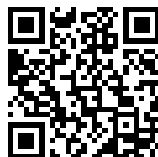

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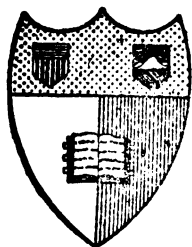
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THE
COMMENTARIES
OF THE
EMPEROR
MARCUS ANTONINUS.

CONTAINING
His MAXIMS of SCIENCE, and
RULES of LIFE.

Wrote for his own USE, and address'd to
HIMSELF.

Translated from the ORIGINAL in *Greek*,
By *JAMES THOMSON*, Gent.

WITH

A Short Preface by the Translator,
Which may serve for an Introduction to the
Author's Sentiments, concerning the Harmony
and Progress of UNIVERSAL NATURE, and the
proper Virtues of HUMAN NATURE.

Quid Verum atque Decens, cura et rogo.

L O N D O N,

Printed by T. PARKER, for the TRANSLATOR :

And Sold by CHARLES CORBETT, at *Addison's-Head*,
over-against St. *Dunstan's* Church in *Fleetstreet*.

M.DCC.XLVII.

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T H E
T R A N S L A T O R ' S
P R E F A C E .

 *LTHOUGH no Praise can raise a lasting Esteem of a Thing, that can be tried and examined, above what its intrinsick Value naturally produces, and all that's necessary is to place the Thing itself in a proper Light, for the Display of its Worth; I cannot nevertheless forbear to say something of a Book which I took the Pains to translate, and after several Years, am induced to publish, not without some Opinion of its Utility, from the Impression which the reading of it made upon myself. The Book is not altogether unknown to the Publick, and even very coarse Copies of an excellent Original have been well received, if one may judge from the repeated Editions of some former Translations. That of Meric Casaubon is every where rude and unpolished, often mistakes the Author's Meaning, and sometimes is unfair. That of Je-*

remy Collier bears so faint a Resemblance of the Original in a great many Places, that I cannot imagine how it could be copy'd from it. The Translation lately publish'd at Glasgow is an Improvement upon Casaubon's, but comes far short of the Perfection I aimed at, and wherein I have failed, should be glad to see another attain.

But to return to the Commendation of a Book, the turning whereof into our native Tongue, I thought no unmanly or unprofitable Amusement in an Abundance of Leisure. It is a Collection of such Thoughts, as appeared to be of the greatest Importance to a great Monarch, but whose personal Merit far outshone his Imperial Dignity; a Prince who was the Delight of his Subjects while alive, and is now the Admiration of all who are acquainted with his Character: Such Thoughts as when they once entered his Mind he was unwilling to forget, and therefore committed to Writing for the Refreshment of his Memory, when his Inclination led him to revive the same Ideas. They are, I believe, the same, or of the same Kind, with what he calls his Commentaries, Memoirs, or Memorandums in the Book itself. For that is more likely to be true, than that a Man of his Turn

Turn of Mind, should employ himself in writing, and often reading the Transactions of his own Times, as he plainly intimates that he did with Regard to these Commentaries which he mentions. And whoever considers what was the chief Object of his Contemplation, and what his Notion of human Affairs, as both may be gathered from this Book, will incline to the same Opinion. Moreover whatever is said by way of Precept, Admonition, Exhortation, Reproof, is addressed to himself, his Intention having been evidently no other, than to set down certain Memorandums for his own Use, without any View to the Publication of what he wrote.

These two Remarks are sufficient to explain the Title of the Book, as it stands in the Original, and to justify that which I have given to the Translation.

The Thoughts here inculcated are not such as belong peculiarly to the Rank and Station of the Author, but they are such as he judged to be of greater Moment, than the subtlest Precepts in the Arts of Peace or War; as being, when once thoroughly imbibed, not only the Foundation of true Ability in the Management of great Affairs, but also, as being the very Essence of Wisdom, and of that Felicity which attends

tends it in all Conditions of Life. Here is the Source of that Magnanimity which enobles the meanest Subjects, and raises Princes to the highest Pitch of Glory. Here is the Source of that constant Serenity and internal Satisfaction of Mind, which exhilarates even Indigence, and without which even Empire itself is a Burden.

The Book begins with an Enumeration of the several good Qualities of those about him, whose Instruction and Example contributed to the forming of his Mind and Manners. Which Strokes of Character taken altogether are a large Collection of the greatest and rarest Virtues that adorn human Nature, proposed in a plain simple Manner; without any superfluous Words, and glaring Ornaments of Speech. Moreover these Pictures are the more moving and interesting, that they are not proposed barely in Honour of the Persons characterised, but as the Patterns on which our Author studied to form himself.

This Beginning is followed by a Collection of the most elevated Thoughts concerning the Harmony and Progress of Universal Nature, and the proper Virtues of Human Nature; Thoughts that are apt to produce every Thing that's

that's praise-worthy, in the Disposition of Men's Minds, and in the Conduct of their Lives; and are the Source of all that is reputed most sublime in the greatest Poets and Philosophers. If they are not of such general Influence to retain Men within the Bounds of Duty, as are the Articles of the Christian Belief; they are estimable notwithstanding, in so far as they contribute to that End among the more incredulous Part of Mankind, and as having actually furnished the World with Examples of the most exalted Virtue. And a well-informed Christian, who rests upon and glories in his Belief, not for its own Sake, and as the Badge of a Party; but in so far as it opens a wider Door, to the Attainment of those Virtues, wherein lies the Perfection of Human Nature; cannot be displeas'd to see the Duty of worshipping God and loving our Neighbour, drawn from what our own Observation teaches us concerning the Nature of God and Man.

What these Thoughts are, I leave the Reader to gather from an attentive Perusal of the Book itself. Those that are most essential are often repeated, but always with some Variety in the Turn of the Thought, and in the Form of the Expression. And what may seem difficult in one Place is for the
most

most Part explained by what is said in another.

It is evident that the Author's Notion of the Universe as an eternal Substance, passing through a coeval Series of Changes, rooted in the same Necessity by which the Substance itself exists, but so as to be in some Degree under the Administration and Direction of the Gods, as principal Members of this great Commonwealth; it is evident, I say, that this Notion is not reconcileable with the Christian Philosophy. But as certain it is, that it was the utmost Effort of human Reason among the Heathen Philosophers, towards accounting for the Nature of Things, consistently with a due Regard to those Opinions, Rites and Observances, which have been distinguished by the Appellation of Sacred; and which, notwithstanding the Absurdity and even the pernicious Tendency of many of them, in divers Forms of Religion that have been and are now established in the World, are originally derived from, and owe their Force to that natural Propensity which all Men have, to fear and worship the invisible Power by which the World is governed.

But if Antoninus differs from us in some Points of Speculation, his Doctrine concerning

ing what ought to be the Disposition of Men's Minds, and the Conduct of their Lives, is altogether Christian, and is enforced by the most moving and persuasive Arguments to a rational Mind, that studies to be virtuous for Virtue's Sake, that is to say, truly virtuous. For one who does Good and abstains from Evil, only from Hope of Reward and Fear of Punishment, regards the Objects of his Hope and Fear more than he does his Duty; and although he may be a tolerable Member of human Society, is as far from being a loyal Subject of the Sovereign Reason, as he who openly rebels against it. The Cleanness of such a Man's Hands may serve to veil, but does not purge the Corruption of his Heart; and though seemingly a free Agent, he is in Reality still a Slave to his own Passions, which are the most outrageous of Masters. Accordingly Antoninus is not frightened into the Road of Duty, as froward Children are checked by Bugbears; but he reasons himself into it, advancing from the Consideration of the Perfection of human Nature to the necessary Means of attaining it. And that due Regard may be had to God as conceived in the Quality of a Lawgiver, he attends also to the Consideration of what may be his Will, and gathers it, not from any verbal

*Declarations, to which his Belief it seems did not extend, but from the Properties and Circumstances of the divine Works themselves; according to this irrefragable Rule, that if God is consistent with himself, his Will must be, that Men should act and be disposed agreeably to the principal Qualification of that Nature which he has given them. Now the principal Attribute of human Nature, is that whereby it is qualified to discern, wherein lies its own Perfection and Beatitude, and when discerned, to pursue the same invariably; so as being divested of false Opinion, to be exempted from the necessary Consequence of vicious Action. Accordingly in this Pursuit of the Perfection and Beatitude of human Nature, lies human Virtue, as in deviating from that Road lies human Vice: and every single Action is either virtuous or vicious, according as it leads to that End, or has a contrary Tendency. This discerning Faculty raised to its full Vigour and determining Force, is called Reason, and is that same Reason in Kind, allowing the other to be higher in Degree, which Jesus manifested to the World, and in which the Apostle John says, there was Light and there was Life, that it was in the Beginning, was with God, and even was God. In a
Word,*

Word, Antoninus recommends such Virtue as is the spontaneous Fruit of Reason, and not the violent Effect of Fear. He adores and loves his God, and leaves it to the Vulgar to fear their Idols.

I have retained the Division of the Book into twelve Sections, and distinguished the several Articles or Chapters of each Section by the numerical Figures, according as I thought the Matter required that Distinction.

There are some few Places of the Extent of a few Words, where the Author's Meaning is either doubtful, or altogether inextricable, because of some Corruption or Defect in the Text, or because of the Author's setting down only such Words, as might be a sufficient Memorandum to himself, but not sufficient to convey his Thought to other People. In the first Case I have inclosed the most probable Sense between Crocbets. The other Case is marked out by one or more Stars.

Readers who are acquainted with the Original, will judge for themselves of the Justness of the Translation, and whither many Things not understood by former Translators are not placed in a true Light. Other Readers will be apt to judge favourably, if the Thoughts appear solid, and worthy of such a magnanimous and learned Prince, as was the Author;

thor ; without my asserting that I have done tolerable Justice both to the Sense and Dignity of the Original. If I have done Right in the Main, a few Failings that may possibly occur ought to be forgiven.


To conclude, I affirm on good Grounds, that this Manual of Marcus Antoninus, contains more of useful Matter than all the Volumes of Plato and Aristotle. Whither the Reader will use it or not, as such Matter ought to be used, let him see to that. All I can do is to tell him, that if he inclines to have such a Soul as Marcus Antoninus had, he cannot do better than frequently to view this Picture of it. A Picture as far beyond that, which is exhibited in the vaunted Commentaries of Julius Cæsar, as a Model of human Perfection adorned and illustrated with magnificent Views of universal Nature, and lively Images of its perpetual and most interesting Contents, exceeds in Grandeur and Utility, a bare Specimen of crafty and fortunate Ambition, couched in a fallacious and scanty Narrative of such transient and now frivolous Facts, whither Projects or Events, as frequently occur in the Course of human Affairs.

THE



T H E
C O M M E N T A R I E S
O F
Marcus Antoninus.

S E C T. I.

1.  Y Grandfather *Verus* was my Pattern for Sweetness of Temper, and that Meekness which excludes all Anger and Passion. The Fame of my Father's Virtues, together with what Remembrance I myself had of him, laid before me the Modest and the Manly. My Mother's Example taught me the Worship due to the Gods, the Bounty in giving due

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to Men, and Abstinence not only from injurious Action, but even from the very Thought of it; and moreover, the plain simple Manner of Life; very different from the Luxury of the rich. I owe to my great Grandfather, that I was not sent to publick Schools, but had good Teachers at Home, and that, I know how necessary it is not to grudge any Expence on that Article.

2. I learn'd from my Governor to despise the pitiful Factions of the Circus and Amphitheatre, to be neither for the Green nor the Blue, neither a Parmularian, nor Secutorian: What it is to endure Labour: To be satisfy'd with little: To do Things one's-self without the Ministry of others: Not to be pragmatrical and meddling: And not to have Ears open to Slander. From *Diogenetus*, not to be eager in the pursuit of Trifles: The not believing what is said by Juglers and Pretenders to Miracles, concerning the Power of Charms, the casting out of Dæmons, and the like: Not to keep Quails for Game, or be fond of any such Amusements: To bear Freedom of Speech in other People. I owe also to the same Person that I took a liking to Philosophy; that I heard first *Bacchius*, then *Tandasis* and

and *Marcianus* : That I wrote Dialogues early in my Youth : That the Couch, the Skin, and other such Implements of the *Grecian* Education became agreeable to me.

3. From *Rusticus* I took the Hint, that the Frame and Temper of my Mind wanted Amendment and Correction : Not to fall into the usual Heats and Zeal of wrangling Sophists and captious Reasoners : Not to spend Time in writing Pieces of Theory and meer notional Treatises : Not to use inciting and exhortatory Speeches : Not to study to be admired by assuming an Air of Austerity, or that of a Man of great Business and Importance. To desist from the Study of Rhetorick, Poetry, and witty Conceits : Not to stalk about in full Dress at Home, or give way to any such Fopperies : To write Letters in a plain simple Stile, like that which the same *Rusticus* sent from *Sinuessa* to my Mother ; to be so disposed towards those who have any way offended or wronged me, as to be easily and perfectly reconciled to them, how soon they are willing to acknowledge their Fault and return to their Duty : To read with close Attention, and not to be satisfy'd with taking a slight general View of the Matter : Not

4 *The* COMMENTARIES *of* Sect. I.

to be hasty in assenting to what is said by People about me: To him also I am obliged for becoming acquainted with the Books that contain the Doctrines of *Epictetus*, of which he made me a Present out of his own Library.

4. In *Apollonius* I had a Pattern set before me of true Freedom of Soul; of that steady Prudence which leaves nothing to Chance that Reason can provide for; of so strong an Attachment to Reason, as never to lose Sight of it, even for a Moment; and of invariable Equanimity in acute Pains, the Loss of a Child, lingering Diseases. In him I saw evidently as in a living Example, that the same Person could be both very Vehement and perfectly Calm; I saw an Instance of the most perfect Candour and good Humour in Philosophical Lectures, without any Mixture of the Morose and Peevish, and of a Man who reckoned his Skill in the Sciences, and his Ability in explaining them the least of his Accomplishments. From him also I learned how Favours done by Friends are to be received, so as neither to be entirely overcome by them, and condescend to mean Acknowledgments,

Sect. I. M. ANTONINUS. 5

ments, nor to let them pass without taking due Notice of them.

5. In the Life and Conversation of *Sextus*, I beheld a Pattern of Benignity; the Example of a Family governed with true paternal Care; the very Picture of a Life led according to Nature. There was Gravity without Affectation. Readiness to discover and supply the Wants and Wishes of Friends. Temper to bear with the rude and illiterate. Discretion not to lose Time in the Study of Things of a dark and doubtful Nature. The Talent of accommodating himself to all Sorts of People, in such a Manner, that while the Sweetness of his Conversation surpassed the most delicate Flattery, he was at the same Time commanding the highest Respect for himself. The Faculty of investigating from their true Source, and digesting in the best Method, the essential Rules and Maxims for the Conduct of Life. Never the least Appearance of Anger, or any other Passion, but at the same Time the most unpassionate, and the tenderest and most affectionate Man. A Readiness to speak well of People without Loquacity. Great and various Learning without Show and Ostentation.

6. In

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6. In the Behaviour of *Alexander* the *Grammarians* I remarked as worthy of Imitation, how far he was from being censorious, and that he never laid hold in a reproachful Manner of any Impropriety in Speech, or cavilled at any provincial, incongruous or harsh Expression; but would himself dexterously and in a genteel Manner give the very Phrase that ought to have been used, either by way of Answer, Assent, or joint Inquiry concerning the Matter itself, without taking the least Notice of the blundering Expression; or in some other handsome Manner would admonish of the Mistake.

7. *Phronton* gave me to understand what Envy, Deceitfulness, and Diffimulation are apt to accompany supreme and absolute Power; And that generally speaking, those we call Men of Quality are not overstocked with Tenderness and Humanity.

8. I learned from *Alexander* the *Platonick*, not to make frequent Use of the Plea of want of Leisure, by saying that I am busy and have no Time, or rather never to use it without Necessity, either in speaking or writing, much less to excuse myself from
discharging

discharging the Duties I owe to my several Relatives, by pretending the Circumstances of Affairs.

9. From *Catulus*, not to flight the Complaints of a Friend, even though he should chance to complain without Reason; but to endeavour to set him right and restore him to his wonted Temper. To be hearty in speaking well of ones Teachers, like what's reported of *Domitius* and *Atbenodotus*. What it is to be truly affectionate to ones Children.

My Brother *Severus* was my Pattern for Friendliness, the love of Truth, and the love of Justice. By his Means I entered into the Characters of *Tbrafeas*, *Helvidius*, *Cato*, *Dion*, *Brutus*, and came to conceive the Notion of a Commonwealth, wherein the Members all equal to one another are subject to the same Laws, and wherein no Man has any Privilege or Authority over another, but what that other may in his turn have over him, if ever he comes to be intrusted with the Guardianship and Execution of the Laws; also the Notion of a Kingdom, wherein the Liberty of the Subject is the fundamental Law. Moreover, I observed in him these other good Qualities, with

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no small Advantage to my own Improvement. An habitual and uniform Regard to Philosophy. A beneficent Temper, and bountiful without reserve. A Disposition more addicted to Hope than to Fear, and more apt to confide in the Affection of his Friends than to mistrust them. A certain Openness and Freedom of Heart, which never allowed him to conceal his Disapprobation from those on whom it fell, nor put his Friends to the Trouble of guessing at his Sentiments and Inclinations by his making a Mystery of them.

10. In the Character of *Maximus*, I remarked these eminent Qualities. A perfect Command and Mastery of himself, so as never to be carried away by the Violence of any Passion, or seduced by the Charms of inconsiderate and blind Desire. Cheerfulness and good Humour in Sickness, and all other afflicting Circumstances. A Steadiness and Evenness of Temper, wherein the sweet and pleasant was mixed with the genteel and manly, and which free of all Sourness and Peevishness, set off every Action that was to be done, by a graceful and engaging Manner of doing it. Such Sincerity in speaking, and such Integrity in acting,

acting, that no Man disbelieved what he said, or doubted of the good Intention of what he did. A Mind more knowing and elevated, than to be struck with Wonder and Admiration; more firm and steady than to be overcome with Terror, or stunned by any Accident. Never in a Hurry, nor ever in a loitering and fauntering Way; never disconcerted and at a loss what to do; a Countenance never dejected, nor ever distorted by a disdainful Sneer; a Disposition the very reverse of Anger and Jealousy, beneficent and forgiving, faithful and true. In a word, he had more the Appearance of a Man who never was corrupted, nor ever fell from his Integrity, than of one reclaimed from Vice and Error. So great was the Modesty and Politeness of the Man, that no body could ever think himself slighted by him, and withal, his Merit so conspicuous, that no body could prefer himself to *Maximus*, so as to think himself a better Man than him. His Character was moreover enlivened by a strain of Gaiety and graceful Pleasantry.

