although he affords wonderful services to me, when he is well, in every kind of business, or of my studies; yet I wish rather that he should be well, on account of his humanity, & modesty, than account of my service.

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The fidelity of slaves towards their masters.

Caius Plotius Plancus, being proscribed by the Triumviers, Antony, Lepidus, & Octavius, lay hid. His slaves being seized by them, who sought for the person lying hid & being put to torture much, & for a long time, denied that they knew where their master was. Plancus did not ~~expect~~ bear that such faithful slaves, & of so good an example should be tormented any further. But came forth, & thrust forth his neck to the swords of the soldiers. This contest of mutual benevolence between his slaves, & their master, brings about that the master may seem to have been worthy to have experienced such a constant fidelity of his slaves; & the slaves worthy to have been freed from the cru

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dity of torture by the ~~cruelty~~ pity of so just a master.

O! how admirable fidelity was the slave of Panopio! Who when he had known that the soldiers were coming, & quickly to put to death his master, who had been proscribed; having changed garment with him, he sent him out privately by a back door; but betook himself into the bedchamber & bed of his master; & suffered himself to be killed as Panopio.

Our native country comprehends every endearment of all persons

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No society is more dear, than that which every one of us has with the common wealth. Our parents are dear to us, our children, our near relations, our friends are dear to us: but our native country alone comprehends every endearment of all persons, for which, would

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any good man doubt to give up his life, if he could be of service to it?

That you may be more eager to defend the common-wealth, reckon, O Africanus in this manner: that there is a certain & appointed place in heaven, for all those, who have preserved, assisted, & encreased the glory of their country, where happy men enjoy eternity.

It is sweet, & becoming to die for our country.

When the country of Attica was laid waste with fire & sword by the army of the Dorians; Codrus king of the Athenians, distrusting his own strength, & that of his allies, fled to the oracle of the Delphian Apollo, & enquired by embassadors, by what manner so grievous

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a war might be turned away. The God is reported to have answered, that it would then be put an end to, if the king himself should fall by the hand of the enemy. Which when it had been divulged; the Dorians published an edict, that no one should wound the body of Codrus. But he, having laid aside the marks of royalty, put on the dress of a common soldier: then making into a squadron of the enemy, which was foraging, he provoked one of these, which he had struck with his ax, to kill him. The king's body being known, the Dorians departed without a battle. And the Athenians were so freed from war by the bravery of their general, who offered himself to death for the safety of his country. Who does not admire Codrus who aimed at death by the same arts, by which life is used to be sought by cowards!

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~~The bravery of the Decius~~

The son of Decius imitated so excellent an example in the war against the Gauls. For in his fourth consulship, treading upon the footsteps of his father, he raised up, & restored the strength of Rome tottering, & almost destroyed, by a similar devoting of himself, & with the same end.

Lastly in the war against King Pyrrhus, the third Publius Decius gave himself as the third victim for the common-wealth, a person not degenerate from his father's, & his grandfather's love for their country.

Money spent for one's country.

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The magnitude of a gift indeed makes it acceptable, yet it is more acceptable, although it be small, if it be given in good time. From hence the reasonableness of the generosity of Quintus Fabius the eldest makes him commendable even to this time, on account of a small sum of money spent for the sake of his country so many ages ago. He had received Roman Captives from Annibal the General of the Carthaginians, having made an agreement of money. Which when it was not paid by the senate, having sent his son into the city, he sold a little farm, the only one which he possessed; & paid the price of it to Annibal immediately, small indeed, as being obtained from seven acres of ground, but greater than all money, if it should be valued according to the disposition of him

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that passed it. For he chose rather that he should be without his estate, than that his country should be without fidelity.

Enmities laid aside for the sake of ~~the~~ publick utility.

Marcus Æmilius Lepidus twice consul, ~~the~~ high priest, & by the ~~[illegible]~~ dignity of his life equal to the splendor of his honours, bore long, & very vehement enmities ~~were~~ against Fabricius Flaccus a man of the same rank; which he laid aside, as soon as they were returned Censors together: thinking that it was not becoming for them, who were joined together publicly in authority, to disagree by private hatreds.

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Both the present age approved of that decision of Scipiados, & the ancient writers of annals have delivered it to be praised by us.

They were unwilling also, that the famous determination of Livius Salinator of punishing enemies, for his country's sake, should be unknown to posterity. For he, although he burnt with hatred against Nero, by whose means chiefly he had gone into banishment, yet when he was given as colleague to him in the consulship, he commanded himself ~~[illegible]~~ to forget, his own disposition which was very bitter, & the very great injury which he had received: lest he should make a bad counsel, by shewing himself to be an obstinate enemy. This turn of mind to a more good state, was of great service to the safety of the city, & Italy at a difficult juncture, because the two con

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subs having strove together with an equal effort of bravery, crushed the formidable strength of the Carthagenians

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It is a crime to be angry with one's country.

Epaminondas patiently bore the injuries of his fellow citizens, for he thought that it was a crime for him to be angry with his country. When once the Thebans were unwilling to give him the command of the army on account of their envy, another general ex-perienced in war was appointed; by whose mistake the matter was brought to that point, that all were afraid about the safety of the army, because being shut up in narrow places it was blocked up by the enemy. Then the experience of Epaminondas began to be wanted, who was

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at that time a soldier without any command. When his fellow citizens had asked assistance of him, he retained no remembrance of the former disgrace which he had received, & led back home the army safe freed from the blockade. Nor did he do this thing once, but oftener.

Affection towards our parents, is the foundation of all virtues.

Nature is the first, & best teacher of affection towards your parents. She not being in want of any service of voice, of any use of letters, silently instills affection of parents into the breasts of children by her own peculiar efficacy.

Whosoever is very affectionate towards his pa-

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rents in his life time, this man both alive, & dead is dear to the Gods. On the other hand the contempt of parents is a sin of that kind, which is hated, both by men, & is condemned, & punished by the Gods, in living, & dead persons.

That affection, which is between children, & parents, can not be destroyed Except by detestable wickedness.

A certain very young man had for a long time frequented the school of Zeno. His father, when he had returned to his paternal house, asked him, what wisdom he had ~~learned to his profiteers~~ learnt. He answered that he would shew him in the occasions themselves. But his father being angry with him, & beating him, he remaining quietly, &

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bearing it patiently, says, I have learnt this, to bear the anger of my father with patience.

It was used to be asked in the schools of the philosophers, whether a father ~~was~~ is to be obeyed always in all cases. Certainly in most cases he is to be obeyed, in some he is not. For all human ~~things~~ actions, as the learned men have been of opinion, are either honourable or base. ~~Those~~ Those things which are right, & honourable of their own force, as to keep one's promise, as to defend one's country, it is becoming that those things should be done, whether a father does, or does not command them. but those things which are contrary to these, which are base & ~~contrary~~ quite altogether unjust, those things are not to be done, even if he should command them. Yet those very things, in which it is not

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becoming to obey a father commanding; are gently, & modest
by to be declined, & to be left by little, & little, ra
ther than to be rejected.

Agesilaus, when his father had ordered him to pronounce
judgment contrary to the laws, says, my dear father
I have been taught by you even from my childhood to
obey the laws. Therefore I obey you even now,
in not offending against the laws.

Shew yourself such a one towards your parents, as you
would wish that your children should shew themselves
towards you.

All men openly declare, that reverence is due, by nature,
& by the laws first to the Gods, & afterwards to parents;
& that children can not do any thing more acceptable

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to the Gods, than if they kindly, & chearfully return favours to them by whom they have been brought up, & begotten, with interest. But on the other hand that there is no greater proof of impiety, than contempt, & neglect of parents. Therefore it has been forbidden us, to do any harm to others; but it is accounted unjust, & impious, not to speak, & do at all times those things to a father, & mother by which they may be glad.

Fathers freed from dangers by their children.