11. In my Father I remark'd as follows :
 Humanity and good Nature ; Invariable Steadiness in Resolutions, taken after full Enquiry
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and mature Deliberation ; no Ambition for those Honours that are commonly pay'd to the great ; Industry, Diligence, and Affiduity ; Readiness to hear any Proposal for the publick Benefit ; an unalterable Regard to Merit in the Dispensation of Favours ; a thorough Knowledge when to be more rigid, and when more pliable : His laying aside and disapproving the customary Passion for Boys ; his publick Spirit ; his leaving his Friends at full Liberty to accompany him or not as they pleas'd at his Table, and in his Journeys, without ever changing his Countenance to those whom any Business withheld from paying their Attendance. That he was deliberate and accurately Inquisitive in Consultation, not to be put off with Appearances and obvious Notions, but persisting in the Search untill he had penetrated to the Bottom of the Affair : In Friendship constant and heedful, neither fickle and soon cloy'd, nor ever madly fond ; his depending only on himself ; his chearful Countenance ; his foreseeing Things at a Distance, and providing for the smallest Circumstances with a seeming Negligence, free of all Stifness and Formality : That in his Reign Acclamations and all Sorts of Adulation were check'd and restrain'd,

restrain'd, the Essentials of Government carefully maintain'd, the publick Revenue frugally manag'd, and the Censurers and Complaints of some People on that Head born with and overlook'd. No superstitious Fear of the Gods, nor Courtship pay'd to Men by the mean Arts of Popularity, but in every Thing sound Sense and solid Reason ; no Foppery and Impertinence ; no Giddiness and Passion for Novelty ; his using freely and without Scruple, but at the same Time modestly and without Pride or Vanity, that Abundance and Plenty of the Conveniences of Life which accompany'd his Rank and Fortune, so that when at Hand he could enjoy them negligently and as if he despis'd them, and when not ready at Hand he could be very easy without them : That no Body could say of him, that he was either a Sophister, or a raw home-bred Squire, or a Pedant ; but on the contrary, that he was a Man of mature Judgment, perfectly accomplished, impregnable to Flattery, and capable of governing both himself and other People : The Esteem he show'd for those who were true Philosophers, that is, whose Life and Sentiments were regulated according to the Maxims of Philosophy,

without contemptuously reproaching others ; his Complaisance and Agreeableness in Conversation, without straining the Point too high by a nauseous Affectation to please ; the due Care he took of his Body, neither on the one Hand like a Man that overvalues Life, or is studious of Dress and Ornament ; nor on the other like a Sloven and one regardless of Health and Decency ; by which Means he seldom or never had Occasion for medicinal Drugs and Applications : One Thing I took Notice of as most remarkable, and that was his submitting himself willingly and without the least Sign of Envy, to those who excelled in any particular Art or Science, such as Eloquence, the Knowledge of the Laws and Customs, or any other ; nay, he would even contrive to give them an Opportunity of availing themselves of their several Talents, and reaping the Applause due to their superior Abilities ; his doing every Thing according to the establish'd Customs of his Country, without affecting to be thought or even seeming to be a rigid Observer of them : No Fickleness and Inconstancy, but a Habitude of dwelling on the same Business, and being easy in the same Place without shifting : His returning immediately to his usual

usual Occupations, after violent Fits of the Head-ach, with as much Vigour and Alacrity as if nothing had ever ail'd him; that he had not many Secrets, on the contrary, they were very few and very rare, and even these were only in Matters that concern'd the Publick; his Prudence and Moderation in the Exhibition of Shews, Structure of publick Works, Doles or Largeffes, and the like. His aim in acting was to do the right Thing, and not to acquire the Reputation of it. He was no intemperate Bather, no immoderate Builder, no dainty mouthed Eater and contriver of Dishes; no nice Critick in the Make and Colour of Apparel, nor solicitous with regard to the Aspect of Servants, whether they be handsome or not.*** There was nothing rugged or cruel in him, nothing immodest, nothing excessive or out of Measure, so as to give Occasion to say that he overacted his Part; but all Things were carried on smoothly and orderly, resolutely and consistently, as under the Direction of a Mind undisturbed by Passion, and at full Leisure to give due Attention to Reason. What has been said of *Socrates* is applicable enough to him, to wit, that he could both

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both abstain from and enjoy those Things, whereof most People are dejected by the Want, and perverted by the Enjoyment. To stand ones Ground in both Cases, and maintain the Post of Reason against the Assaults on one Side and t'other, argues a sound and invincible Mind, as happened to him on Occasion of *Maximus's* Illness.

12. I owe to the Gods my having had good Grandfathers, good Parents, a good Sister, good Acquaintances, Kinsmen, and Friends, and indeed almost every Thing ; and that I failed not in my Duty to any of them, notwithstanding my Disposition was originally such, as might upon Occasion have led me astray, but by the Goodness of the Gods no Occasion was given me to bewray the Corruption of my Heart : I owe likewise to the Gods, that I was not left any longer under the Tuition of my Grandfather's Concubine, and that I preserved my Chastity : Also that I was not too early in perceiving myself to be a Man, but was even somewhat late : That I had a Father and Sovereign who could purge me of all Vanity, and make me sensible, that Guards and Robes, and Harbingers bearing Lamps and Statues,

Statues, with all such gaudy Pomp and Ceremony, were not Essential to the imperial Dignity : But that a Prince might bring himself down almost to the Level of a private Person, without any Derogation to his Magnanimity, or Prejudice to his Authority in the Exercise of his supreme Function : That I had a Brother whose Turn of Mind could excite me to be careful of myself, and whose Regard and Affection was at the same Time the Comfort of my Heart : That I had Children born to me, who were neither stupid in Mind nor deformed in Body : That I made no greater Progress in Rhetoric, Poetry, and such like Studies, whereby I might have possibly been caught, if I had found myself advancing prosperously : That I promoted immediately those who had the Charge of my Education, to the Posts and Honours which I thought they desired, and did not put them off on Pretence of want of Age, with the Hopes of providing for them afterwards, when they were come to riper Years : That I was acquainted with *Apollo-nus, Rusticus, Maximus* : That the Image of the noble and happy Life which is led according to Nature, was clearly and frequently pre-

presented to my Mind ; insomuch, that as far as depends on the Gods, and their Communications, Inspirations, and Concurrence, there is nothing to hinder my living now according to Nature ; and my coming short in that Matter is entirely owing to myself, and my not harkening to the Suggestions, and even almost the clear Lessons and Instructions of the Gods : That my Body holds it out so well in such a Station of Life : That I had no carnal Dealings with *Benedicta*, nor with *Theodotus* ; but that then, and afterwards having fallen into the Passion of Love, I recovered myself. That though often offended at *Rusticus*, I proceeded not so far as to do what I should have repented of : That my Mother recover'd of that Sicknes which had like to have cut her off in her Youth, and liv'd with me to her dying Day : That as often as I was willing to relieve an indigent Person, or assist any other at a Pinch, it never happen'd to me to be told that my Money was exhausted ; and that I myself never had Occasion for the like Assistance from another : That I had so good a Wife, so obsequious affectionate and sincere : That I had Abundance of good and well qualify'd Tutors for my Children : That certain Re-
medies

Sect. II. M. ANTONINUS. 17

medies were suggested to me in Dreams, and among the rest, that against spitting of Blood and giddiness of the Head: As happened to me at *Gaeta*. * That when I took a liking to Philosophy, I did not fall into the Hands of some Sophist, nor attach myself to Authors, nor busy myself about the Solution of Syllogisms, or the Explication of celestial Appearances. For all these Things require the Concurrence of the Gods, and of Fortune.

At Granua in the Country of the Quadi.

S E C T I O N II.

I. SAY to thyself in the Morning, this Day I shall have Occasion to be in Company with Men of vicious Characters, such as the overbusy and meddling, the ungrateful, the insolent and injurious, the crafty, the envious, the selfish. All these Vices they owe to their Ignorance of what is Good and what is Evil. But I being well informed of the Nature of Good and Evil, that they are the same with honest and dishonest, as also of the Nature of him who errs, that he is my Kinsman, not in Re-

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spect

spect of Flesh and Blood, but as we are both Partakers of that divine Particle the Mind; being I say well informed of this, I can neither be hurt by any of them, for none can involve me in Dishonesty, nor can I be angry at or hate my Kinsman, for we were made to act in Concert, as much as the Hands, the Feet, the Eyelids, the the upper and lower Rows of Teeth. To act therefore in Opposition to one another is against Nature; and to harbour Indignation and Hatred is acting in Opposition.

2. The whole of what I am is this fleshy Mass, this Puff of vital Breath, and the superintending Mind. Away with Books. Let not Cares distract thee more. That is not thy Affair. But as if thou wert already dying, look with Contempt on the carnal Part. It is but Blood and Bones, and a Web of Nerves, Veins, and Arteries wove together. And the Soul or vital Breath, what is it but a Blast of Wind, and that not always the same, but every Moment spewed out and sucked up again. The third Thing is the governing Mind, in regard to which think with thyself thus; thou art a Man advanced in Years, let it not continue in Slavery any longer, let it be no more string-drawn like a
Puppet

Puppet by selfish and unfociable Appetite, let it no more grumble at the present Fatality, nor flink from that which is impending. The Province of the Gods is full of providential Care. Fortune's Empire either depends on Nature, or being complicated with the Administrations of Providence is subordinate to the Power thereof. Add to this the Consideration of Necessity, and of the common Utility of the whole World, whereof thou art a Member. Whatever universal Nature produces, and is conservative thereof, is good for every single Part of Nature. But the Transformations of compound Beings, as well as the Mutations of the most Simple and Elementary, contribute to the Conservation of the World. Found the Contentment and Satisfaction of thy Mind on these Maxims, let them be established with thee as irreversible Decrees. And as to the Thirst after Books, sling it away, that thou mayest not die moaning and whining, but cheerfully, manfully, and heartily thankful to the Gods.

3. Remember how long thou hast been putting off thy Entrance into that Course, and how many Opportunities given thee by the Gods thou hast neglected. Sure thou

oughtest at last to be sensible, what for a World thou art a Member of, what for a Governor of the World thou art a Sprig of; and that thou hast but a certain limited Portion of Time, which if thou dost not employ in tranquillizing, in clearing, and settling thy Mind, it is gone, and thou art gone, and there is no return.

4. Take care always to go through the **Affair in Hand** with true and unaffected Gravity, with Kindness, with Freedom, and with Justice, and that firmly and resolutely, as becomes a Man and a *Roman*, divesting thyself of all other Cares that may distract thy Thoughts, and divide thy Attention. This Leisure and Facility to act the Part incumbent, is acquired by removing from every Action, as much as if it were the last of thy Life, all Inconsiderateness, and every Passion that draws off from Reason, and crosses the Purpose thereof, all Dissimulation, Selfishness, and Discontentment with the Fate that follows thee. Thou seest how few Things are wanting to render a Man happy, and to qualify him to lead a Life like that of the Gods. For these are all that the Gods require of Men, and all that Men are answerable for to them.

5. Thou

5. Thou hast affronted thyself, my Soul, thou hast affronted thyself, and now scarcely hast Time to repair the Affront; for a Man lives but once, and that Life thou hast almost spent, not in respecting thyself, but in placing all thy Happiness in the Minds of others.

6. Be no longer the Sport of external Accidents and Impressions, carried away and whirled about by every Turn of Fortune, and every Fancy that strikes the Imagination. Thus free and disengaged, thou wilt be always at Leisure to learn something Good. But this Levity of Mind is not the only Error to be avoided, there is also a doating and trifling in Action and Business, when Men toil and turmoil in Life, without an Aim, to which they may direct every Thought and every Action.

7. It has rarely been seen that a Man was unhappy for not attending to what passed in the Mind of another; but every Man must unavoidably be unhappy who hearkens not to the Dictates, and yields not to the Impulses of his own Conscience.

8. These Things are never to be forgot. What the Nature of the Universe is; what my Nature is, the Relation this bears to that,
and

and what for a Part it is of what for a Whole. Also that none can hinder thee to speak and act always conformably to that Nature of which thou art a Part.

9. *Theophrastus* in comparing Sins with one another, as may be done according to the common Way of conceiving the Matter, says ingeniously enough, that the Sins of Lust are more culpable than those of Anger. For the angry Person seems to depart from Reason unwillingly, with some Sort of Pain, Uneasiness, and secret Dejection of Mind: Whereas he whom Lust and Appetite leads astray, being overcome with Pleasure, seems to be more abandoned and effeminate. The Remark is good and not unworthy a Philosopher, that it is more criminal to transgress with Pleasure than to transgress with Pain. Upon the whole, the one is like a Man who receives the first Insult, and is thereby forced into Anger, the other, like one who insults first, without Provocation, and out of meer Wantonness and Malice.

10. Order all thy Thoughts and Actions as if the Time of thy Departure was at Hand. To go off the Stage of the World has nothing frightful in it, if there are
Gods;

Gods; for they cannot be supposed to have destined thee to Misery. And if there are none, or that they take no Care of human Affairs, why should I desire to live in a World that's void of Gods, and void of Providence? But Gods there are, and the Affairs of Men are under their Inspection, and they have put it absolutely in the Power of every Man to avoid all true and real Evils, and if any thing else had been Evil, that also they had provided for, so as to render him altogether secure against it. That which a Man's self is not the worse for, how can it prejudice the Happiness of his Life? Such an Inconsistency the Nature of the Universe could never have overlooked, either from Want of Knowledge, or Want of Power to prevent or rectify it; nor could ever commit such a Blunder, either through Weakness or Unskilfulness, as that Good and Evil should happen promiscuously, and without Distinction, to the Righteous and the Wicked. True it is, that Life and Death, Glory and Obscurity, Pain and Pleasure, Riches and Poverty, all these fall indifferently to the Share of good Men and of bad; but as true it is, that these are Things in their own Nature neither praiseworthy

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worthy and honest, nor base and dishonourable, and therefore neither Good nor Evil.

11. How all Things quickly vanish! the Substances themselves out of the World, and the Remembrance of them out of the Memory of Man. What for Things are all these Objects of Sense, and especially such of them as allure by Pleasure or terrify with Pain, and all the vaunted Trumpery that puffs the World up with Pride and Vanity. How mean and contemptible, how sordid, perishing, and lifeless!

12. It belongs to the intellectual Faculty to judge who they are, whose Commendation and good Opinion are honourable to those on whom they fall. Also, what it is to die, and that if one takes a View of it simply and purely as it is in itself, stripped of that ghastly Attire, with which Fancy has clothed it, he will conceive it as no other than one of Nature's Operations. Now to be afraid of Nature's Operation is childish to the last Degree. And here is not only an Operation of Nature, but a common Benefit to Nature, in so far as Death contributes to the carrying on the Course of Things. Also how and by what Part of
him

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him Man is connected with God (and how it fares with that Part when separated from the rest.)

13. Nothing so wretched as a restless roving Mind, whom a vain Curiosity spurs on to endless Searches; ransacking, as the Poet says, the Bowels of the Earth, and the infernal Regions; and who must always be prying into his Neighbour's Thoughts, not aware that true Rest and Felicity is only to be found at Home, by attending on his own Mind, that Demon or divine Intellect which is within him, and paying to it the Service which its Nature requires. That Service is to preserve it clear of Passion, and Inconsiderateness, and Discontentment with any thing that happens, either on the Part of Gods or Men. What comes from the Gods is venerable on Account of their Excellency; what proceeds from Men is to be taken in good Part, because of Kindred. Sometimes indeed and in a certain Sense there is Room for Pity, because of Men's Ignorance of Good and Evil, a Sort of Blindness, no less real than that which impedes the Distinction of Black and White.

14. If thou wert to live three Thousand, or as many Millions of Years, yet remember that no Man loses another Life, than that

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which he lives, nor lives another, than that which he loses ; and therefore, the longest Life comes just to the same Thing with the shortest : For the present momentary Existence, which is equal in both, is all that's lost by one or t'other, since neither the past nor the future can be said to be lost, unless we can say, that one may lose what he has not. These two Things then are to be remembered, first, That inasmuch as from all Eternity, Things are as it were by an uniform Revolution, perpetually returning back to some State like to that, wherein they had often existed before ; there is no Difference, whether one views them during a hundred or two hundred Years, or during a Time to which no Limits can be assigned. Secondly, That the longest and shortest Liver lose equally by Death ; for the present is all that either of them loses, if it be true that a Man loses only what he has, and not what he has not.

15. That all is but Opinion is clear enough from what was said by *Monimus* the Cynick. And the Usefulness of the Thought is evident, if one takes it as far as Truth will bear.

16. The

16. The Soul of Man affronts and wrongs itself egregiously ; in the first Place, when it does all it can to become as it were a Blotch or Abscess of the World ; for to grumble and fret at any Thing that happens, is breaking off and revolting from that Nature, which comprehends all other Natures as they spring up in their Turn, and is the Sum and Result of them. Next, when it takes an Aversion to any Man, or even thwarts and opposes him with a View to hurt him, which is the Disposition of those who allow their Hearts to boil with Rage and Anger. Thirdly, When it allows itself to be overcome by Pain or Pleasure. Fourthly, When it Dissembles, and condescends to feign and falsify, either in Word or Action. Fifthly, When like one that shoots without a Mark, it acts without an Aim, or does any thing rashly and inconsiderately ; whereas, not even the least Thing ought to be done without referring it to some End or Purpose. Now the End of rational Beings is to adhere to the fundamental Law, and conform to the Establishment of the noblest and most ancient Commonwealth.

17. The Duration of human Life is a Point, the Substance gliding, the Senses dark,

the bodily Fabrick easily spoiled and corrupted, the Soul a Whirl, Fortune doubtful, Fame precarious : In a Word, the corporeal Part passes away like a River, the Animal flies off like a Dream and a Vapour. Life is a Warfare, and the sojourning of a Stranger, and surviving Fame the high Way to Oblivion. What is it then can support a Man, and carry him through ? Philosophy, and nothing else ; and that consists in saving harmless and uninjured the Demon or divine Intelligence that resides within thee, so as to be superior to Pain and Pleasure, to do nothing inconsiderately, nothing falsely and with Dissimulation, to be above the Want of another's doing or not doing any thing, to acquiesce in thy Lot, and welcome Accidents, as derived from the same Fountain, whence thou thyself didst spring. And lastly, To wait for Death with Meekness and Resignation, as being no more than a Dispersion of the Elements, whereof every Animal is compounded : For if the mutual Transmutation of the Elements themselves into one another has nothing frightful in it, why should one be afraid of the Dissolution of that which is compounded of them ? It is Nature's Way of acting,

acting, and nothing that's Evil can be according to Nature.

At Carnuntum.

SECTION III.

1. **I**T is not the only Thing to be considered, that Life is daily wasting, and a smaller Portion thereof remains. But this also is to be taken into the Account, that tho' Life may be prolonged, yet still it is uncertain whether the Mind will retain its Faculties, and continue qualified for the understanding of Affairs, and for that Contemplation which terminates in the Knowledge of Things Divine and Human. For if it once begins to doat, such Functions as those of feeding and perspiring, imagining and desiring, may remain unhurt; but those that require the Capacity and Vigour of a well exercised Understanding, a sound Head, and a strong Heart, such as the absolute Command of thyself, the Fullfillment of every Title of thy Duty, the Explication of Appearances, the Solution even of this Question, whether it is now fit to retire out of Life, and the like, are extinct before thee. It is therefore necessary to make

make haste, not only because Death is nearer every Day, but also because thou may'st survive the intellectual Power of the Mind, whereby it apprehends the Nature of Things, and as it were accompanies them in their Course.

2. It is useful also to make such Remarks as these : That there is something agreeable and taking in the Flaws, Excrescencies, and such like adventitious Irregularities, incidental to Nature's Productions. For Example, the Crust of a Loaf in baking will crack and open in some Places, and though these Cracks and Openings are no Part of the Baker's Purpose, they have their Beauty and a peculiar Aptitude to excite the Appetite. Again, Figs when at the greatest Maturity are wont to open and gape. And in Olives that drop from the Tree, the Proximity itself to Rottenness adds a peculiar Beauty to the Fruit. The bending Ears of Corn, the Lion's Brows, the wild Boars foaming Jaws, and many other Particulars, if one would take the Pains to observe them, that far from being amiable, are nevertheless an additional Ornament, and because consequential to the Works of Nature are apt to please and delight the Spectator. So that if one has any Degree of Passion and Taste for the Contemplation of Nature's Works, there is scarce any of their
more

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more trivial and accidental Consequences, but what will appear to him to be agreeably enough constituted. Thus the gaping Jaws of wild Beasts he will view, with no less Pleasure in the Life, than in the best Imitations of them, exhibited by the Painter and the Statuary's Art. He will perceive in old Age a decent and seasonable Maturity, and in Youth its peculiar Charms and Graces, but with Eyes as chaste as they are penetrating. And many such Things will occur to him, which are not every Body's Relish, and only hit the Taste of one who is duly acquainted with Nature and her Works.

3. *Hippocrates* after curing many Diseases fell sick himself and died. The *Chaldeans* after foretelling a Multitude of Deaths, were caught by Death themselves. *Alexander* and *Pompey* and *Cæsar* after the Subversion of so many Cities, and the Slaughter of so many Thousands in the Field of Battle, departed out of Life at last. *Heraclitus* who had philosophised so much about a general Conflagration, being overwhelmed with the Waters of a Dropsy, besmeared himself with Cow-dung, and gave up the Ghost. *Democritus* died of Vermin, and another Sort of Vermin sent *Socrates* to the Grave. But why so many Examples?
Thou

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Thou hast embarked, thou hast performed the Voyage, thou art come in Sight of Land; then step a Shore; if to enter on an another Life, the Gods are present there as well as here; if to a State of Insensibility, thy Labours are at an End, thou art no longer the Sport of Pleasure and Pain, nor the Drudge of a Vessel, as much inferior to thee, as Earth and Sods are to a Mind, a Demon or divine Intelligence.