When Troy was taken & burnt, the Greeks pitying the misfortunes of the Trojans, ordered that most nor

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thy of the humanity of their nation, to be proclaimed by a herald. That each of the free citizens might take away with them that one thing which they ~~should~~ might think most to be preserved among their effects lifted upon their shoulders. Immediately Æneas bore his country's Gods upon his shoulders, neglecting other things. The Greeks being captivated by this piety, permitted him to carry away another thing also. Then he added another burthen to the Gods his fathers, Anchises spent with old age. All which action the Greeks being wonderfully astonished, desired that all Æneas's effects should be restored to him; thus declaring, that even they who are enemies, & can make use of the ~~law~~ right of war against the conquered, are made merciful & moved by

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pity towards them, who reverently worship the Gods, & their parents.

Crœsus the richest king of the Lydians had a son, excelling indeed in beauty, & understanding, but thought for a long time dumb by nature, since when he had already grown up much, he could not speak at all. The father tried to all things to correct this defect of his tongue, whilst his affairs were prosperous: but the arts of the physicians availed nothing. But when the army of the Persians had stormed Sardis, the royal city, & a certain soldier rushing upon Crœsus with his drawn sword, seemed just about to kill him unknown to him; the affectionate young man fearing for the life of his father, & forgetting

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what nature had denied to him when he was born, open-ed his mouth, & striving to call out, loosened the bonds of his tongue, & broke out into these words; "O soldier, do not kill Crœsus." So ~~the~~ death was drive-en away from the head of the father by the affection of the son: who also himself obtained this by his love towards his father, ~~that I ever~~ that he had a voice for the remaining time of his life, & was able to speak plain-ly, & articulately.

When, a sedition having arisen among the Mace-donian soldiers & Grecian ~~soldiers~~ mercenaries, king Philip had been struck with a heavy wound, & thrown from his horse; Alexander ~~left behind all~~, who was then in his seventeenth year, kept before all covered with his shield

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him laying down, & killed with his own hand many rushing against him. Afterwards when Philip was vexed ~~lately~~, ~~because~~ that he was forced to limp, on account of the wound, by which his thigh had been at that time pierced through; Alexander truly & sensibly said to him: that he ought not to be angry with the wound, by which the memory of his warlike courage ~~ought~~ would be recalled, as often as he should move his foot.

Many things had made Lucius Manlius hateful to the Roman people; severity in ~~raising~~ laying a levy of men for the war, his inflexible disposition, the surname of Imperiosus usurped by him, & for an ostentatious display of his

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cruelty. Therefore when he first went out of the of-
fice of dictator, Marcus Pomponius tribune of the people
appointed a day for him to appear
before the people. He accused him among other things
of this, that he had banished from men, & forced to
dwell in the country among his slaves & cattle, Titus
his son, (whose surname was afterwards Torquatus)
a young man convicted of no dishonesty, but only
hesitating in his speach.

Titus being vexed that he was the cause of his
accusation against his father, forms a design, rough
& unmannerly ~~indeed~~ disposition indeed, but com
mendable for its piety towards his father. None be-
ing privy to it, being girded with a sword, he
hastens to Rome in the night time & comes to the

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house of Pomponius by day break: he says to the porter; that he wants an immediate interview with his master, & orders him to tell him that Titus Manlius the son of Lucius is present. The tribune who was in hopes that ~~that~~ the young man moved with anger, brought some new accusation against his father; having sent away all persons immediatelly, admits him. But he as soon as he entered, draws his sword, & standing upon the bed of Pomponius who was lying in it, with his sword held over him, threatens that he would stab him, unless he should confirm by an oath, that he would withdraw the accusation begun against Lucius Manlius. The Tribune seeing a sword glittering before his eyes, & himself alone, & defenceless with a very

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strong, & fierce young man, swore in those words, to which he was compelled by Titus; he laid the matter before the people, & informed them, why it was necessary for him to desist from his undertaking, he dismissed Manlius the father. Of such great efficacy was an oath in those times.