4. Waste not the Remainder of thy Life in Thoughtfulness about the Affairs of other People, unless it be with a View to some publick Benefit; that is, in thinking with thyself what such a Man does, and for what End, what he says, and what he thinks, what he is projecting, and such other Speculations as draw off from the Observance and Care of one's own Mind. Nay, more than that, all vain and idle Thoughts that have no Tendency to any good and valuable Purpose ought to be debarred; not to say such as are the Offspring of a designing crafty and malignant Heart. And thou art to accustom thyself to entertain only such Thoughts, as if one should ask thee unexpectedly, what is now in thy Mind, thou couldst immediately answer with all Freedom,
it

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it is this or that, so as to manifest the Simplicity of thy Heart, thy Meekness, thy social Disposition, thy Contempt of Pleasure and all sensual Enjoyments, having no Malice, Envy, Jealousy or other Weakness whereof to be ashamed. Such a Man as this, who puts not off to a future Day the noble Purpose of mounting to the highest Pitch of Virtue, is a sort of Priest and Minister of the Gods, and is moreover in full Possession and Enjoyment of that divine Intellect, that God which resides within him. It is this Self-enjoyment that renders a Man incapable of being polluted with Pleasure, or overcome by Pain. It sets him above the Reach of Injury, and extinguishes every Sentiment of Vice. It makes him a Competitor for the noblest Prize, the Mastery of every Passion, and imprints on his Mind the deepest Sense of Justice. It makes him heartily welcome all Events, and cheerfully receive every Particular of the Lot assigned him. He does not trouble himself unnecessarily about what other People say, do, or think, nor at all pries into their Affairs, but with a View to some publick Benefit, or for some other good Reason. His whole Study is about his own Actions on the one Hand, and the Fate that follows him on the

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other.

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other. He takes Care that the first be honest and just, and the other he sincerely believes to be good. For every Man's Fate is fitted to him and indents with him exactly. He remembers that every rational Being is of Kin to him, and that by the Law of human Nature, Kindness is due to all Men; however, that it is not a general Applause, and the Esteem of every Body that one ought to pursue, but only of such as are allowed to live according to Nature. For as to those who live otherwise, he forgets not what Sort of People they are at Home and Abroad, by Night and by Day, and what Folly prevails when such Riff-raff meet together. Accordingly he makes no Account of the Commendation of such People as are dissatisfied even with themselves.

5. Do nothing unwillingly. Do nothing without Regard to Society. Do nothing without mature Deliberation. Do nothing with Reluctancy. Never study to give a quaint Turn to thy Thoughts from an Affectation of Wit. Be not profuse of Words, nor meddling in Affairs. Moreover, let the God within thee be the Guardian of a Man, a Man advanced in Years, a Member of Society, a Roman, and a Commander prepared

pared to retire out of Life, whenever Nature shall found the Retreat, and who needs neither Oaths nor Witneffes to bind him to his Duty. To be above the Want of Foreign Aid, and Independent of other Men for our Tranquillity, this and this alone is true Felicity. It is therefore necessary that thou shouldst be able to stand on thy own Feet, without being supported by any Thing without thee.

6. If thou knowest any Thing in human Life, better than Justice, Truth, Temperance, Fortitude : In a Word, any Thing better than Contentment of Mind in exerting thy own Faculties according to right Reason, whatever be the Dispensations of Fate in such Things as are not left to thy own Choice, if thou knowest any such Thing, pursue it with all thy Might, and enjoy it to the full. But if thou seest nothing better than the Mind, the divine Principle that resides within thee, so disposed as to hold in Subjection its Desires, and not to admit any Notions without due Examination, itself detached from sensual Allurements, as *Socrates* expressed it, obsequious to the Gods, and watchful for the Good of Men. If thou findest all other Things but low and trifling when compared to this, give Place to nothing else,

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which

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which when once thy Heart is set upon it, may disable thee from stedfastly adhering to that Good which is properly thine: For it is contrary to all Right, to set any other Good in Competition with that, which consists in the Exercise of Reason, and the Energy of the Mind: Popular Fame for Example, Places in the Government, Riches and sensual Pleasures, all these though they may seem to keep within the Bounds of Moderation for a while, commonly get the better at last, and pervert the Mind all of a sudden. But do thou I say choose frankly and without any Reserve that which is best, and hold it fast. But is not that which is useful the best? If useful to thee as a rational Creature, it is so, and thou art to stick to it. But if useful to thee as an Animal only, renounce it, and that without any Vanity, taking care only to avoid Error in judging of the Point in Question. Never esteem a Thing advantageous, that may at any Time oblige thee to break thy Faith, to relinquish Modesty, to hate, suspect, or curse any Body, to dissemble, to covet any Thing that requires to be guarded by Walls and Wrappings. He who rests on his own Mind as a God within him, and on the Virtues thereof,

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of, as the true and proper Worship of that God, will never grieve, will never sigh, nor ever stand in need of either Solitude or Company. What is greatest of all, he will live without being either on the Pursuit or on the Flight; and whether he is to have his Soul animating his Body for a longer or shorter Space is all one to him. If he was even to depart this Instant, he goes off with the same good Grace, as if it was any other Function, wherein there is Room for a modest and decent Deportment; it being the only Study of his whole Life, to keep his Mind in some such Frame, as is congruous to the Nature of an intelligent social Animal.

7. There is no Putrefaction, no Foulness, no hidden Sore in a Mind that is duely disciplined and purged. Let Death come when it will, his Life is always a finished Piece, and as we say of a Tragedian, he has acted his Part compleatly before he goes off the Stage. Moreover, there is nothing servile in him, no Foppery or affected Elegancy, no Hankering, no Averfion, no secret Flaw, no lurking Vice.

8. Be religiously careful of that Faculty of the Mind, by which it judges of Things,
and

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and consequently establishes its Principles of Action. The whole lies on this, to take Care that no Principle be admitted that is not conformable to Nature, and to the Constitution of a rational Animal. That Constitution implies Circumspection against failing in Point of Judgment, social Intercourse with Men, and Resignation to the Gods. Therefore disburthen thyself of all other Pursuits and Cares, and moreover advert to this, that the Time a Man lives is properly no more than the present Moment, for as to the rest, he has either lived it already, or is uncertain whether he will live it or not. What a Pittance then is the Life which a Man lives, what a Pittance the Spot of Earth whereon he lives, and what a Pittance in Point of Duration is posthumous Fame, even when protracted to the greatest Length; a Thing moreover in its own Nature no other than the transient Breath of the succeeding Generations of puny Mortals, who are in the Dark as to themselves, and much more as to one who lived long before them.

9. To the foregoing Admonitions let this one more be joined. To define every Object that strikes the Imagination, so as to see it distinctly

distinctly through and through, stript of every Adjunct that may darken the Nature thereof: And to settle with thyself the proper Name of such Object, and the Names of those Things that enter its Composition, and to which it may be resolved. For nothing is so conducive to Magnanimity, as to be able to examine methodically every Object and every Occurrence in Life, by the Standard of Truth, and to view it so as to discern its Use in such a World, what Relation it bears to the Universe, and what to Man considered as a Citizen of that great Community, wherein other Commonwealths are but as Families. Thus whatever enters my Imagination, my Business is to be informed of the Nature, the Constitution, the Duration thereof, and what Virtue is requisite for its due Reception, whether Meekness, Fortitude, Truth, Fidelity, Sincerity, Contentment, or any other, and prepared to say upon Occasion, this comes from God; that from a certain Coincidence of Causes in the course of Things, considered as under the Dominion of Fate and of Fortune; and that again from my Fellow-Creature of the same Species and the same Community with myself, ignorant indeed of what belongs to his

his Nature; but as for me I know what belongs to it, and therefore use him with Benevolence and Justice, according to the natural Law of Fellowship, with a due Regard however to the Rule of Fitness and Merit in the Dispensation of Things indifferent.

10. If agreeably to right Reason thou employest thyself only about the Affair to which the present Conjuncture requires thy Attention, without meddling with any Thing foreign to the Purpose, and that seriously, resolutely, and cheerfully, thy Soul pure and unpolluted, as if the Time of its Surrender was already come, not distracted by Hope or Fear, but satisfy'd with acting at present conformably to Nature, and with the noble Simplicity and Truth which attends thy Words and Actions. In this Road, which none can turn thee out of, thou wilt lead a happy Life.

11. As Surgeons have their Pocket-Instruments always ready for sudden Emergencies, so oughtest thou to have thy Maxims for the right Understanding of Things divine and human; and to act in every Affair, even the most inconsiderable, like one mindful of the Connexion which these Things have

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have with one another : For neither can Matters go well with thee in human Affairs, without having a due Regard to such as are divine, nor in Divine without having a due Regard to such as are Human.

12. Put an End to thy Wanderings. The Time is coming when thou shalt no longer read thy own Commentaries, nor the Deeds of the antient *Greeks* and *Romans*, and the extracts from Authors which thou hast laid up for old Age. Push on then to the true End of Life, and laying aside vain Hopes, if thou hast any Regard to thyself, fly with all Speed to thy own Assistance.

13. The World knows not all that's signify'd by the Words Stealing, Buying, Sowing, Resting, Seeing what's fit to be done ; which requires another sort of Sight than that of the Eyes.

14. There is Body, Soul, and Mind. The Body has its Senses, the Soul its Appetites, and the Mind its Maxims. To receive the Impressions of Sense is natural even to Brutes. To be hurried on by Appetite, and agitated like Puppets in a Show, is the Part of Savage Animals, voluptuous Men, of a *Phalaris* and a *Nero*. To be directed by the Mind, so far as to preserve a fair Outside,

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may be the Portion of Atheists, Traitors to their Country, and Men of no Conscience, who can perpetrate any Crime in Secret. As all these are common Attributes of Good and Bad. What remains for the good Man's distinguishing Character must be this. To receive cheerfully, and cordially embrace the Lot assigned, and every Accident that befalls him. Not to discompose and ruffle by the Tumult of vain and disorderly Imaginations, the divine Principle implanted in his Breast; but to preserve the Tranquillity thereof, following it reverently as a God that's given him for his Leader; neither in Word offending Truth, nor in Deed offending Justice. As to the Opinion of the World concerning his Virtue, if all Men should doubt of his Integrity, his Modesty, and the internal Satisfaction of Mind which he enjoys, he is neither offended at any Body on that Account, nor allows himself to be turned out of the Way that leads to the true End of Life, to which one cannot otherwise arrive, than by keeping his Mind pure, serene, disengaged, and without any reluctaney accommodated to his Lot.

S E C T.

SECTION IV.

1. **W**HEN the Mind, the inward ruling Principle is duely constituted according to the Law of Nature, it is so disposed with regard to the Events of the World, that it can easily adapt itself to every possible Accident, and every Dispensation of Fate ; for it is not attached to any particular and definite Subject of Operation, but takes that which is presented to it by the course of Things, having in that respect no Choice or Tendency of its own, but with this express Condition, that the Order of Nature coincides therewith. Such a Mind is like a Fire that devours what would extinguish a Lamp. The glowing Flame quickly incorporates with itself and consumes the fresh Fewel thrown into it, and by that Means acquires new Strength and Vigour.

2. Never exert thy active Powers at random, but always with a View to the fulfillment of that Part which thou hast to act in Life.

3. Some Men are fond of lonesom Places in remote Corners of the Country, on the

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Shores and on the Mountains. And thou thyself wert formerly a great Admirer of such Retreats. But this is altogether weak and childish, it being in thy Power to retire into thyself whenever thou wilt. For no Retreat can afford more quiet and leisure, than that which a Man makes into his own Soul, especially if it is furnished with those Opinions and Maxims, to which Attention is no sooner given, than they produce that perfect Calm and Tranquillity, which consists in the orderly Disposition of all Things within. Be constant therefore in the Use of this Retirement, and in making thyself thereby a new Man. And let there be some short and plain Maxims, which occurring to thee at thy first Entrance, may serve to keep out all Disturbance, and restore thee again to the World, void of all Chagrin and Discontentment with the Affairs thereof. For what is it discontents thee? Is it the Wickedness of Men? Recollect thy own Maxims. That rational Animals were made for one another. That bearing with Men is a Part of Justice. That Men's wickedness proceeds from Ignorance. That a Life of Enmity, Suspicion, Hatred is the ready Way to a violent Death. Give over at length such an Absurdity. If it
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is thy Portion in the univerfal Dispensation as a Member of the Universe that discontent thee; recall to Mind that the whole World is as it were one City, howsoever it comes to be so, whither by Providence, by the Concourse of Atoms, or any other Way that has been taught by Philofophers. Or it may be the Concerns of the Body still affect thee. Consider that the Mind when once it recovers itself and knows its own Power, is not so blended with the Breath as to be affected with the Disorders thereof. And moreover remember the Doctrine thou hast learned and approved concerning Pleasure and Pain. Or suppose thou art led by the Nose by that Thing called Glory. Turn thy Eyes to the swiftness with which all Things sink into Oblivion, and the Immense void of an Eternity past, and an Eternity to come. Consider also the Nature of Fame, that it is but empty Sound; the Fickleness and Indiscretion of those who bestow it, and the Narrowness of the Place to which it is confined: For the whole Earth is but a Point, the Place of thy Habitation but a small Corner of that Point; and even there consider the fewness and the worthlessness of those who will open their Mouths in thy Praise.

Praise. To conclude then, practice this Retirement into that little Corner of thyself. And above all Things avoid Distraction of Mind, and excessive Eagerness; and view Things as a Man, as a Fellow-citizen, and as a Creature born to die. Of the Maxims to be attended to on retiring into thyself, let these two be among the first and readiest. One is that Things themselves stand quite clear of the Soul, and can by no Means operate thereon; and that all Perturbations proceed from Opinions which the Mind forms to itself. Another is that every Thing thou seest in the World is even now upon the Change, and in a little Time will be no more. It is fit to remember constantly what Changes thou thyself hast seen. The World is no other than one continued Change from form to form, and Life no other than a Series of Opinions.

4. If Thought is our common Attribute, so is that Reason by which we argue in Matters of Speculation. If speculative Reason, so is that by which we judge of Right and Wrong in Matters of Practice. If so, we are under one common Law, and consequently Fellow-citizens. If Fellow-citizens, we are taken all together a Member of some
one

one Society, and consequently the whole World is as it were one Commonwealth. For what other Community is there that the whole human Species can be said to partake of? Now that Thought, that Reason, that Perception of Law distinguishing between Right and Wrong, whence can it be derived if not from this universal State? For as my terrestrial Part is shared out to me from the general Mass of Earth, my watery Part from another Element, and so my aerial and fiery Parts from their respective Sources; for that which is something cannot possibly arise from or be reduced to nothing; in like Manner that Part of me which thinks springs from its proper Fountain.

5. Death is just such a Thing as Generation, one of Nature's solemn Rites and Mysteries. The same Elements that were collected in one Case are dispersed in the other. In a Word, it is a Thing no Body needs be ashamed of; for it bears a perfect Congruity to the Nature of a thinking Animal, and is conformable to the Structure thereof. These are the necessary Effects of their antecedent Causes, and he who would have it otherwise, may as well desire that the Fig-tree should not draw Sap from the Earth.

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In a Word, remember that in a little Time thou and every Body else must die, and soon after thy very Name will be forgot. If thou fanciest this an Evil, away with that Opinion, and the Evil itself is removed. That which is no Disgrace to human Nature can never be detrimental to human Life, nor hurt either the outward or the inward Man. To die as well as to be born flows necessarily from the Law of universal Utility.

6. Let it be held as a Maxim that whatever happens, happens justly; for if thou attendest carefully to Particulars, thou wilt find it to be so. I do not mean just only as consequential to the Order of the Universe, but in the strict Sense of Justice, and as if it proceeded from one who distributes according to Merit. Go on with thy Attention then as thou hast begun it. And whatsoever thou doest, do it in Quality of a good Man, Goodness being taken in that Sense wherein a Man is properly said to be Good. Observe this in all thy Actions.

7. Do not conceive of Wrongs done thee in the Manner the injurious Person himself judges, and would have thee judge of them; But view them as they are in Reality.

8. There

8. There are two Things to be kept constantly in Mind. One is never to depart from what thou art obliged as a King and Lawgiver to do for the Good of Mankind. The other is to come over to the Opinion of any one who sets thee right, and reclaims thee from any mistaken Notion. However, it is only the Consideration of the Justice, publick Utility, or the like, of the Thing proposed, that ought to determine thee to this Change, and not any Pleasure or Applause that may thence accrue. Thou knowest thou art endowed with Reason, why dost thou not then use it? And if Reason acts her Part, what more wouldst thou have?

9. Thou hast hitherto subsisted as a separate Part in the great Parent of thy Being, and wilt at length be swallowed up in the same, or rather thou wilt be resumed, by the Way of Mutation, into that great Seminary of all Existence, to become the Embryo of some new Production. Of a Quantity of Incense burnt on the same Altar, some Grains are drop'd into the Fire sooner, others later, but all are consumed at last. The Case is just the same.

10. If thou vereest about to the sound Doctrine and to the Veneration of Reason,

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in a few Days thou wilt be considered as a God by those who now think thee a wild Beast and a Monkey.

11. Lead not thy Life as if thou wert to live a thousand Years. Death hangs over thy Head. Labour to become good while thou doest live, while it is yet in thy Power.

12. How much Trouble a Man saves himself, and what Leisure he gains, who minds only his own Deeds that they be just and holy, without busying himself about what his Neighbour thinks, says, or does. It is the Part of a good Rider not to deviate and stare about him, but to push directly to the Goal.

13. The Man, who is allured by the Charms of posthumous Fame, considers not that it is but the Breath of mortal Men, a meer Vapour passing from Hand to Hand through the succeeding Generations of such weak and transitory Mortals as himself, and which at length will be totally extinguished. But suppose they who commemorate thee were immortal, and the Commemoration itself everlasting, what is that to thee? And what's the Use of Praise, not to say to the Dead, but even to the Living, unless so far as it qualifies a Man to be useful to others? Moreover,

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over, every Thing that's beautiful is beautiful of itself. Beauty lies in the Thing that is beautiful, and Praise makes no Part thereof. Accordingly, nothing is either the better or worse for being praised. This I say with Regard to Beauty in the common Acceptation, as when it is ascribed to Things material and the Productions of Art : For as to that which is beautiful in Reality, and in the true Sense of the Word, it no more stands in need of any Thing else to recommend it, than a just Law, than Benevolence, Modesty, or even Truth itself. Owes any of these its Beauty to Praise, or becomes it less beautiful for being slandered ? No more than the Lustre of a Gem, or the Refulgency of Gold, is tarnished for want of Commendation.

14. If Souls continue to exist after Death, how can the Air contain them, as they have been passing into it from all Eternity ? But it may be asked as well, how the Earth contains such an eternal Accumulation of dead Bodies ? For as here the continual Dissolution and Transformation of dead Bodies makes Room for others, so the Souls that pass into the Air are changed after a certain Space, and, being as it were burnt and melted down,

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are resumed into the great Seminary of all Things, and so give Place to new Comers. This is what may be answered on the Supposition that Souls continue to exist after Death. We are to consider not only the Multitude of Bodies thus buried in the Earth, but also what are devoured daily by us and other Animals. What an immense Number is consumed, and as it were buried in the Bowels of those who feed on them. And yet here is Room enough, because of the Transmutations which the Food undergoes into Blood, the aerial, igneous, and other Parts of the Body. The Way to conceive aright of this Matter, and according to Truth, is to distinguish between the material Principle and the active or efficient Cause.

15. Be not heedless and wavering, but let Justice govern every Inclination, and Evidence illustrate every Idea.

16. Every Thing befits me, O Universe, that is conformable to thee. Nothing seasonable to thee is too early or too late for me. The Fruit of thy Seasons is my Fruit, be what it will. O Nature from thee and in thee are all Things, and into thy Bosom it is that all Things do return. Does an *Atbenian* speak with

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with Rapture of his dear City of *Cecrops*, and wilt not thou say, O my dear City of *Jove*.

17. If thou hast a mind to live cheerfully, says the Proverb, engage not thyself in much Business. The best Way is to perform just the necessary Duties required by the Law of social Nature, and to perform them from a Sense of, and in Obedience to that Law; for thereby we reap both the Satisfaction of a good Conscience, and of an easy quiet Life. The greatest Part of what we say and do being altogether unnecessary, if such Things are retrenched, one must enjoy the more Leisure and Tranquillity. Therefore one ought previously to every Word and Action to put the Question to himself, Is not this one of those that are altogether unnecessary? Not only unnecessary Actions are to be retrenched, but also vain Thoughts, for the subsequent Impertinence and Vanity of Action is thereby prevented.

18. Try the good Man's Life, and see how that also suits with thee; the Man, to wit, who is satisfy'd with his Portion in the universal Distribution, and is happy in the Consciousness of his own Integrity and upright Dealings, and in the Meekness of his
Temper.

Temper. That Point thou hast already considered and settled. Then mind this also. Discompose not thyself, but take care to be even, smooth, and uniform. Does any Man err? The Error lies at his own Door. Does any Misfortune befall thee? 'Tis well. Every Thing that befalls thee was originally interwoven with thy Destiny. To conclude, Life is short, and we are to make the most we can of the present, providing it be done agreeably to right Reason and Justice. Be sober and vigilant without Anxiety and Sollicitude.

19. The World is either an orderly System, or it is a Medley of Things thrown together, but still such a Medley as appears to us a beautiful World. If there is any Harmony in thy Frame, can that of the Universe be destitute of Order, considering especially the Sympathy and mutual Influence that every where obtains in the midst of Separation and Diversity?

20. Various are the Vices and Follies of Men. There is the gloomy Temper, the effeminate Turn, the harsh and severe Disposition, the Savage, the Brutal, the Childish, the Stupid, the Un sincere, the Scurrilous, the Sharping, the Tyrannical. If he is a
Stranger

Stranger in the World who knows not the Things that are in the World, he is no less a Stranger who is ignorant of the Things that are done in it.

21. The true Deferter is he who departs from the Law of social Nature. The Man truly blind is he who shuts the Eyes of his Understanding. The Beggar is he who stands in Need of others, and depends not on himself for the Enjoyment of Life. He who, by Discontentment with his Lot and the Events of the World, separates himself from the Communion of Nature, and rebels against her Laws, is a Blotch in the World, a rotten Limb of Nature. For the same Nature which brought thee forth produces also that which is the Object of thy Discontent. He who separates his own Soul from the Community of rational Souls, is like an Out-law in the Commonwealth.

22. There are Men who philosophise under all the Disadvantages of Fortune. One has not a Shirt to his Back. Another has not a Book to read. Another half naked says, I have not Bread to eat, yet persevere in Reason's Path. But neither am I maintained by Philosophy, and yet I persevere also. Be satisfied with the Art thou hast learned,

ed, let that be thy Support ; and pass the Remainder of Life like one who has heartily committed all thy Concerns to the Gods. Make not thyself either the Tyrant or the Slave of any Man whatever.

23. Consider, for Example, the Times of *Vespasian*, and see what Men were then a doing. They were marrying, rearing up Children, lying sick, dying, warring, feasting, trafficking, employed in Husbandry, flattering, puffed up with Self-conceit, suspecting and plotting against one another, wishing the Death of certain Persons, employed in Affairs of Love, heaping up Riches, grumbling at the present State of Things, hunting after Posts and Places. Now the Life of these Men exists no more, but has passed like a Shadow. Come down to the Time of *Trajan*. The same Things over again ; and that Life has vanished also. In like Manner of all other Nations and Periods of Time, consider how many after all their Toil and Labour have quickly fallen, and been dissolved into their Elements ; but especially those of thy own Acquaintance, who neglecting to adhere stedfastly to, and be satisfied with what their own Nature and Constitution required to be done ; harrassed themselves with
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vain and empty Pursuits. Accordingly, let thy Attention in every Affair be proportioned to the Worth and Importance thereof: For by thus avoiding excessive Earnestness in small Matters, thou wilt preserve more Alacrity and Vigour for those of greater Moment.

24. Words that were formerly in common Use are now become obsolete Terms; and so in a Manner are the Names of the celebrated Worthies in the Days of old, *Camillus*, *Cesò*, *Volesus*, *Leonnatus*, and such will come by Degrees to be the Names of *Scipio* and *Cato*, then of *Augustus*, then *Adrian* and *Antoninus*. For all Things quickly vanishing into a Tale that passes current for a while, are finally swallowed up in eternal Oblivion. I speak of those who make the greatest Figure in the World; for as to others, their Fame expires at the same Time with their Breath. But after all, if there was any such Thing as eternal Fame, what is it? A meer empty Sound. What is it then a Man ought to bestow Pains upon? It is this one Thing. A Mind formed to Justice, and the Practice of all social Virtues; an Understanding not to be imposed on by the Delusions of Error; and a Temper to embrace cordially every Event, as a Thing unavoidable, a Thing well known by previous Observation, and a Thing

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derived from so venerable a Fountain. Resign thyself cheerfully into the Hands of Fate, allowing it to dispose of thee just as it pleases.

25. All Things are transitory, as well those that preserve the Memory of other Things, as the Things themselves whose Memory is preserved. Never forget that it is by Transmutation every Thing begins, and ceases to be what it is; and that nothing is so familiar to the Nature of the Universe, as that Things existing should Change into others of a similar Nature. For every Thing that exists is as it were the Seed of that which is to arise out of it. Thou art apt to imagine to thyself, that there is no other Seed but what is sown in the Ground or the Womb; but that Notion of the Matter is exceeding Low and Vulgar.

26. Death is just at Hand, and to this Hour thou hast not learned the natural Simplicity of human Life and Manners, nor that Tranquillity of Mind which nothing can disturb. Neither hast thou overcome the Suspicion that Things without can hurt thee. Nor hast thou arrived to such a Pitch as to be in perfect Peace with all Men; and to place Wisdom in nothing else but a Life governed by the Laws of Justice,

27. The

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27. The Minds and governing Principles of Men are to be studied thoroughly, particularly what the Wise pursue, and what they endeavour to avoid. But it is not in another's Mind that thy Evil lies, nor indeed in any of the various States and Dispositions of the Things that surround thee. Where lies it then? In that Part of thee, which supposes one Thing an Evil and another not. Let not then that Part suppose a Thing to be an Evil, and all is Right; the Thing is no Evil. If even its nearest Neighbour, that little Lump the Body, should be cut or burnt, or rot and gangrene, yet let the Mind, the judging Part, lie quiet and secure, in Virtue of this firm Decree, that what happens equally to good Men and to bad, can in itself be neither Good nor Evil. For that can neither Benefit nor hurt Nature, which happens indifferently to a Man, whether he follows Nature or rebels against it.

28. Think of the World always as of one single Animal with one Body and one Soul, whose Perception is the Result of all particular Perceptions, and its Will the Result of all particular Wills. Think how every Thing concurs to the Production of

every Effect; and meditate on that Con-
texture and Concatenation, by which all
Things are united into one System.

29. Thy Condition as *Epicætetus* expres-
sed it, is that of a poor Soul carrying about
with it the Burden of a Carcase.

30. Things actually changing are not
obnoxious to Evil. So neither can any Good
be done to Things that derive their Existence
from Change.

31. The Course of the World is a Sort of
River, a rapid Stream made up of the
Things contained and done therein. No
sooner any Particular appears, but passing
by, another comes in its Place, and passes
likewise. And nothing passes, but what is as
usual and as well known, as the Rose in the
Spring, and the Summer Fruit in its Season.
For Example, Sickneſs, Death, Calumny,
Plotting, and ſuch other Things as are Mat-
ter of Joy and Sorrow to Fools. In this
Course of Things the ſucceeding always cor-
reſpond to the Antecedent: For it is not
like a Train of Numbers taken at Random,
and by meer arbitrary Will, but a rational
Series, wherein every Particular follows in
its natural Order. Thus the Series of Mun-
dane Events is not a bare Succeſſion of inco-
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herent Particulars, but exhibits a wonderful Connexion and Correspondency.

32. Be always mindful of the *Heraclitean* Doctrine, that Earth dies into Water, Water into Air, Air into Fire, and so back again in the same Circle. Remember also the Traveller who not knowing the Road, stood wavering in his Mind which Way to go. Also that Men are at Variance with that Reason, the Sovereign Disposer of all Things, with which they live in constant Fellowship, and that even daily Occurrences appear strange to them. Moreover, that our Words and Actions are not to be like those of Men asleep; for even then we seem to speak and act, when it is but a Dream. Nor are we like Children to take up with every Notion instilled into us.

33. Suppose some God gave thee warning to die in three Days; as thou wouldst make no Difference whither it was to be Tomorrow or next Day, unless thou wert a most consummate Coward, so neither art thou to think it material, whither it is to be Tomorrow, or any Number of Years hence. Think continually how many Physicians have died who had often knit their Brows over the Sick: How many Astrologers, who

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who had foretold the Death of others, as if it was a mighty Matter to do so: How many Philosphers after a thousand Speculations and Disputes concerning Death and Immortality: How many Warriors after all the Slaughter they had made. How many Tyrants after exercising the Power of Life and Death, with as much dreadful Pomp and Terror, as if they had been Immortal themselves. How many whole Cities have felt the Power of Fate, and died if I may call it so, *Helice, Pompeii, Herculanium*, and numberless more. Run over also those of thy Acquaintance, who have gone to the Grave one after the other. This Man and that having bury'd their respective Relations, were next laid out themselves, and all this in a very short Space of Time. To conclude, never lose Sight of this, how transient and momentary, how mean and trifling are human Affairs, and even Man himself, Yesterday a little Snot, To-morrow a Mummy, or a handful of Ashes. Let us then pass through this momentary Life in Conformity with Nature, and when the Time of our exit comes, let us go off contentedly and without repining; just as if an Olive dropping off in full Maturity, should bless
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the Earth that brought it forth, and give Thanks to the Tree that bore it.

34. Be thou like a Rock that is beaten continually by the Waves. The Rock stands firm while the tumid Waves sink down before it. Unhappy me sayest thou, that this Misfortune should befall me; but why not rather happy me, whom this Misfortune does not aggrieve, neither overwhelmed with the Weight of present, nor the Fear of impending Evil. The Misfortune might have happened to any Man, but it is not every Man could bear it without repining. Why then should that be reputed a Misfortune, rather than this Happiness? But why after all should that be reckoned a Man's Misfortune, which is no Disappointment to human Nature? And dost thou think that any Thing can be a Disappointment to human Nature, that is not contrary to the End and Design thereof? Hast thou learned what that End and Design is? Can any Misfortune hinder thee from being just, magnanimous, temperate, prudent, circumspect, and cautious against Error, modest, generous, with what other Qualifications are the true aim and proper Virtues of human Nature. Remember finally to make use

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use of this Maxim on every Occurrence that has a Tendency to give the Pain, to wit, the Occurrence itself is no Unhappiness, but happy is the Man who has Fortitude to bear it.

35. To reflect on those who have spun out the longest Thread of Life, is a vulgar but not ineffectual Help towards the Contempt of Death. For what Advantage have they over those who died untimely Deaths. The long-lived *Cadicianus*, *Fabius*, *Julianus*, *Lepidus*, were sure to fall at last; and all such after conveying many to the Grave, were at length carried out themselves. The longest Period of Life is but a little Space, and short as it is, with what Cares, what Men, and what a Crazy Body is it spent. Regard it then as a Thing of no Moment, and surely it will appear so, if thou considerest the Eternity gone before, and the Eternity that succeeds it. In the Immensity of such a boundless Duration, what Difference is there between a Life of three Days and of three Ages.

36. Choose always the shortest Way, and that surely is the natural Way, bending thy Course directly to what is sound and solid, both in Word and Deed; for thereby
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a great deal of Trouble is saved both in publick and private Life.

SECTION V.

1. **W**HEN in the Morning thou art overcome with Laziness, and thy Head cleaves to the Pillow, let this Consideration be ready at Hand, that when I awake it is to act the Part of a Man. Why then should I have any Reluctancy at entering upon the Work for which I was born, and produced on the Stage of the World? Is this the End for which I was made, to lie warm and snug in Blankets? But it is pleasant thou'lt say. Is Pleasure then the End for which thou wert born; or is it not Action rather, and the Exercise of the Powers Nature has given thee? Dost thou not see the Plants of the Earth, the Birds of the Air, the Ants, the Spiders, the Bees, all conspiring to adorn the World, according to their several Natures; and wilt not thou fulfill the Part of Man, and pursue that End which thy Nature has set before thee? But one must have rest say'st thou. 'Tis true, and Nature allows a certain Measure thereof, as of Meat and Drink. But

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thou art for passing Nature's Bounds, and exceeding the Measure of what is sufficient; whereas in Point of Action thou comest Short of thy Ability. Hence, 'tis plain that thou lovest not thyself, otherwise thou wouldst love thy Nature and the Intention thereof. They who profess the vulgar Arts take Delight in the Practice of them, and persist in the Exercise of their respective Callings, at the Expence of Health and Cleanliness. But thy Calling, which is to study and follow thy own Nature, thou honourest less than a Turner or Dancer does his Trade, and pursuest thy Aim with less Ardour, than a covetous or ambitious Man does a little Chink or a Puff of Vain-glory. These can bear Hunger and Watching, when eager in the Pursuit of their little Ends, and shall the Cultivation of Human Society, by the Practice of Social Virtues, appear to thee an End less valuable, and less worthy of thy Care?

2. How easy is it to exterminate and expunge every troublesome or impertinent Imagination, and forthwith to enjoy the most perfect Tranquillity of Mind. Every Word and every Deed conformable to Nature is becoming and suitable to thee. Let not the Censure or Raillery of others divert or abash thee,

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thee, providing the Thing to be said or done is fair and honest. They have their own Way of thinking, and their own Inclinations, which thou art not to trouble thyself about, but to move straight forwards, following thy own Nature, and the common Nature of Things, for both lead to the same End. In this Road of Nature I hold on my Course, until I drop into Repose, resigning my Breath to the Air whence I daily draw it, and my Body to the Earth, whence my Father drew the Seed, my Mother the Blood, and my Nurse the Milk, that produced and nourished me, and whence I have for so many Years daily derived the Meat and Drink that has sustained me, and which I have trod with my Feet, and used without Reserve to so many different Purposes.

3. 'Tis true thou art not a Man to be admired for Wit and Smartness, but there are many other Things, the Want of which thou canst not charge to Nature's Account. Study then to acquire those Things that depend intirely on thyself, such as Sincerity, Gravity, Industry, Abstinence from Pleasures, Contentment with thy Lot, to be satisfi'd with little, Meekness, Generosity,

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Pertinency

Pertinency in Action, Solidity in Discourse, Greatness of Soul. Seest thou not what Acquisitions thou mightest have made in Riches that bar and exclude the Pretence of natural Incapacity, or Want of Genius; and yet thou still liest groveling in thy Poverty, without endeavouring to raise thyself. Is there any natural Defect in thy Constitution, by which thou art constrained to whine and grumble, to cleave to the World, to flatter, to study only the Concerns of the Body, whilst the Mind wanders in Uncertainty, and is miserably tossed by every Phantom that impels it? No, by the Gods, these are Evils thou hadst been delivered from long ago, hadst thou been only contented to pass for one somewhat slow and dull of Apprehension. This Reproach is one of those Matters wherein thou art to exercise thyself, so as neither to be concerned at it, nor take any Satisfaction from it.

4. In the Case of doing a good Office, one charges it to Account directly, and openly upbraids a Man with it. Another has not indeed the Impudence to cast it in one's Teeth, but will consider the Person as his Debtor, and as lying under an Obligation to him. A third Sort do good Offices,

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Offices, in a Manner without so much as knowing it, as the Vine brings forth Grapes without any other View, than that of producing its own proper Fruit. The running Horse, the setting Dog, the honey Bee, the beneficent Man do not boast of their Performances, but from one Exertion of their respective Faculties they pass to another, as the Vine to a new Production of Grapes in their Season. Are we then to do Good in a Manner without knowing it? I affirm we are. But that cannot be says one, for it is of the Nature of a Social Creature to know that he acts socially, and even by *Jove* to be desirous that his Associate should know it also. What thou sayest, indeed is true, but thou dost not take my Meaning rightly; wherefore I conclude thou art one of those I first mentioned; for even they have some Shew of Reason on their Side: But if thou wouldst understand me rightly, never fear thy neglecting any social Duty, because of that want of Consciouſness thereof which is recommended.

5. It is an *Atbenian* Form of Prayer. Rain dear *Jupiter*, Rain on the Fields of the *Atbenians*, and on their Meadows. And truly we ought always to pray with the

the same Freedom and Simplicity, or not to pray at all.

6. As we say that *Esculapius* prescribes Riding, the Cold Bath, the going Bare-footed, so we may say that the Nature of Things prescribes a Disease, the Loss of a Limb, the Loss of a Child, or the like: For as there the Thing prescribed is adapted to the Patient's Case, for the Attainment of Health, so here it is adapted to the Sufferers Condition for the Fulfilment of Fate. And the happening of these Accidents to us, we express in *Greek* by a Word, which *Masons* use to signify the jointing of hewed Stones, by giving them such Figures as make them fit one another exactly. In short, there is a certain Fitness and Harmony which unites all Things into one; and as that immense Body, the World, is the Agregate of all particular Bodies, so is Fate that Almighty Cause the Contexture of all particular Causes. Even the illiterate Vulgar conceive what I mean, for they have Expressions alluding to it, and plainly enough intimating a certain predestinated Correspondency between Persons and the Accidents that befall them. Let us then embrace the Dispensations of Fate, in the same Manner we do the Prescriptions of
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of *Esculapius*. Though in these there may be many Things harsh and unpleasant, yet we welcome them in the Prospect of Health. Let the Accomplishment of the Designs, and the Perfection of common Nature, be regarded by thee as thy own proper Health; and accordingly welcome every Event that falls out, even tho' it should appear harsh and severe, because it leads to that End, that is, to the Health of the World, and to the unmolested Progress and Felicity of *Jove*. For if it had not conduced to the well-being of the Whole, it had never happened to thee; for not even the meanest Nature brings forth any Thing but what corresponds to that which is subordinate to and governed by it. There are two Reasons then for acquiescing in every Accident that happens to thee. One is because it was originally a Part of thy Constitution, ordained together with thyself, and inseparably annexed to thy Existence. The other, because it is essential to the free Progress, the Perfection, and even by *Jove* to the Integrity of the universal Cause. For as a Whole is mutilated when its Continuity is dissolved by the Elision of a Part, so it is in the Chain of Causes. Now this Chain thou breakest

breakest by striking out a Link as far as in thee lies, when thou murmurest at any Accident that befalls thee.

7. If thou shouldst not be able in every Case to act from right Principles, thou art not therefore to despond, to loath, and vex thyself; but after being thrown out of the Course, return to it again, satisfy'd with acting the manly Part in the main. But then thy Return must be with Joy, not like that of a Boy who has play'd the Truant to School, but as one with Bloodshot Eyes to the Sponge and the Egg, or under any other sharp Pain, to the Pultice and Fomentation. This is adhering to Truth and right Reason, not out of Ostentation, but as thy true Center of Rest. Remember that the Purpose of Philosophy is the same with the Purpose of Nature. Can any Thing be more delightful than this and the other Enjoyment, is the delusive Language of Pleasure: But consider the Matter, is not Magnanimity and Freedom of Soul, Simplicity, Equity, and Purity of Heart still more delightful? And can any Thing exceed the Joy of a Heart endowed with Understanding; when it reflects on that unerring Perception, and inviolable Tranquillity, with which it receives

ceives the Impressions of Objects, and conforms itself to the Course of Nature.

8. Things are in a certain Sense so involved in Darknefs, that many not contemptible Philosophers have thought them altogether Incomprehensible. Even the Stoicks themselves allow that it is very difficult to comprehend them, and that every human Judgment is liable to Correction: For what Man is infallible? From thy own imperfect Notions transfer thy View to the Subjects themselves, how short their Duration, and how small the Value of such Things, as may be the Property of Rakes, Whores and Thieves. Turn next to the Manners of those about thee. The most agreeable among them is scarcely tolerable, not to say that one can hardly bear with himself. In the midst of such Darknefs, such Ordure, such Fluctuation of all Things with which we are conversant, I cannot for my Heart conceive what can gain thy Esteem, or engage thy Affection. On the contrary, the Disposition of Mind adapted to thy Circumstances, is to wait with Patience for thy natural Dissolution, without repining on Account of the Delay, and in the mean Time to found thy Comfort on these two Things only. First,

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that nothing can happen to me but what proceeds necessarily from the Constitution of universal Nature. Secondly, that I can at all Times avoid doing any thing contrary to the first Purpose of my God, the intelligent active Power that resides within me: For none can violate my Will.

9. To what Purpose do I now exert my Soul? Put the Question to thyself on all Occasions, and inquire strictly, what is a doing now in that Part of me which I call my Mind? What Sort of Soul am I possessed of? Is it that of an Infant, that of a Boy, that of a Wench, that of a Beast of Burthen, or that of a savage Animal?

10. What Sort of Things are by the Generality of Mankind reputed Good, thou mayst conceive from hence. If one attends to the Notion of a Thing truly Good, such as Prudence, Temperance, Justice, Fortitude, any Attempt made to expose it to Ridicule, will be odious and intolerable: Whereas the Comic Poet's Jest on the Goods of the Vulgar, is esteemed facetious and received with Applause. Thus even the Vulgar are sensible of the Difference. An Attempt of the first Kind is shocking, and provokes their Indignation; whereas a Stroke
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of Wit and Satyr levelled against Riches, and the whole Equipage of Luxury and Glory, is accounted Pertinent and Genteel. I challenge thee then to entertain the smallest Doubt, whither such Things ought to be reputed estimable and good, whereof it may be said pertinently and gracefully; Their Redundancy is so excessively great, that the poor Possessor has no Place left to shut in.