The Roman People truly wished, rather that they should have a power of giving their votes, concerning so cruel, & proud an arraigned person, whom they hated; nevertheless they were not displeased that the son had dared that for his father: & his action seemed the more commendable, because his fathers severity had not at all ~~[illegible]~~ estranged the mind of the young man from his duty. Therefore that

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virtue might have its own credit, & its own reward, Titus Manlius obtained the second place in that year among the six military tribunes, although distinguished ~~on~~ by no very famous actions, since he had spent his youth in the country, & far from the society of men.

The duty of children towards their mothers.

Caius Marcius, to whom the taken city of Coriolus gave the surname of Coriolanus, being deprived of his father whilst he was as yet a child, grew up under the protection of his mother. When the young man began to make his first campaigns, he never returned from many engagements, in which

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he was present, without being presented with a crown, or some other military reward. With his fellow soldiers glory was the object of their warlike bravery, but with him the object of his glory, was the joy of his mother. For when she had heard that he was praised, & had seen him presented with a crown, & crying through joy had embraced him; he thought that it was the greatest honour & happiness for him.

Coriolanus after many good services towards his country being condemned by a decree of the people, departed as a banished man among the Volsci, threatening his country; & even then carrying with him hostile inclinations. At his arrival the Volsci received

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him kindly, & he cultivated the friendship of Attius Tullius, who was chief of the Volsci, & had always been hostile to the Roman People. Therefore as an antient hatred urged forward the one, & fresh anger the other; they brought it about in a short time, that they should be deputed generals to carry on war against the Romans.

Coriolanus, having taken by storm not a few Roman cities pitched his camp, at the distance of five miles from the city, & laid waste the country of the Romans. Orators being sent from Rome to him about peace, brought back a rough answer. Being again sent, they were not even admitted into the camp. It is reported that priests also suppliant went to him covered

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with their ~~orators~~ matres, & that they did not soften his disposition more, than the embassadors did. Then the matrons coming together prevailed, that Veturia a woman worn out through age the mother of Coriolanus, & Volumnia his wife, bearing with her two little children of Marcius, should go into the camp of the enemy, with a great assembly of women, & defend that city by their tears, & prayers, which their husbands could not do by their arms. When they were come to the camp, & word was brought to Coriolanus, that a great number of women was present; he who had not been moved, either by public regard towards embassadors, or, religious respect towards priests, was much more obstinate against women's tears. But when he beheld his mother: "Thou hast overcome

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says he, & conquered my anger, O my country, by making use of the prayers of my mother, to whom I grant a pardon of thy injury towards me." And he immediately freed the Roman ~~people~~ country from hostile arms.

The prætor delivered to the triumvir a woman of a good family to be killed in prison, condemned for a capital crime. He who had the command of the guard being moved through pity, did not immediately strangle her. He gave her daughter also entrance to her, but having been diligently examined, that she might carry not ~~to bring~~ any food in. For he thought that it would come to pass, that she should die through want. But when already many days had elapsed, wondering

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that she lived so long, having observed her daughter more carefully than usual, he perceived that she assuaged ~~that she at~~ the hunger of her mother by the assistance of her own milk ~~&~~ laying her breast bare. Which thing so wonderful, being laid before the judges, occasioned a forgiveness of the punishment to her mother. Nor was the mother's preservation alone obtained by the affection of the daughter, but both of them were supported with perpetual food at the publick expence; & that ~~empty~~ prison consecrated, a temple of Piety being built there. Whither does not affection penetrate, or, what does it not contrive, who found out a new manner of preserving a mother in prison?

What so unusual & unheard of as that a mother

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should be nourished by the [illegible] her daughter. ? Any

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should be nourished by the breasts of her daughter? Any one would think that this was performed contrary to nature, unless to love one's parents had been the first law of nature.

An other daughter, whose name was Pero, placed her father, as an infant to her breast, & nourished him, an old man of great age, who had been delivered into prison.

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