11. I am compounded of two Principles or Elementary Parts, the Active and the Material. Neither of these can be annihilated, no more than they could at first arise out of nothing: But each will be reduced by Mutation into some other Part or Member of the Universe, that again into another Part, and so on to Eternity. It was by Virtue of this boundless Course of Mutation that I arose into Being, likewise my Parents before me, and so backwards to all Eternity. There is no Reason why we may not thus conceive the Matter, notwithstanding the whole Administration of the Universe may be broken into finite Periods.

12. The reasoning Faculty, and that Art which promises its Culture, are Powers satisfy'd with themselves, and the Care of their own Operations. They set out on Princi-

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ples which are proper to them, and proceed to that End which they themselves propose; which if good and rightly pursued, render their Operations worthy of Commendation, and their Attainments deserving of a Name, which denotes in *Greek*, Streightness of the Way. So far the Business of a Logician coincides with that of a Man, but the Study of logical Subtilties is no Part of his Duty considered as a Man. They are by no Means required of him. His Nature claims no such Accomplishments, nor indeed are they any Improvements or Perfections thereof. It is not therefore in such Acquisitions that Man's chief End is placed, nor are they that Good whereby his End is fulfilled. Moreover, if these were Duties incumbent on Man, the despising and relinquishing of them must be Faulty, and it would be no Commendation to raise one's self above the Want of them. Nor if the Things had any Goodness in them, could the Man be reckoned Good who came short of them. Whereas in Reality the more one withdraws himself from these and such like Trifles, and the more easily he can bear being deprived of them, the better Man he is.

13. As the Objects are about which thy Mind is mostly employed, such thy Mind itself will be; for the Soul receives a Tincture from its Ideas. Tincture it then by assiduous Converse with such Ideas as these: Wherever one can sustain Life, there he may live well; a Man may sustain Life at Court; therefore the Court is a Place where a Man may live well. Again, every Thing is by its Frame and Constitution adapted to some Purpose; that Purpose is its End; and to that End it has a Tendency. Now in whatever lies the End of a Thing, there lies the true and proper Good of that Thing. Therefore the proper Good of a rational Animal is Fellowship and Society; for that we are born for Society is a Point already established. Was it not evident that Things of lower Rank were made for those of higher, and those of higher Rank for one another. Things lifeless are surpassed by those that live, and the rational excel among the Living.

14. To desire Impossibilities is Madness. It is impossible but the Wicked must act wickedly.

15. Nothing can happen to any Body but what is agreeable to the Course of Nature,
and

and what he was born to suffer. The same Thing happens to another, and either for not knowing it, or from an Ostentation of Magnanimity, he is composed and easy. A dismal Case, that Ignorance and Vanity should have more Force than Wisdom !

16. Things themselves can by no Means touch the Soul ; it is inaccessible to them ; they can neither turn nor shake it. The Soul cannot be ruffled or disordered by any Thing but the Soul itself, that is, by its own Opinions and Judgments. And according to the Choice which the Soul makes of these, the Influence of external and adjacent Beings upon it, is absolutely determined.

17. In one Respect our closest Alliance is with Men, that is, in so far as we are bound to do Good to their Persons, and to bear with their Failings. But in so far as they stand in the Way of my Duty, they are to me absolutely indifferent, no less than the Sun, the Wind, and the wild Beast. They may turn my Stream of Action into another Channel, but can be no Impediment to the Bent and Inclination of my Mind, because of the Allowance I always make in my Plan of Operation for unfurmountable Obstacles, and the Compass I can
always

always fetch, in order to arrive at my ultimate End, without deviating from the Road chalked out by Nature. For the Mind considers every Obstruction as a new Determination given it on the Part of universal Nature, and sets out from thence as from a Resting-Place; so that every Bar to Action advances the Execution of the whole Plan; and every Stop in the Way furthers my Progress in it.

18. Revere that which is most excellent in the Universe. It is that to whose Use all other Things are subservient, and by whose Energy they are conducted. In like Manner revere that which is most excellent in thyself. It is that which in thee is congenial to the most eminent Nature in the Universe. For all thy other Parts are subservient to this, and thy Life is governed by it.

19. That which is not detrimental to the Commonwealth, is no Detriment to a single Citizen. On every Apprehension of having received any Damage, bring thy Notion to the Test according to this Rule. If the Commonwealth is not hurt, neither am I. If the Commonwealth is hurt, I am not to hurt myself by giving Way to Anger against the Author of the Injury. My
Business

Business is to demonstrate his Error to him.

20. Consider often the quick Passage and transitory Nature of Beings, and of Events. Substance like a River is in perpetual Fluxion; the Action of Things continually changing; and Causes putting on a thousand Shapes; and scarce any Thing fix'd and Permanent. Add to this the Consideration of that immense Gulf of an Eternity past, and an Eternity to come, that great Devourer of all transient Beings, into whose Bowels they are swallowed up, as from its Womb they sprung. Who but a Fool would allow himself in such a Situation to be puffed up and elated, to be distracted with Anxiety about any Thing, or inflamed with Indignation on Account of any Obstruction he may meet in the Progress of so short a Journey? Remember the whole Aggregate of Substance, wherein thy Participation extends but to the very smallest Portion. Remember the whole Infinity of Duration, whereof thy Existence occupies but a meer momentary Space. Remember that eternal Succession of particular Beings, and Concatenation of Causes and Effects called Fate. What art thou but the smallest Link in the Chain?

21. Does

21. Does another injure me ; let him see to it. He has the Disposition that belongs to him, and acts after his own Manner. I at the same Time suffer but what the common Nature of Things has allotted for me, and I continue to act the Part which my own Nature requires of me.

22. Let not the Mind, the leading and governing Part of thy Soul be shaken by any Movements in the Flesh, whither they be such as strike the Senses agreeably or disagreeably. Let not these two Parts of thee be confounded together. But let the active Part intrench itself in its own commanding Post, and confine these passive Sensations to their proper Members. Indeed, they will sometimes force themselves into the Mind, by Virtue of that Union which subsists between the Soul and Body. In that Case, the Business of the Mind is not to strive against the Sensation itself, as being natural, but to exclude the Opinion of its being either Good or Evil.

23. I say to thee my Soul, live in Fellowship with the Gods. Now the Man lives in Fellowship with the Gods, whose Soul is invariably satisfy'd with the Lot appointed him, and whose active Powers are employ'd

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according to the Will of that Genius, that divine Principle, that Light within him, which *Jove* the Fountain thereof, detaching a Ray from his own Effence, has given to every Man for his Director and Guide. This is no other than every Man's Mind and Reason.

24. If a Man smells Rank, or if his Breath is offensive, be not therefore angry with him; for what wouldst thou have him do? His Mouth and his Armpits have a certain Temperament, and from that Temperament such a Vapour must necessarily proceed. But the Man has Reason thou sayest, and may know his Offensiveness if he will but look about him. A notable Reply truly. Hast not thou Reason as well as he? Why not then awake his Reason by thine. Tell him, make him sensible of it. If he listens to thy Admonition, thou wilt cure him of his Fault, and there will be no Occasion for Anger.

25. I will retire sayst thou to some Place, where neither Whore nor Player can find Reception. Thou mayst live here just as thou proposhest to do after thy Retreat. If that is not allowed thee, then retire out of Life, but not as if thou sufferedst any Evil by doing so. Life is but Smoke, a meer Vapour,
sayst

sayst thou; I will be gone. Why so concerned about it, as if thou thoughtst it an Affair of some Importance. For my Part, while I have no such Motive to withdraw, I will continue to live in Freedom, and none shall hinder me from doing what I will. But then my Will is only to act according to the Nature of a rational and social Animal.

26. The Mind of the Universe is of a sociable Nature. Accordingly it has made the worse Sort of Beings for the better, and fitted the better for one another. Thou seest the Subordination and Co-ordination of Beings, the Distribution made them according to their Rank, and the perfect Unanimity that obtains among the best of them.

27. How hast thou behaved thyself hitherto with Regard to the Gods, thy Parents, Brothers, Wife, Children, Teachers, Tutors, Friends, Acquaintances, Servants. Consider if thou hast all along persevered in thy Duty, so as never to have trespassed against any of them, either in Word or Deed. Recollect moreover, what Difficulties thou hast gone through, what Hardships thy Fortitude has sustained. That now the Measure of thy Life is full, and the

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Duty of thy Office compleatly discharged. Also how many fine Things thou hast seen, how many Pains and Pleasures thou hast despised. How many Opportunities of Glory thou hast overlooked. To how many Ungratefuls thou hast been kind and generous.

28. Why should a Soul that's cultivated by Learning, and endowed with Knowledge, be ruffled and disconcerted by such as are illiterate and untaught? But then, what is that cultivated and understanding Soul? It is one who knows the Beginning and the End of Things, together with that Reason which pervades all Substance, and administers the World from all Eternity in a Series of distinct Periods.

29. The Time is at Hand, when I shall be but Dust and dry Bone, and a Name for a while, but at Length not even a Name. And what is a Name? A Sound, a little Noise that strikes the Ear. The Things most esteemed in Life are vain and empty and trifling, of a Piece with snarling Puppies, and cross-grained Infants, who Squawl and Laugh by turns, while Faith and Modesty, Truth and Justice

Are fled from Earth to Heaven.

What

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What is there then to detain thee here, since Objects are fleeting and inconstant, the Senses dark and fallacious, the poor Soul itself an Exhalation from the Blood, and Honour vain, considering who they are that pay it. What is it then thou waitest for? A total Extinction, or a Translation of some Sort or other, is what I wait for with Meekness and Resignation. Untill that Time shall come, what is it supports thee, and fills the Measure of thy Duty? What else but Praise and Adoration of the Gods on one Hand, and on the other Beneficence towards Men, bearing with what they do, and abstaining from what they have; and remembering always that whatever without thee appertains to Life and Limb, or concerns the Flesh and its vital Soul, is none of thine, nor subject to thy Controll.

30. Thou mayest be at all Times easy and happy, if thou dost but think and act in the right Way.

31. There are these two Things common to all rational Souls, whether that of God or Man, or any other. First, It is not in the Power of any Thing else to fetter or controll them. Secondly, that their Happiness lies in the Practice of Justice, proceeding

ceeding from an habitual Disposition towards it, and that here center all their Desires.

32. If this or that Accident proceeds not immediately from my Fault, nor is consequential to any Fault of mine; nor the Community is thereby Hurt, why should I be concerned about it? But after all what Hurt can be done the Community? Take care not to be carried away by a Vague and indefinite Notion. Defend it according to thy Ability, and the Importance of the Occasion, even tho' it should be damaged only in Things indifferent. But think not any such Damage a real Detriment. It is an ill Custom. As the old Man in the Play going off the Stage forgot not his little Pupil's Rattle, just so art thou to behave thyself in this Case, that is, thou art to have that Regard for the Interests of the Community which thy Station in Life requires, without forgetting what they are. True, but the World consider them as Matters of great Concern. Wouldst thou for that Reason become a Fool also? I was formerly.

33. Let external Circumstances be what they will, a Man may be happy: For Happiness is the Fruit of a Man's own Care and

and Industry, as it consists in the Goodness of his Dispositions, his Inclinations, and Actions.

S E C T I O N VI.

1. **T**H E universal Substance is of a pliable and ductile Nature. The Reason that administrates it has in itself no motive to do Evil; for it has no Malice, nor is any Thing actually hurt by it; but all Things begin and end according to it.

2. Be absolutely indifferent as to Circumstances, and mindful only to act the becoming Part in each. For Example, whither cold or warm, drowsy or satisfy'd with sleep, praised or slandered, dying or doing any Thing else: For dying also is a Part of the Business of Life, and as in the rest, all that's requisite is to manage rightly the Affair in Hand.

3. Look inward into the Nature of Things, and let not the specifick Property nor the real Worth of any Thing escape thee.

4. The Subjects of all Things quickly change, either by Way of Evaporation, supposing

posing the Unity of Substance, or by Way of Dispersion into several Parts.

5. The governing Reason of the Universe knows its own Disposition, what it does, and upon what Matter it acts.

6. The best Sort of Revenge is not to be like him who did the Injury.

7. Found thy Joy and Security on this one Thing, to wit, the passing from one social Action to another, with a Mind elevated to the Contemplation of God.

8. The Mind or leading Faculty of the Soul is that which excites and moves itself, that which qualifies itself, and the relation of Accidents to itself, just as it pleases.

9. Particulars are determined according to the Nature of the Whole; and not that of any other Nature, either within or without the Whole.

10. The Universe is either a meer Jumble and Hodge-podge, or in the Constitution thereof there is Union Order and Contrivance. If the first, why should I desire to prolong Life in the midst of such Confusion, and what else am I to care for but how I may at length return to Dust; and why am I disturbed, let me do what I can my
Dissolution

Dissolution will come at last. But if the other is the Case, my Mind is filled with Veneration, my Heart's at Ease, and I trust to the Supreme Director.

11. When Circumstances discompose and ruffle thee against thy Will, recover thyself quickly, and be not out of Tune longer than whilst thou art not able to help it; for by the Habit of recovering thy Temper, thou wilt become more and more Master of it.

12. If thou hadst at the same Time a Step-Mother and a Mother notwithstanding thou wouldst not neglect thy Duty to the first, thy own Mother would have thy constant Attendance. Now such to thee are the Court and Philosophy. Be a constant Visiter of Philosophy, and place thy Comfort in that, by which the Court is rendered tolerable to thee, and thou to the Court.

13. It is of great Importance to apprehend alluring Objects by their genuine Images. For Example, in the Matter of Eatables; this is the Carcase of a Fish, that the Carcase of a Bird, that of a Hog, this *Falerian* Wine is a Sup of Juice squeezed out of a Bunch of Grapes. This Mantle of State is

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Sheep's

Sheep's Wooll dyed with the Blood of a Shell-Fish. And as to the Affair of Love, it is but poking and rubbing in a Piece of Gut, and squirting out a little Snot with a Sort of Convulsive Motion. Such Images are true Pictures, they dissect and go to the Bottom of Things, so as to show what they really are. Thou art to proceed in this Manner through all the Affairs of Life, and whenever any Thing alluring strikes the Imagination, to lay it open and naked, stripped of its gaudy Attire; so as to see clearly into the Naughtiness thereof. For a gaudy Outside is a grand Impostor, and deceives most, when under the fairest Appearance, there seems to be the least Danger. Consider what *Crates* says even of *Xenocrates* himself.

14. The Wonders of the stupid Vulgar are mostly Things of a meer corporal and lifeless Nature, such as Stones, Timbers, Fig-Trees, Vines, Olives. Those of Men of a little higher Pitch lie in the animated tho' meerly brutal World, such as Flocks and Herds: Those of Men of a still more delicate Taste, in the rational World, tho' without any Knowledge of the universal Reason, and only in so far as Reason is the
Source

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Source of cunning Artifice and Wit. But to the Man who knows the beneficent rational Soul of the Universe nothing else seems worthy of Attention. His chief Study is to keep his own Soul in a rational Frame and social Disposition, and for that End to co-operate in all Things with the great Stock of his Family.

15. Some Things are hastening into the World, others are hastening out of it, and of that which is but entering on the Stage something has already vanished. The uninterrupted Succession of Changes and Alterations is perpetually renovating and restamping the World, as the incessant Course of Time is always administering a kind of Novelty to eternal Duration. What is there in such a River, what transient Particle in the Stream that one can set his Heart upon? As if a Flock of Sparrows flying by, thou shouldst take a Fancy to a particular one, that's out of Sight as soon as seen. Life itself is but such a Thing as a Vapour rising from the Blood, and the breathing in and out of Air. For the restoring of the whole breathing Faculty, given the t'other Day at thy Birth, to the Source whence it was derived, is just such a Thing as breathing once

in and out, which is no more than what we do at every Turn.

16. What is it may be reputed truly Estimable? It is not perspiring surely, for that Plants do. Nor is it breathing, for Cattle and wild Beasts breath. And no more is it the receiving of Impressions on the Fancy, the being agitated by Appetite as Puppets are by Strings, nor is it herding together or feeding. For as to feeding it is only such another Action as voiding the Dregs of what we guzzled the Substance. Is it the Applause and Acclamations of the People? No, they are but the clapping of Hands, and the chattering of Tongues. If thou rejectest Glory also, what remains to be deemed Estimable? This in my Opinion, to act and to be affected suitably to our own Constitution. To this End all Culture and Art is directed; for every Art proposes to qualify its Object for the Work for which it was intended, and to which it is adapted by its Constitution. Such is the Aim of the Vine-dresser, the Colt-breaker, and Dog-trainer; and is not the Education and Teaching of Youth directed to the same Purpose? This is what's truly honourable and worthy of Esteem, and if it is well with thee in that

that Respect, thou wilt have no Anxiety about any thing besides. But wilt thou never quit thy Attachment to many other Things? If thou dost not, thou wilt never be free, never sufficient to thy own Happiness, nor ever discharged from the Slavery of Passion. For thou must necessarily hate, envy, and suspect those, in whose Power it is to deprive thee of these Things, and plot against them who withhold from thee the Objects of thy Desires. In a word, whoever wants any of these Things, must be in perpetual Disorder of Mind, and moreover cannot avoid being chagreen'd against the Gods. Whereas by paying due Regard and Honour to thy own Mind, thou wilt be satisfy'd with thyself, compliable with thy Fellow-Citizens of the World, and in perfect Harmony with the Gods, that is, ready to approve of their Dispensations and Disposition of Things.

17. The Elements have three Sorts of Motion, to wit, upwards, downwards, and in a Circle. The Motion of Virtue lies in none of these, but is a Thing of a more divine Nature, and proceeds in a Way not easily apprehended.

18. How

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18. How strangely inconsistent are Men with themselves. They will not speak a good Word of their Contemporaries and Companions, and yet want above all Things to be praised themselves by those who are to come after them, whom they never did nor ever will see. Moreover this Passion is much the same as if they were sadly afflicted, because they had not a great Name and Reputation in the World before they were born.

19. Because a Thing is very difficult to thee, do not therefore think it impossible to Man. But rather if it is possible and congruous to Man, believe it also practicable to thee.

20. If in Wrestling our Play-Fellow should chance to scratch us with his Nails, or knock his Head against ours, we seem not to know it, much less do we take Offence, or entertain any Jealousy, as if he was an Enemy lying in Wait for us. However, we take care to avoid the like Accident again, but still in a friendly Disposition, and without any Suspicion, as if we had to do with an insidious Person. Let it be just so in all other Parts of Life. Many Things are to be overlooked in the same Manner in
our

our Dealings with those with whom we have Business; for we may be upon our Guard as I said, without hating and suspecting.

21. If any one can show me that I am mistaken in thinking or acting, I will change my Mind with Pleasure; for Truth is my Study, a Thing by which no Man was ever Hurt. It is Ignorance and Error that hurts their Adherents. I act the Part becomes me. Other Cares distract me not; for they are about Things without Life, or without Reason, or with Reason but deluded, and wandering they know not whither. Things void of Sense or void of Reason, I who have Reason apply to my own Use with Freedom and Magnificence. But Men as having Reason I use according to the Laws of Fellowship. Call the Gods to thy Assistance on all Occasions; and be indifferent as to the Length of this Course of Action; for three Hours of such a Life are sufficient.

22. *Alexander of Macedon* and his Groom were reduced by Death to the same Condition. For they were either posted into the Seminary Accounts of the World, or were both alike dissolved to Atoms.

23. Con-

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23. Consider how many Things both of the corporeal and sensitive Kind are done in every one of us in the same Moment, and it will be no wonder to thee if many more, or rather every thing that's done in that One that All which we call the World, should exist therein at one and the same Time.

24. If one should propose to thee to spell the Word *Antoninus*, and on Occasion of repeating the Letters of the Word should fall into a Passion, wouldst thou be angry also? Wouldst thou not rather pronounce every Letter calmly and without Emotion? Thus in the Conduct of Life, remember that Duty and Decency lies in a certain Fitness and Proportion, with the Observance of which one is to proceed directly to the Execution of his Purpose, without being in a Hurry and Flutter, and without being angry at those who are full of Spite and Indignation against him.

25. It is a sort of Cruelty to hinder Men from pursuing what seems to them to be for their Advantage and Conveniency. Yet thou art in a Manner guilty of this, when thou art offended because they trespass. For what they do is always with a View to their own Advantage. But sayest thou they are mistaken,

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taken, what they apprehend to be their Advantage is not ſo. Then ſhow them the Truth and undeceive them, without being angry at them.

26. Death is a Ceſſation of the Impreſſions received by Senſe, of the Agitations of Appetite, of the Operations of the Underſtanding, and of our Service to the Fleſh.

27. It is a Shame that whilſt thou art alive, thy Soul ſhould faint and ſuccumb before thy Body.

28. Beware of being perverted by thy Elevation to the imperial Dignity, and of getting a Smack of the Caſk ; for there is Danger. Continue to be ſtill the ſame plain good Man, ſincere, grave, unaffected, juſt, religious, meek, affectionate, reſolute in diſcharging the Duties incumbent on thee. Strive to be ſuch a Man as Philoſophy would have made thee. Revere the Gods. Be the Protector of Men. Life is ſhort. The only Fruit thereof is a holy Diſpoſition of Mind, and Social Actions. Behave in all Things like the Diſciple of *Antoninus*, ever mindful of his ſhining Virtues ; that Vigour in executing what Reaſon had decreed as fit to be done ; that invariable Conſiſtency with himſelf ; that Sanctity, that Sweetneſs

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and Serenity of Countenance; that Contempt of Vain-glory; that strong Desire to comprehend a Thing, so as not to drop it, until he was at the Bottom thereof, and had seen clearly through it: His bearing with unjust Censures without being censorious himself. His never being in a hurry about any Thing. His not listening to Informers. His exquisite Judgment in Characters and in Affairs. No Reviler, no noisy Pratler, no jealousy in his Temper, no captious wrangling Reasoner. How moderate in his Desires with Regard to his Habitation, Bedding, Cloaths, Table, and Attendance. How laborious and indefatigable. How active and sprightly all Day long to the very Evening, by Means of his slender Diet, whereby even the natural Discharges were reduced to Regularity. How constant and uniform in his Friendships. His Patience of Contradiction, even from the warmest Opposers of his Sentiments; and the Joy he expressed when another rectify'd his Judgment by the Force of Demonstration. Finally, his Regard to Religion, without the least Mixture of Superstition. Mind all this I say, that the last Hour may find thee with the same good Conscience that it did him.

29. As

29. As when awaking out of a Sleep disturbed by Dreams, thou composest thyself by considering that they were but Dreams, so in Life when thou comest to thyself, and recallest thy Reason after any Discomposure, thou wilt find the Occasions thereof to have been equally groundless.

30. I consist of a Body and of a Soul. To the Body, every Thing is indifferent, for it cannot distinguish: To the Mind, every Thing but its own Operations; for they depend on the Mind itself, only those however that occupy the Time present; for as to those that are past, and those that are to come, they also are Things indifferent.

31. While the Hand acts the Part of the Hand, and the Foot the Part of the Foot, Pain and Labour is not contrary to their Nature. So neither is Pain and Labour contrary to the Nature of Man, while he acts only the Part of a Man. And if it is not contrary to his Nature it can be no Evil to him. On the other Hand, how many Pleasures are enjoyed by Robbers, Rakes, Parricides and Tyrants?

32. Dost thou not see how many working Tradesmen, whose Understandings are but of the lowest Class, nevertheless adhere to the

Rules of their feveral Arts, and will not allow themselves to depart from them. Is it not shocking, that the House-builder and the Disease-curer should have more Regard for the Rules of their respective Arts, than Man has for the Rule of his, a Rule that is common to him with the God ?

33. *Asia*, *Europe* are Corners of the World. This, and the other Sea are so many Drops of the World. Mount *Atlas* is a Clod of the World. The longest Period of Life is a Point in Eternity. Every Thing is little mutable and vanishing.

34. All Things proceed from the universal Mind, either directly and intentionally, or by Consequence. The Lion's Jaws, the deadly Poison, and every Thing mischievous, are like Thorns and Mire, the natural Consequences of these beautiful and venerable Objects. Fancy not therefore that these are foreign to the Object of thy Adoration, but consider the Fountain whence all Things are derived.

35. He who knows the present State of Things, knows all that ever was and ever will be; for they are all of the same Kind and of like Form. Think then of the Relation which all Things in the World have
to

to one another, and the Connexion whereby they are united into one System. For Things are in a Manner woven together like Threads in a Piece of Tapestry; and those that come after, arise naturally out of those that went before. Accordingly, there is a Sort of Friendship and Intercourse between all Things, founded on the Communication of Motion, on their conspiring to the same End, and on the Unity of Substance.

36. Adapt and accommodate thyself to whatever Business and Affairs the Fates have destined thee, and love sincerely the Men with whom thy Lot is fallen.

37. Every Tool, Instrument, and Utensil is perfect, if it answers the Intention of the Maker, or the End for which it was made. There however the Maker is extrinsecal to his Work, and has a separate Existence of his own. But in Nature's Productions the forming Power is lodged within, and exists in Conjunction with the Thing produced. Accordingly thou art to consider it as more venerable, and to establish this as a Law to thyself, that if the Temper of thy Soul, and the Course of thy Life, be conformable to the Intention of the Power that formed thee, every Thing else shall be according

ording to thy Mind. For thus every Thing in the Universe will be according to the Mind of the Universe.

38. If thou supposest any Thing that's out of thy own Power to be either Good or Evil, upon missing the Good, or incurring the Evil, it is impossible not to be chagreen'd against the Gods, and hate Men, as being the Causes of the Disappointment or the Calamity: And even upon the bare Suspicion, that they may be so, we cannot avoid being affected toward them in the same Manner. Thus our Concern about such Things draws us into great Injustice. Whereas, if only Things in our own Power were decreed to be Good and Evil, no Cause is left for accusing God, or being in a State of War with Man.

39. We all co-operate to the Production of the same final Effect, some indeed knowingly, but others without Reflexion. Just as *Heraclitus* said that Sleepers too were Workmen and Fellow-Labourers in carrying on the Business of the World. One co-operates in one Way, another in another. Even he who blames th: Course of Things, and struggles against the Stream of Fate, contributes something, as Author of a Superfluity
and

and Excreſcence, for even that was wanting in the World, in order that it might be a World. It remains then for thee to conſider with what Claſs thou rankeſt thyſelf. The Adminiſtrator of the Univerſe will at any Rate uſe thee well, and take thee into the Number of his Fellow-Labourers, and allot thee a Share in the general Co-efficiency. But be not thou ſatiſfy'd to be ſuch a Member of the Univerſe, as is that pitiful and ridiculous Verſe in the Play mentioned by *Chryſippus*. Does the Sun take upon it to do the Office of Rain, or *Eſculapius* that of the fruitful *Ceres*? If we conſider the Stars, has not each its proper Dignity and Province, tho' all contribute to the ſame Effect?

40. If the Gods have conſulted about me, and the Accidents that are to befall me, they have conſulted well; for an ill-adviced God is a Thing not eaſily conceived. And there is no Reason why they ſhould incline to hurt me; for what Benefit could ariſe from thence to themſelves, or to the Community, which is the Object of their Care? But ſuppoſe I and my Affairs in particular came not under Conſideration, they muſt at leaſt have conſulted about the Affairs of the Community, to which the Accidents befalling me being plainly

plainly consequential, I ought to welcome them in the heartiest Manner. But even supposing that the Gods take no Care of any Thing at all, an Opinion that we must either reject as unholy, or let us lay aside Sacrifice, Prayer, Oaths, and what other Acts of ours suppose the Presence and Cohabitation of the Gods with us ; I say even supposing the Gods take no Care of human Affairs, nothing hinders me to take Care of myself. In taking Care of myself, my Utility is the Point I am at. My Utility is to live according to my Nature and Constitution. My Nature is that of a rational Being, and of a Member of Society. The Society of which I am a Member, as I am *Antoninus* is *Rome* ; as I am a Man, it is the World. Therefore nothing is useful and good to me, but what is profitable to these Societies. Nothing happens to Individuals, but what the Whole is a Gainer by ; and that is sufficient. However, if thou observest exactly, thou wilt find it generally true, that nothing happens to Individuals, but what even they themselves or other Men are Gainers by. But here I extend the Notion of Utility to Things indifferent.

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41. As thou art apt to be cloy'd with a constant Uniformity, and seeing always the same Plays and other Shows at the Theatre, and such like Places, so shouldst thou be affected with regard to Life in general. For it is but the same Thing over and over again, and still the same Causes operating. How long then will it be before thou art disengaged from thy Attachment to Life?

42. Think often with thyself how many of all Nations, Ranks, and Professions are gone to the Grave. We are only to go whether so many able Orators are gone before us, so many reverend Philosophers, *Heraclitus*, *Pythagoras*, *Socrates*; so many Heroes of old, and so many Kings and Generals in later Times; and moreover, *Eudoxus*, *Hipparchus*, *Archimedes*, with other penetrating exalted laborious souple and daring Minds; *Menippus* also and such other Jesters on the Frailty and Uncertainty of human Life. Consider that all these have been long in the Dust. What Grievance is this to them? What Grievance even to those others whose very Names are forgot? In the midst of such Frailty one Thing is truly valuable. It is to live in Benevolence, practising Truth and Justice towards those who are void of both.

P

43. When

43. When thou hast a Mind to cheer up thy Heart, reflect on the several Excellencies of thy Companions, as the Valour of one, the Modesty of another, the Generosity of a third, and so forth. For nothing gives so much Joy as the several Lineaments of Virtue appearing in the Characters of a Set of Companions, and collected as completely as possible within that Compass. Therefore let this be a Prospect always ready at Hand.

44. If it does not vex thee to think that thou weighest only so much, and not three Hundred, why should it give thee Pain that thou art to live so many Years and no longer? For why not acquiesce in the Portion of Time Nature has assigned thee, as well as in the Portion of Substance?

45. Persuade Men if thou canst, but do whither they will or not, when the Law of Justice requires it. If irresistible Violence checks thee, let thy Recourse be to Contentment and Equanimity, laying hold of the Obstacles as an Occasion given thee to exercise another Virtue. And remember that thy Endeavour was provisional, and that thou didst not aim at Impossibilities. What was thy Aim then? To endeavour. And so far thou hast been successful, and at the same

same Time done all that was incumbent on thee.

46. The ambitious Man places his Happiness in other Mens Action, the Man of Pleasure in his own Passion, but the Man of Understanding in what he himself does.

47. I may abstain from judging of this Thing as either Good or Evil, and so need not be troubled in Mind about it ; for Things themselves may make us feel, but cannot compel our Judgments.

48. Accustom thyself to such close Attention as not to be liable to misapprehend what another says, and enter as much as possible into the Mind of the Speaker.

49. That which is not profitable to the Hive is not profitable to the Bee.

50. If People in distress at Sea mistrust and revile the Pilot, or the Sick mistrust and revile the Physician, to whom else will these commit the Care of their Health, or those of their Safety ?

51. How many of those who came into the World at the same Time with thee are already gone ?

52. To those affected with the Jaundice Honey seems bitter. Water is dreadful to those who are smitten with Madness, by the Bite of a

Mad-Dog. Children think Marbles very pretty Things. Now why should I be angry with Men on any Account? Thinkst thou that Error is less powerful in them, than the Bile in a Man affected with the Jaundice, or the Venom in a Man bit by a Mad-Dog?

53. None can hinder thee to live according to the Law of thy own Nature: And nothing can happen to thee contrary to the Law of common Nature.

54. Consider what they are whom Men study to please, and by what Acquirements and what Actions it is that they study to please them.

55. How soon will this current Period of the World swallow up all Things, and how many has it swallowed up already?

S E C T I O N VII.

1. **W**HAT is Vice? It is a Thing thou hast often seen. On every Occasion have the same Thought ready at Hand, it is no more than what I have often seen. In a Word, thou wilt find that all those Matters whereof the History of all Times antient and modern is full, and are even now transacting in Nations and Families,
are

are but the same Things over again. Nothing is new, all Things are usual, and all Things are of short Duration.

2. How can sound Maxims and Principles, when once established, lose their Force and Efficacy, unless their corresponding Ideas which thou may'st revive at Pleasure, be first extinguished? It is in my Power to judge as I ought of this Object. If so, why am I disturbed? What's without my Mind is nothing at all to my Mind. Be persuaded of this, and thou art right.

3. Thou mayst live over again whenever thou wilt. It is only taking a View of Things as thou sawest them formerly, for that is to live over again.

4. Pompous Processions, dramattick Entertainments, Flocks, Herds, Exercises of Arms, throwing of Bones to Dogs, and Morfels of Bread into Fish-Ponds, the Labours of Ants and toilsome lugging of their Burdens, Mice running about in a Fright, Puppet-Shows. Such being the vain Studies and trifling Amusements of Men, thy Business is to behave thyself towards them with Tenderness and Meekness, free from all Arrogance and Presumption; aware however that every Man is worth so much, as are
the

the Things he esteems most, and most eagerly pursues.

5. Be attentive to what is said, so as not to lose a Word, and in observing Mens Actions, let no Fact escape thee. In the one Case study from the Beginning to take the Meaning of the Speaker, and in the other, the Motive and End of the Agent.

6. Have I Ability sufficient to manage this Affair or not? If I have, I use my Understanding as an Instrument given me by Nature for that Purpose. If I have not, I give up the Affair to one more able to finish it, supposing it no essential Part of my Duty; or I do what I can, taking another to my Assistance, whose Mind may in Conjunction with mine, effectuate what publick Utility and the present Occasion requires: For to that End must be directed whatever I do, either by myself alone or jointly with another.

7. How many Men of high Renown with whose Praises the World rung are now almost forgot, and how many Bards who sung their Praises have long since disappeared?

8. Be not ashamed of taking Help. Thy Business is to do thy Duty, like a Soldier in a Siege, who being lame and unable to climb
to

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to the Battlements by himself, may do it with the Assistance of another.

9. Let not Futurities disturb thee; for if thou hast a Mind to it, thou mayst receive them with the same Sentiments and Disposition, which thou hast now with regard to Things present.

10. All Things are interwoven with one another, they are connected by a Sacred Tie, and there is nothing but what bears some Affinity to every Thing. They are all ranged up in Order, and all conspire in adorning the same World. For out of the whole Aggregate of Being there arises one World, one God, one Substance, one Law, one common Reason of all intelligent Beings; and one Truth, inasmuch as there is one Perfection of all Animals that are of the same Kind and participate of the same Reason. Every Thing material is quickly incorporated into the universal Substance. Every Thing active and efficient is quickly resumed into the general Fund of Reason. And the Memory of every Thing is quickly bury'd in the Grave of Time.

11. In a rational Animal the same Action that's according to Nature is likewise according to Reason.

12. If

12. If Nature has made thee Right, 'tis well ; if not, thou mayst rectify thyself.

13. As all the Members of the Body contribute to the same Effect, so are all rational Beings framed for co-operating to the same Purpose ; with this Difference only, that the Members are united in the first Case and separated in the other. This Thought will become more full and clear, if thou sayest often to thyself, I am a Member of the System of rational Beings. If thou sayest only coldly, I am a Part of it, thou art not as yet a hearty Lover of Mankind ; thou hast not yet felt the Joy of that Benevolence which proceeds from Fulness of Understanding ; thou conceivest it barely as a Strain of Decency, and not as doing Good to thyself.

14. Let what will from without befall that which can suffer by the Accident, and let the Sufferer complain if it can. As for me I am not hurt by the Accident, if I judge it no Evil ; and that Judgment I am at Liberty to make if I will.

15. Whatever one says or does it is my Business to be Good, just as a Piece of Gold, an Emerald, a Purple Robe, would say, if they could speak, whatever one says or does
it

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it is my Part to be always an Emerald and to hold my own Colour.

16. It is the Mind, the leading Faculty of the Soul that molests itself, and disturbs its own Repose with Fears Desires and Sorrows. Nothing else can throw it into such Disorders; for it can reject those Opinions, by Means of which alone it is possible for any thing else to shake it. Let the Body mind its own Sufferings, and complain if it can. And as for the meer vital and sensitive Soul, if it is capable of feeling and obnoxious to Fear and Anguish, yet has it not the Power of judging and decreeing.

17. The Mind or leading Faculty of the Soul considered in itself is above the Want of any Thing, unless it creates Want to itself. Accordingly, it is always Calm and always Free, but when it ruffles and fetters itself.

18. Happiness is no other than Soundness and Perfection of Mind.

19. Why dost thou, O Fancy, intrude thyself? Go thy Way whence thou camest, and may the Gods speed thee. Thou hast attacked me after the old Manner. I am not angry at thee. All I want is that thou shouldst be gone.

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20. Is

20. Is Change or Mutation a Thing to be dreaded? What can be done without it? What is more congruous and familiar to the Nature of Things? Canst thou thyself Bath unless the Wood undergoes a Change? Canst thou be nourished unless the Food is changed? Or can any Thing whatever that's useful be effected without Change? Dost thou not see then that thy changing is just like the changing of all other Things, and alike necessary to the Nature of the Universe.

21. All Bodies being in Coalition and Co-operation with the Whole, like the Members of our Bodies with one another, pass as in a Torrent through the universal Substance. How many *Chryssippus's*, *Socrates's*, *Epietetus's* has Time already devoured. Let the same Thought follow thee with Regard to every Person and every Thing.

22. There is one Thing only I am solicitous about, that I do nothing which the human Structure would not have me do, nor in the Manner it would not have me, nor which at this Time it would not have me.

23. Soon will all Things be forgot by thee, and soon wilt thou by all Things be forgot.

24. It

24. It is a Property belonging to Man to love even Transgressors. And it will have its Effect, if thou reflectest that they are thy Kinsmen, that they trespass through Ignorance, and unwillingly; and that in a little Time both thou and they must die; and above all that there is no Harm done to thee; for thy Mind is not the worse for their Errors.

25. The Nature of Things or the generative Power of the Universe forms out of the universal Substance, as if it was a Lump of Wax; suppose first a Horse, then dissolving that Horse it uses the same Matter for the Generation of a Tree, then of a Man, then of some other Thing, and each of them subsists but a very short Space. It is no Hardship for a Tub to be taken to Pieces, any more than it was to be made by putting those Pieces together.

26. An angry Countenance is most unnatural, *** if it was extinguished at last, so that it could not be at all revived again. Endeavour at least to understand its Contrariety to Reason; for if even the Sense of Sin is lost, what Reason is there for living any longer?

27. The directing Nature of the Universe will very soon change every Thing thou

feest, and form others out of their Substance, and out of them again others; that the World may be always fresh and new.

23. If one commits a trespass against thee, think presently that he was seduced by a false Opinion of some Good or Evil he would thereby gain or avoid. Considering this thou wilt pity him, and wilt neither wonder nor be angry; for either thou thyself as yet entertainest the same Opinions, and therefore shouldst forgive; or if thou no longer supposest such Things to be Good and Evil, thou wilt be more easily reconciled to the Offender.

29. Consider not Things absent as if they were already present, but out of the present choose such Things as are most agreeable, and remember how greatly they would have been missed, had they not been present. Take care however that by this Contentment thou art not gradually induced to set thy Heart upon these Things, so as to be disturbed if at any Time they should be wanting.

30. Roll thyself up within thyself. It is the Nature of a rational Soul to be perfectly happy and satisfy'd with itself while it acts agreeably to Justice, and enjoys the Tranquillity

quillity derived from thence. Cancel Imagination. Stop the meer mechanical Movement. Circumscribe the present Time. Make thyself acquainted with every Accident that befalls thyself or another. Divide the Subject of Things into the efficient or active and the material. Think of the last Hour. Let Sin lie at the Sinners Door.

31. Enter thoroughly into the Meaning of what is spoken, and into the Nature of Things, whither they be apparent Facts or hidden Causes. Deck thyself with Simplicity and Modesty, and with Indifference about what lies between the Boundaries of Virtue and Vice. Love Mankind. Follow God. He says that all Things are right, [even though nothing existed but the Elements of Things,] but to thee it is sufficient to remember that all Things are right, [except a very few.]

32. As to Death, it is either Dispersion supposing Atoms to be the Elements of Things, or it is Extinction or Transmutation supposing the Unity or Coalition of Substance. As to Pain, that which is intolerable puts an End to Life, that which lingers is tolerable; and moreover, the Mind cutting off the Communication with the passive Part,
and

and retiring into its own Province by Means of its absolute Power of judging, preserves its own Tranquillity, no ways blemished by what's done in the Body, and for the Parts that are blemished let them complain if they can. As to Glory, mark but the Notions Men have of it, what Things they shun, and what they pursue: and consider that as Heaps thrown on Heaps overspread each other, so in the Course of the World, what went before is hid by what comes after.

From *Plato*.

33. “ Dost thou imagine that one of an
 “ elevated Mind who has an Idea of Eter-
 “ nity, and of the Immensity of Substance,
 “ can have any great Notion of hu-
 “ man Life? It is impossible said he. Con-
 “ sequently such a Man will not think
 “ Death a Matter of any Moment? Not
 “ at all.

From *Antisthenes*.

“ *It is princely to do Good and be ill*
 “ *spoken of.*
 “ It is a Shame that the Countenance
 “ should be fashioned and adjusted at the
 Com-

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“ Command of the Mind, and yet the Mind
“ itself not fashioned and adjuſted by itſelf,

From *Euripides*, &c.

“ *'Tis Madneſs to take Offence at Things,*
“ *For of our Anger they make no Account.*
“ The Immortal Gods and us thou'lt over-
“ ſpread with Joy.

“ *Life in its Season reap.*

“ *As Corn thou do'ſt in Harveſt.*

“ If I and my Children are by the Gods
“ neglected, there is a Reason for it.

“ *For to be good and juſt is the Portion*
“ *allotted me.*

“ Join not with other People in their Com-
“ plaints and Lamentations. Let not Anxiety
“ make thy Heart beat out of Tune.

From *Plato*.

“ I may juſtly reply my Friend that thou
“ art in the Wrong, if thou thinkeſt that a
“ Man of any Worth makes Account of
“ living or dying. His Concern is only
“ whither or not he has Juſtice on his Side,
“ and whither he acts the Part of a good or
“ bad Man.

“ The Truth is, *Athenians*, whatever Poſt
“ a Man takes to himſelf from an Opinion
“ of

“ of his own Valour, or is assigned him
 “ by the General, he ought in my Opinion
 “ to maintain it at all Hazards, without
 “ bringing Death or any thing whatsoever
 “ into Competition with Dishonour.

“ Consider my Friend whether Bravery
 “ and Magnanimity be not something more
 “ than saving one’s own and other People’s
 “ Lives. For it is not Length of Days that
 “ a Man truly great and noble sets his
 “ Heart upon, but leaving that to God, and
 “ believing the Women that Fate is unavoi-
 “ dable, he studies how to live best the
 “ Time that he has to live.

34. Mount thy Soul into the Heavens,
 and with thy Thoughts accompany the
 heavenly Bodies in their several Revolutions.
 Let the Transmutations of the Elements
 into one another be also a frequent Subject of
 Meditation; for such Contemplations as
 these are apt to purify the Mind, and wash
 away the Filth of this terrestrial Life. *Plato*
 has a fine Passage to this Purpose. “ An
 “ exalted Mind, says he, beholds as from
 “ a superiour Orb the Affairs of the lower
 “ World, Herds of Cattle, Armies of Men,
 “ the Toils of Husbandry, Marriages, Re-
 “ conciliations, Births, Deaths, the Noise
 and

“ and Hurry about Courts of Justice, the
 “ Silence and Solitude of desert Places, the
 “ Variety of barbarous Nations, solemn
 “ Festivals, publick Lamentations, Markets
 “ and Fairs, a Medley of all sort of Things,
 “ tho’ not without Unity Order and Beau-
 “ ty, springing out of Contrariety Defor-
 “ mity and Confusion.”

35. Look back on Things past, so many
 Revolutions of great Empires. Thou mayst
 also look forwards on Things to come; for
 they will be altogether similar, and cannot
 deviate from the Route wherein Things go
 at present. And therefore forty Years Know-
 ledge of human Life, is equal to that of ten
 thousand; for what more is to be seen in the
 one Period than in the other? Also,

36. “ *What springs from Earth returns*
 “ *to Earth again;*
 “ *What comes from Heaven flies back to*
 “ *Heaven again.*”

The whole Affair is this. A Parcel of Atoms,
 which taken singly are incorruptible, have
 their Union dissolved, being forced some
 how or other to quit the Holds by which
 they cohered together.

R

37. “ *With*

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37. *“ With Meat and Drink and all the
“ Wiles of Art,
“ Men study to divert the Course of Fate ;
“ Untill at length Heaven pouring out
“ the Storm,
“ The fighting Wretch must bear it.”*

38. Stronger and more robust he may be, but is he more human and generous, more modest, more even-tempered in Accidents, more mild and forgiving on Occasion of other Men's Mistakes ?

39. When an Affair can be concluded agreeably to the common Reason of God's and Men, there is nothing hard or grievous in the Case. For when one may reap the Profit of acting according to his Nature and Constitution, there is no Reason to suspect any Harm. Now it is always in thy Power to receive Accidents with Resignation to the Will of God, to deal justly with Men, and to examine strictly every Imagination, that no imperfect Notion may be allowed to pass.

40. Look not all around into other People's Minds, but look straight forward to the End to which Nature leads thyself ; the Nature I mean of the Universe, by the Accidents that befall thee ; and thy own, by
the

the Actions that are to be done by thee. The Actions to be done by every Agent are such as flow from its Constitution, and to which by its Frame it is adapted. All others are adapted to the Use of the rational, as in general the worse are to that of the better, and the rational are adapted to the Use of one another. Therefore Fellowship and publick Spirit is the principal Characteristick, and most essential Property of the human Frame. The next is Strength of Mind to resist bodily Affections and Sollicitations, it being the Part of the rational and thinking Movement to secure its own Bounds, and repell the Assaults of Sense and Appetite: For these are Movements that distinguish the brutal Kind, Properties to which Reason claims the Preference, and daigns not to submit, and justly too, for they are but Instruments in Reason's Hand, and naturally subservient to it. The third Qualification of rational Nature is an inflexible Rectitude of Understanding and Judgment, so as not to be the Sport of Error and Delusion. If the Mind thus qualify'd goes straight forwards in its own proper Course, it is perfect and has all that belongs to it.

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41. Considering every Day of Life as the last, and the next so much clear Gain, let the Gain at least be rightly employed by living according to Nature.

42. Set not thy Heart on any other Train of Events, but that which actually befalls thee, and is properly thy Fate or Fortune, call it which thou wilt. For what is more fit and congruous ?

43. On Occasion of any Misfortune, consider but the Behaviour of those to whom the same Thing has happened. They were struck with Surprise, they were full of Indignation, they complained grievously ; and where are they now ? No where. Why then wouldst thou act the very same Part over again, and not rather, leaving Events that do not concern thee to the Actors and Sufferers, concern thyself only about thy Behaviour with Regard to them ? Thy Behaviour will be good if thou studiest in every Action to have the Approbation of thy own Conscience. And the Event whatever it is will be welcomed as fit Matter for thee to act upon, if thou rememberest that the Matter of Action should be in thy Esteem a Thing indifferent.

44. Look

44. Look inwards. Within is the living Fountain of all Good, a Fountain that always springs if thou art always drawing.

45. Even the Body is not to be neglected, but ought to be kept up to a due Degree of Vigour Firmness and Agility, so as not to languish in its Motions, or relax in its Habit. For what the Mind does with Regard to the Countenance, maintaining that composed and graceful Air which is its principal Recommendation, the same it ought do with Regard to the whole Body, by preserving it in the most perfect Habit.

46. The Art of Living is more like to the Art of Wrestling, than to that of Dancing, in so far as it requires standing firm and well guarded against unforeseen Accidents.

47. Be mindful always with Regard to those whose Testimony and Approbation thou desirest to have, what they are, what Minds they have, and from what Principles they act. For their Opinions and Appetites being thus traced to the Source, thou wilt neither be angry with them since they err involuntarily, nor wilt thou desire their Approbation. That any Soul falls short of Truth is commonly allowed to be against its Will; but the Case is the very same with
Regard

Regard to Justice, Temperance, Benevolence, and every such virtuous Sentiment. This is a Point highly necessary to be kept always in Remembrance, for Meekness towards Men is the natural Off-spring thereof.

48. On every Occasion of Pain let this Maxim be in Readiness, that it is not a Thing base or dishonourable, nor is the Mind, in any Respect the worse for it, not being damaged thereby, either as a rational or as a social Agent. However, *Epicurus's* Remedy may be apply'd in most Cases, to wit, the Consideration that Pain is neither intolerable nor everlasting; providing thou rememberest the true Doctrine, and admittest not Opinions inconsistent with it. Remember this also that many Things of the same Nature with Pain, are apt to draw thee inadvertently into some Degree of Uneasiness, such as Drowsiness, excessive Heat, Indigestion and want of Appetite for Food. When Discontent and Uneasiness on any such Occasion steals upon thee, say to thyself, Pain is now thy Master.

49. Take care thou beest not affected towards the Inhuman as they are towards others.

50. On

50. On what Grounds do we say that *Socrates* was an illustrious Character, and of a more excellent Turn of Mind? It is not enough that *Socrates* died gloriously, was dextrous in encountering the Sophists, hardy in bearing the Inclemency of the Weather, that he withstood bravely the Command given him to seize the innocent *Salaminian*, and walked about in the Streets with a lofty and majestick Air, supposing that also true; although it may well be doubted. But the Point to be inquired into is this; what Sort of a Soul had *Socrates*; could he be happy and perfectly contented, in exercising Justice towards Men, and Holiness towards the Gods; not vainly chagreen'd against Vice and Corruption, and leaving his own Quiet at the Mercy of another's Ignorance; not receiving any Part of his Share in the universal Dispensation of Events as a Thing strange, or bearing it as an insufferable Grievance; nor allowing his Mind to be shaken and disturbed by the Affections of the Flesh? Nature has not so blended and intangled the Mind in the Composition, but that it can distinguish and maintain its own Bounds, and do by itself what belongs to itself.

51. It

51. It is very possible for a Man to be divinely perfect, and yet be known for such by no body. Forget not that. And remember also that Felicity consists in a very few Things, and that though thou mayst despair of becoming a great Logician or Naturalist, thou art not for that Reason to renounce thy Claim to Freedom, Modesty, publick Spirit, and Resignation to the Will of God.

52. It depends on thyself to pass thro' Life with the greatest Cheerfulness and Delight free from all Constraint and Violence, let the whole World raise what Clamours they will against thee, let wild Beasts tear asunder the Members of that Lump which has grown around thee. For what hinders the Mind in such a Case to preserve its own Tranquillity, adhering stedfastly to the true Judgment pronounced concerning Circumstances, and falling readily into the right Use of whatever the Course of Nature throws in the Way? So that the Mind from her Seat of Judgment says to the Accident, this thou art in reality though thy Appearance would give a different Notion of thee; and in her active Capacity says to the Incident, thou art the very Thing I wanted; for whatever the Course
of

of Things present, is to me always Matter whereon I exercise myself in rational and social Virtue, and in general it is the Matter of all human and divine Operation: For every Event is perfectly congruous and familiar either to God or Man, neither new nor intratable, but usual and easy to be managed.

53. It is an Ingredient in the most perfect Character and Temper of Mind, to live every Day as if it were the last, neither to pant for Hope or Fear, nor to be stupidly careless; and to be void of all Diffimulation.

54. The Gods tho' Immortal are not vexed and out of Humour, because they are obliged to bear continually, during so long a Period of Time, with so much Naughtiness and so many naughty Men. And what is still more, they take all proper Care of them. And dost thou faint and forego thy Constancy, giving Way to a sour and peevish Temper, thou whose Life must end so soon, and who art one of that naughty Race thyself. It is ridiculous not to depart from one's own Vice, which is possible, and at the same Time to think of flying from that of other People, which is impossible.

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55. What-

55. Whatsoever the rational and social Faculty finds destitute of Intelligence and social Affection, it most reasonably judges the same to be inferior to, and of less Value than itself.

56. When thou hast done well, and another has reaped Advantage from it, why desirest thou any thing farther; like the Fools of the World who must needs have the Glory of doing Good, or some Acknowledgment in return for the Good done. No body tires of gaining. But every Action done according to Nature is Gain. Be not therefore weary of gaining by that, whereby thou dost Good to others at the same Time.

57. The Nature or Procreative Power of the Universe, exerted itself in the Formation of a World. And from the Time of that original Establishment, every Thing done in the World comes of Course, and by necessary Consequence. Otherwise we must suppose that the governing Power of the World acts without Reason, in the most essential Parts of its Function. The Remembrance of this will contribute to thy Tranquillity on many Occasions.

SECT.

S E C T I O N VIII.

1. **E**VEN this may contribute to wean thee from the Pursuit of Vain-glory, that thou canst not now regulate the whole Course of thy Life upon the Philosophical Plan, at least the more juvenile Part of it. For the Time was when thou wert far from being a Philosopher as is well known to thyself and many others also. Having been such a Medley of Good and Bad, it is not now easy for thee to acquire the Reputation of a Philosopher, and moreover thy present Condition of Life is repugnant to any such Intention. If then thou hast really penetrated into the Truth of the Matter, lay aside all Concern about what People may think of thee, and be satisfy'd if thou canst but pass the Remainder of thy Life, in some measure agreeably to the Intention of Nature. Advert therefore to Nature's Intention, and let nothing else participate thy Care. Thou knowest by Experience after how much wandering in quest of a happy Life, thou wert not able to find it. Not in Argumentations and Speculations, not in Riches, not in Honours, not in sensual Pleasures, nor any where. Where then

didst thou find it at last? In doing what human Nature requires How is that to be done? If the Opinions and Maxims that determine the Will, and are the Principles of human Action and Inclination, are such as they ought to be. What are these Opinions or Maxims? They are those concerning Good and Evil, and may be summed up in this, that nothing is good for Man but what contributes to make him Just, Temperate, Manly and Free, nothing Evil but what has a contrary Influence.

2. Do nothing without first asking thyself how does it affect me? Shall I not repent of it?

3. In a little Time I am dead, and all Things vanish out of my Sight. Why should I extend my Desires any farther, if I act for the present as becomes an Animal who is rational and social, a Fellow-Citizen and Partner with God.

4. What was *Alexander*, *Cæsar* and *Pompey* compared to *Diogenes*, *Heraclitus*, and *Socrates*! Here the Soul tranquil and free expatiated into the beautiful Regions of Nature, contemplating Things themselves, their Matter and their Causes. There, how
many

many Cares distracted, and how many Masters tyrannified the Soul.

5. Thou knowest that Men's Manners and Actions will be the same if thou shouldst burst with Anger. In the first place vex not thyself, for all Things are done according to the Nature of the Universe, and in a little Time thy Existence is at an End, and thou art no more any Thing; as neither is *Adrian* nor *Augustus*. Then viewing the Matter stedfastly, know it thoroughly; and remembering withal thy Obligation to be a good Man, and what human Nature requires of thee, do it resolutely and without flinching. As to thy Words let them be such as appear to thee to be most just and pertinent, always accompanied with Meekness, Modesty and Sincerity.

6. The Nature of the Universe has for its Business to transfer Things in point of Place, to transpose them with Regard to Situation, Order and Connexion, to alter them as to Form and Structure. In a word, all is Change, and the Course of Nature nothing but a Series of Changes. So that there is no Reason to fear lest any Thing new and strange should happen. Every Thing is usual and according to Wont and Custom

Custom. Moreover Nature's Dispensations are equal and free from Partiality. Every particular Nature is satisfy'd with acting its own Part well, that is, with compleating its Course according to its own Structure, and its Connexion with the whole. This is the highest Perfection and Felicity of every Nature, and in that which is rational it consists in the four following Particulars, to which all the Concerns of rational Nature may be reduced. First, with Regard to Perception, to adhere to Evidence, and never to assent to what is false or doubtful. Secondly, with Regard to Action, never to lose Sight of Sociality and publick Good, but to keep the Will pointing invariably thither. Thirdly, with Regard to Desire and Aversion, to place them only on such Things as are absolutely in our own Power to be attained and avoided. Fourthly, with Regard to the Portion allotted thee by Universal Nature, to embrace it cordially and welcome every Particular of it. For thou art a Part of that Universal Nature, as the Nature of the Leaf is Part of the Nature of the Tree, with this Difference, that the Nature of the Leaf is Part of a Nature that's void of Sense and Reason, and liable to be checked and controlled

trolled in every Operation that belongs to it. Whereas the Nature of Man is Part of a Nature that Thinks and Reasons, and is perfectly free and independant in its own Operations, so as not to be obstructed by any Thing whatsoever. And moreover, it is Part of a Nature that distinguishes between what's just and unjust; inasmuch as it distributes equally and in due Proportion, the Shares of Particulars, with Respect to Time, Substance, Efficiency, Energy, Accidence. But then in judging of this Equality and Proportionality of Distribution, thou must not compare Parts to Parts, but Wholes to Wholes. For what Nature with-holds from one Part, or in Respect of one Endowment, it gives to another Part, or in Respect of another Endowment.

7. It may not be possible for thee to read; but thou mayst at any Time abstain from Injury; thou mayst look with Contempt on Pleasure and Pain; Glory thou mayst despise; Indignation against the ungrateful and insensible thou mayst suppress, and even treat them with paternal Care.

8. Never more complain of the Court Life, not even secretly with thyself.

9. Repen-

9. Repentance is a certain Condemnation of one's self, for having omitted something useful. What is good must be useful; and what is good and useful is the proper Object of an honest Man's Care. But no honest Man ever repented his neglecting an Opportunity of Pleasure. Therefore Pleasure is not a Thing either useful or good.

10. If any particular Being is under Consideration, inquire what it is in itself abstracted from other Things, and by virtue of its own proper Construction. What the Substance and Matter thereof? What its active Principle? What Office it bears in the World? How long it subsists?

11. When the Morning Drowsiness clogs thy active Powers, and retards thy entering on the Business of the Day, remember that it is according to thy Structure, and the common Nature of Man to employ thyself in social Actions; whereas sleeping is common to thee with Animals void of Reason. Now that which is according to the Structure of a Thing has most Affinity and Connexion with it, and is most graceful and becoming.

12. Thou shouldst constantly inquire into the Nature and Properties, the Kind and Distinction of every Object that presents itself

to

to the Imagination. And consider directly what are the Opinions of Good and Evil, that is, the Principles of Action, of every Person that comes into thy Acquaintance. For if he has such Opinions concerning Pleasure and Pain, and the Causes that produce them; concerning Glory and Obscurity, Life and Death, it will not at all surprisè me that he does such Actions; well-knowing that the Actions flow necessarily from the Opinions; and that as it would be ridiculous to wonder at the Fig-Tree's bringing forth Figs, no less absurd is it to think strange of the World's producing Things whereof it is naturally productive. Would it not be shameful in a Physician to wonder at a Man's catching a Fever, or in a Sailor to be surprisèd at the Winds changing?

13. Remember that it is as noble and honourable to be set right by another, as to change Sentiments of thy own Head. For the Change is equally thy own Deed, wrought in thy Mind according to thy own Purpose and by thy own Judgment.

14. If thou condemnest any Thing that depends on thyself to do it or not, why dost thou do it? If it depends on another whom dost thou blame, the Atoms, or the Gods?

T

Both

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Both one and t'other favours of Madnefs. It is absurd to complain of any Thing on any Occasion. If thou canst rectify the Person or Thing, do it. If not, of what Use is complaining? Nothing should ever be done in Vain and without some End in view.

15. That which dies goes not out of the World. Where it subsisted there it also Changes, and is dissolved into its Elements, which are the same with the Elements of the World, and with thine. These Elements change and grumble not.

16. Every Thing is made for some Purpose, the Horse, the Vine for Example. And no wonder as to them; even the Sun and other Gods proclaim what Business they were made for. For what wert thou then made, was it swim in Pleasure? Consider if such a Thought be tolerable.

17. The End of every Thing is no less a Part of Nature's Aim than the Beginning and Continuance thereof.

18. As in tossing a Ball. What better or worse is the Ball for rising upwards, coming down, or even falling to the Ground? In like manner a Bubble intire or burst, a Lamp lighted or extinguished, what better or worse is it?

19. Turn

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19. Turn the Carcase inside out, and see what for a Thing it is, and to what Condition old Age Sicknes and Debauchery reduce it.

20. If the Lustre of Glory should at any Time dazzle thy Eyes, think how short are the Lives both of the Subjects of Fame, and of those who proclaim it. Also how narrow its Compass, being confined to a Corner of this single Quarter of the World, where all are not of the same Mind, nor even the same Person at all Times. And that the whole Earth is but a Point.

21. Attend to the Subject in Hand whether it be a Matter of Speculation and Judgment, a Matter of Action, or the Meaning of Words spoken or written.

22. These Things thou sufferest justly; for thou wouldst rather become good To-morrow than be good To-day.

23. Am I to do any Thing, I do it with Reference to the Benefit of Men. Am I to suffer any Thing, I welcome it with Reference to the Gods, and to the universal Fountain, from whence all Things derive their Existence.

24. What Bathing appears to thee to be, with the Oil, the Sweat, the Filth, the Water,

the Slime, a loathsome Affair all together ; juſt ſuch is every Part of Life and every material Object.

25. *Lucilla* bury'd *Verus*, then another bury'd *Lucilla*. *Secunda* bury'd *Maximus*, then another bury'd *Secunda*. *Epitynchanus* who bury'd *Diotimus*, *Antoninus* who bury'd *Fauſtina*, *Celer* who bury'd *Adrian*, were at length carry'd out themſelves. And ſo it is in every other Caſe. Thoſe acute Genius's, *Cbarax*, *Demetrius* the Platonift, *Eudemon*, and ſuch like, where are they ? Where are thoſe famed Prophets and Fore-tellers of Things to come ? Where thoſe high Spirits puffed up with Pride and Arrogance ? All were but for a Day, and are long ſince dead and gone : Some immediately forgot, others turned into a Tale, and of theſe ſome already vaniſhed even out of the Tale itſelf. Remember then that thou muſt be diſſolved into the Parts whereof thou wert at firſt compounded, and that Soul of thine either totally extinguifhed, or carry'd off and poſted ſomewhere elſe.

26. The true Joy of Man is to do what properly belongs to Man. The Properties of Man are Benevolence to thoſe of his own Kind ; Contempt of ſenſitive Affections or the
Impreſſions

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Impressions received by Sense ; a just Discernment of Appearances, so as not to be misled by such as are plausible ; Contemplation of the Nature of the Universe, and of the Particulars resulting from it.

27. Man has three Relations. One to the adjacent Beings that have an immediate Influence on him. Another, to that divine Energy, whence the Fate of every Thing is ultimately derived. The third, to those with whom he lives in Society.

28. Pain is an Evil either to the Body, if so, let the Body declare it ; or to the Soul. But the Soul may preserve her Tranquility by not judging it an Evil. For to judge, to will, to desire, to avoid, are Acts of the Mind itself. Thus no Evil can reach the Soul.

29. Wipe of all Impressions, suppress all Imaginations that intrude themselves without passing due Examination ; saying often to thyself, it depends now on me to clear this Soul of mine of every vicious Taint, and every Desire, so as no Disorder may remain therein, but viewing every Thing as it is in reality, I may treat it and use it according to its Worth. Be mindful of exercising according

ording to Nature this Power which Nature has given thee.

30. Remember to speak with due Gravity and Composure in the Senate and every where else. Make not a Shew of the Maxims of the true Philofophy, but use them with Discretion.

31. In the Court of *Augustus* there was Wife, Daughter, Offspring, Parents, Sister, *Agrippa*, Kindred, Acquaintances, Friends, *Arius*, *Meesenas*, Physicians, Priests. The whole Court was swallowed up by Death. Then turn thy Thoughts on other Instances of the Havock made by Death in cutting off whole Families, such as that of the *Pompeys*, and pause a little on the Monumental Inscription, *Here lies the last of all his Race*. How anxious were their Progenitors about leaving Heirs to succeed them, when after all, it was necessary that some one should be the last. Proceed in this Course of Thought to the Extinction of the whole (human) Race.

32. Thou art to reduce the whole Course of thy Life to one Plan of Operation, and to be satisfy'd if every single Action attains as far as possible the Perfection which belongs

longs to it. Now to give every Part that Perfection which belongs to it, there is not any one can hinder thee. But may not some Obstruction from without stop my Progress? No, nothing can, so far as thy Purpose is to be just, temperate, prudent, and considerate, which is all the Perfection that depends on thee to give to the Plan, and all that properly belongs to it as it is thy Plan. For the Execution of that which thy just and reasonable Purpose requires to be done without the Mind, depends on the Concurrence of other Causes, and may be impeded by external Violence. In that Case thy Business is to bear the Disappointment with perfect Equanimity and Contentment, and to transfer immediately thy Purpose to the Action next in Order according to thy Plan.

33. Receive without being puffed up. Quit without Reluctancy.

34. If ever thou sawest a Hand, or Foot, or Head cut off and lying apart from the rest of the Body, just such a Sight does a Man render himself as far as he can, who by bearing his Fate unwillingly, or by doing any Thing selfish and unsociable, cuts off his Connexion with God and Man. Thou growest

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grewest out of universal Nature as a Sprig thereof, and out of human Nature more immediately as a Member of human Society. But thou hast dissolved that Union, broken these Bonds, and detached thyself from the Stock of thy Being, and Fund of thy Subsistence; and then alledgest this pretty Excuse, that it is in thy Power to heal the Wound, and reunite thyself again. It is plain God has given no such Power to any other Part that is once separated from its Whole. See but the Goodness of God to Man. He has impowered him not only to persevere inviolably in his native Union with the Whole, but if once broken off, to a Coalesce again, and recover the Quality of a Member.

35. Among other Powers derived from rational Nature by the Individuals of the rational Tribe, this is one of the most eminent. After what Manner universal Reason or the common Nature of rational Beings gives Way to every insuperable Obstacle, places it to the Account of Fate, and considers it as a Part of itself; after the same Manner may a rational Animal assume every Obstacle as Matter whereon to exercise itself

self, and Fewel wherewith to keep alive its Virtues, and may insert the same into its Plan of Operation, as much as if it had been a Part thereof, intended and foreseen from the Beginning.

36. Let not a general View of the whole Period of Life confound thee, nor cast about in thy Mind what Grievs are likely to happen; but an Occasion of each ask thyself, what is there in this Affair that's insupportable, for thou wilt be ashamed to own it. Then call to Mind that it is not the Past, nor is it the Future, that lies heavy on thee, but always the Present. And that is alleviated, if thou circumscribest it within its own Bounds; and representest to thyself the Cowardice of not being able to hold out for a Moment.

37. Does *Panthea* or *Pergamus* now sit mourning by their Master's Tomb? Do *Chabrias* and *Diotimus* by that of *Adrian*? Ridiculous! If they were still there would the Dead perceive it? If they perceived it would it give them Pleasure? If it pleased them, were the Mourners to be Immortal? Was it not their Fate to grow old and then to die? What then were those to do when

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these

these were dead? Rank Nonsense, and the very Dregs of Folly!

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38. I can see no Virtue in a rational Animal that is subversive of Justice, but I find some that are subversive of Pleasure; I mean Temperance, Abstinence, and Continency.

39. If thou removest thy own Opinion or Judgment of being hurt by a Thing, the Thing cannot hurt thee, and thou art perfectly safe. What thou? Thou that thinkest and judgest. But I am not precisely that which thinks and judges, I am something more still. Very well, then let not that which thinks and judges be the Cause of Pain to itself, and become its own Tormentor, and if any thing else belonging to thee is damaged, let it judge and complain for itself.

40. The restraining of Sense is an Evil and hurtful to animal Nature; so is any Restraint laid on the Will. Vegetative Nature has also its Restraints and Evils. After the same Manner any Restraint of the Mind is hurtful to intelligent Nature. Apply now these Things to thyself. Does Pain or Pleasure affect thee? Let Sense see to it.

Is

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Is thy Will thwarted by any Obstacle? If thou willest absolutely and without Reserve, then indeed Evil has befallen thee, and thou art hurt as a rational Creature. But if in willing thou makest Allowance for accidental Obstacles arising from the Course of Nature, so as to Will every Thing that God Wills, there is no Restraint in the Case, nor any Harm done thee. While the Mind thus keeps within its own Province, satisfy'd with the Exercise of that Dominion, which it has over itself, and its own Actions, without pretending to influence external Things, any farther than its Will happens to coincide with that of universal Nature, and the Train of Events that issues from it, while the Mind I say thus keeps within its own Province, it is absolutely free and uncontrolable; for the proper Acts of the Mind nothing can impede but the Mind itself. Neither Fire nor Sword nor contumely, nor a Tyrant's Rage, nor any Thing can reach it. Once perfectly round and smooth and the Business is done.

41. I deserve not to be made uneasy by myself, for I never willingly afflicted another.

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42. Every Man has his Pleasure. Mine is to have a sound Mind, neither shocked at any Man, nor at any human Misfortune, but looking on all with Benignity and a pleasant Countenance, receiving all cheerfully, using and treating every Person and every Thing according to the Rule of Fitness and Merit.

43. Take care to live to thyself, and to reap the Fruits of Life, while the Season of Life continues. The Admirers of posthumous Fame consider not, that those who are to come after them, will be just such People as these, whom in their own Life-time they cannot endure; and even they also must die. Moreover is it of any Concern to thee what Words they utter and what Opinion they have of thee?

44. Take me and throw me whither thou wilt, the Tranquillity of my Soul that God within me I will still preserve; nothing more being needful to render it compleatly happy than to have such a Temper, and to act in such a Manner as is agreeable to its own Constitution.

45. Is it a reasonable Thing that my Soul should be the Cause of its own Anguish and torment itself, that meanly dejected, indigent,

gent, broken and afflicted, it should debase itself below its native worth? What Misfortune wilt thou find equal to the Misery wherein thou involvest thyself? Nothing can befall a Man but what is a human Misfortune, so neither an Ox, a Vine, a Stone, but what are Misfortunes properly incidental to these several Natures. Why then shouldst thou grumble since Misfortunes are usual and natural? And surely the Nature of Things has not laid thee under the Necessity of bearing what is intolerable. If thou art afflicted on Account of any Thing without the Mind, it is not the Thing itself distresses thee, but it is thy own Judgment concerning it. Now that Judgment it is in thy Power to cancel. If it is any Thing in the Disposition of thy own Mind that afflicts thee, what hinders thee to rectify thy own Opinions, for on them depends the Disposition of thy Mind? In like Manner if thou art afflicted because thou dost not this or t'other Thing which thou thinkest fit to be done, why do'st thou not do it rather than be afflicted? But there is an insuperable Obstacle. Why then dost thou afflict thyself, since it is not thy Fault that the Thing is not done? But it is not worth while to live unless it be done. Then
live

live no longer, but depart cheerfully, and without any Grudge against the Obstacles that stood in thy Way, inasmuch as he who dies does something, and every Thing ought to be done cheerfully.

46. Remember that the Mind is invincible when wrapt up as it were in itself, and confining itself to its own Province, it is fully satisfy'd in the Enjoyment of this one Prerogative, that it cannot be compelled to do what it would not. This Prerogative it enjoys even in a bad Cause, and when it wages War unreasonably. What shall we say then when the Cause is good, its Judgment founded on Reason, and the Product of mature Deliberation? Accordingly a Mind void of Passion is an impregnable Fortress. It is the Citadel of human Nature, to which the Man who flies for Safety, is ever after beyond the Reach of Violence. He who knows not this is an Ignorant, he who knows and does not take Advantage of it, is an unhappy Man.

47. Do not feign beyond the Truth of Perception, or fancy more to thyself than what the primary Notions contain. Art thou told that such a one speaks ill of thee, so much indeed is told thee, but not that any
Harm

Harm is done thee. If I see my Child sick, I see so, but not that he is in Danger. Rest therefore on the primary Notions thou receivest from the Objects themselves, without superadding of thy own Head false Imaginations to the Truth of the original Perception, and there is nothing done to hurt thee. Or rather like one beginning Acquaintance with the Affairs of the World, and informing himself of the Particularities thereof, subjoin to the Observation, for Example, that Colloquintida is bitter, throw it away; that the Road is full of Briars and Thorns, take care to avoid them. That's enough, stop there, and confound not thyself with such Questions as this, why should there be such Things in the World. For a Naturalist would laugh at thee as reasonably as a Carpenter or Shoemaker would do, if thou shouldst blame them for having Chips and Parings in their Shops. After all these Artists may throw out their Chips and Parings, whereas the Nature of Things has no Place without itself, where to lay the Rubbish of its Works. And herein lies the Wonderfulness of Nature's Art, that comprehending every Thing within its own Immensity, whatever seems to be destroyed and corrupted, to grow old and

and ufelefs, Nature converts into its own Subftance, and out of that fame Subftance again produces Beings intirely new, fo as neither to want Materials for working, nor Dunghills for Rubbifh. Such therefore is the Perfection of Nature as to have within itfelf every Thing that is requifite in point of Place, Matter and Art.

48. Be not drawling in Bufinefs nor brawling in Converfation, nor of a wandering Mind, nor of a Soul either languid or precipitant. Neither art thou to pafs thy Life in a perpetual Hurry.

49. Let them kill, let them torture, what is there in thefe Things to hinder the Mind from continuing ftill pure, prudent, temperate, juft? As if one ftanding by a Fountain of fweet Water fhould curfe and rail at the limpid Stream, the pure Water ftill gufhes forth, and the Stream flows inceffantly; nay if he fhould throw Dirt into it, the Fountain quickly cafts it off, and fcorns to be polluted by it. By what Means may thy Mind be like a living Fountain, and not like a dead and muddy Well? Let thy Freedom of Soul be never blafted, but preferve it always frefh and green, accompanied with Meeknefs, Modefty, and Simplicity.

50. He

50. He who knows not what the World is, knows not where it is. And he who knows not the natural Drift and Tendency of the World, neither knows where it is nor what it is. Moreover, whoever is ignorant of any one of these Things, knows as little for what Purpose he sprung up and was produced himself. What thinkest thou then of him whose Happiness is affected by Contumely or Applause? Is he not one of those who neither know what they are nor where they are? Wouldst thou be praised by a Man who curses himself every Hour of the Day? Wouldst thou please a Man who is displeased with himself? and can a Man be pleased with himself who repents almost of every Thing he does?

51. Henceforth conspire not only with the ambient Air in breathing, but concur also in thinking with that Intelligence by which all Things are surrounded. For the intellectual Power is diffused every where, and communicates itself to every Thing that is susceptible of it, no less, than the aerial to every Thing that's capable of breathing.

52. Vice is not hurtful to the World in general, nor is any particular Man's Vice

X

hurtful

hurtful to another. It hurts only the Person to whom it is given to rid himself of it as soon he as will.

53. Another Man's Mind with regard to its Power of willing and choosing for itself has no Connexion with my Mind considered in that Capacity, and is a Thing as indifferent to me as his meer animal and carnal Nature. For granting ever so much that we were made for one another, yet every Man's Mind is an absolute and independent Sovereignty of itself; otherwise another Man's Vice had been my Evil, which God has not permitted, that it may not be in the Power of another to make me unhappy.

54. The Sun seems to diffuse itself in illuminating the World, and indeed we must at any Rate suppose some Sort of Emanation, but without Effusion. For the Emanation is a Kind of stretching out or Extension. Hence the Rays of the Sun are called in *Greek*, by a word derived from another, that signifies to stretch out. What for a Thing a Ray is thou mayest perceive by letting the Light of the Sun pass through a small Hole into a dark Room. It extends itself in a straight Line, and being intercepted in its Progress by an Opaque Body,
there

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there it is cut off as it were, and stops without either slipping aside or falling down. Such ought to be the Exertion and Emanation of the Mind, not an Effusion and Exhaustion, but an Extension; and that without bearing violently and impetuously against occurring Obstacles: However not so as to droop and languish, but bearing up itself, and enlightening that which lets it pass: For whatever transmits it not deprives itself of Light.

55. He who fears Death is afraid either of a total Deprivation of Sense and Perception, or of some Alteration therein. But if there is no Sense at all, there is no Sense of Evil; and if thou gettest a different Kind of Sense, thou wilt be a different Kind of Animal, and so wilt not cease to live.

56. Men were made for one another. Then teach them what they ought to be, or bear with them as they are.

57. The Motion of the Mind is not like that of an Arrow; for the Mind though suspended by Caution, Circumspection and Deliberation, is nevertheless still moving directly forward to the Mark.

58. Enter into every Man's Mind so as to know his leading Principles of Action, and allow every other Man to enter into thine.

S E C T I O N IX.

I. **H**E who does an Injury commits at the same Time an Impiety. For universal Nature having made rational Beings for the Sake of each other, in so far as by no Means to hurt, but observing the Rule of Merit, by all Means to do good to each other ; whoever deviates from her Appointment, offends undoubtedly against the ancientest of the Gods He who b. wilful Lying, or Errors of Judgment, is stained with Falshood, is guilty of Impiety against the same Deity. For the Nature of the Universe is the Nature of such Things as are truly and not falsely perceived, and Truth of Perception answers to reality of Existence. Moreover the same Universal Nature is called Truth itself, and is indeed the original Cause and Fountain of all Truths. Now he who utters a Falshood willingly, commits an Impiety, in so far as by deceiving, he does an Act of Injustice. And he who entertains within him-

himself or utters a Falshood unwillingly commits also an Impiety, in so far as he differs from the Nature of the Universe, and acts a disorderly Part, by not conforming his Mind to the Nature of an orderly World. And this Non-conformity is his Fault and imputable to him, inasmuch as Nature furnished him with the Means of avoiding it; although by the Neglect of these Means, he may now be incapable of distinguishing between Truth and Falshood. Also he who pursues Pleasure as a Good, and abhors Pain and Labour as an Evil, violates the Respect due to the Gods; for he must necessarily on many Occasions grumble at the Dispensations of common Nature, as made without any Regard to Merit; inasmuch as Pleasure and all the Means of obtaining it is often the Portion of the Wicked, while Pain and painful Circumstances is no less frequently the Lot of the righteous. Moreover, he who is fearful of Pain, will one Time or other be shocked at something that happens in the World; and that is impious. And he who pursues Pleasure will not scruple to do an Injury; which is rank Impiety. It behoves those who would follow Nature, in Concurrency therewith, to be equally disposed towards

wards Things which are indifferent to Nature, as is evident from her appointing the one as well as the other, and from her promiscuous Distribution of them. Whoever therefore is not indifferent with Regard to Pain and Pleasure, Life and Death, Glory and Obscurity, all which Nature dispenses indifferently, is evidently guilty of Impiety. I mean by Nature's dispensing them indifferently that they happen equally, and without any Regard to the Distinction Men commonly make between them, according as they arise in the Course of Things, out of that Original Plan, upon which Nature proceeded, in the Formation of the World; a Plan that comprehended the Reasons, and determined the generative Powers of all Things that were to exist, both Substances and their Changes, in the boundless Series of successive Beings.

2. It would have been better if thou couldst have departed out of Life, without having ever been tainted with Falſity, Diſſimulation, Luxury, and Vanity. However the next beſt is not to perſiſt in Vice, but to go off loathing and deteſting it. Is not thy own Experience of it as yet ſufficient to perſuade thee to ſhun the Plague? For the

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Corruption of the Mind is much more a Plague than any turn or intemperature of the ambient Air. This is only the Poison of meer Animal Nature, but that is the Pestilence which destroys human Nature.

3. Despise not Death, but be contented with it as one of Nature's Appointments. For dying is just such a Thing as coming to the Years of puberty, and turning old, growing up, and coming to full growth, putting forth Teeth, Beard, grey Hairs, begetting, bearing, bringing forth Children, and the other natural Operations which belong to the several Seasons of Life. It is therefore the Part of a reasonable Man not to behave bluntly, arrogantly, and superciliously with Regard to Death, but respectfully to wait its coming, as one of Nature's Operations. As thou waitest the Infants egress out of the Womb of thy Wife, just so art thou to expect the Season when that little Soul of thine will drop out of its Husk. If thou wantest moreover a common and obvious Consideration, apt to touch the Heart, in order to compose thyself with Regard to Death, nothing is more effectual than to consider attentively, what those Things are thou art about to leave, with what Men, and what Manners

Manners thou wilt be no more intangled. Indeed thou art not to take the least Offence at them, but to use them kindly, and bear with them meekly. However, thou mayest call to Mind, that thy Departure is from among Men not of the same Sentiments with thee. For if any Thing at all could have given thee an Attachment to Life, it would have been the Intercourse and Conversation of Men of the same Sentiments and Turn of Mind with thyself. But as Matters stand, thou seest how painful Life is on account of the Contrariety there is in that Respect; so as even to say, quicken thy Pace, O Death, lest at any Time I should be tempted to forget myself.

4. He who errs, errs to himself. He who wrongs another hurts himself, by making himself a bad Man.

5. One is unjust not only by doing, but often by not doing a Thing.

6. All that's wanting is just for the Time present to think adequately, to act sociably; and to receive contentedly whatever proceeds from external Causes.

7. Cancel the turbulent Impressions and Rovings of the Fancy. Stop the Impetuosity of the Will. Extinguish the Ardency of Desire.

Defire. And let the ſovereign Mind reſt wholly on itſelf.

8. One Soul is diſtributed among all irrational Animals, and one intelligent Soul among all the rational; in like Manner as there is one Earth of all Terreſtrials, one Light by which all Animals who have the Senſe of Sight do ſee, one Air by which all breathing Animals do breathe. Every Thing has a Tendency to unite itſelf with that common Nature whereof it partakes. Earth cleaves to Earth, Water to Water, Air to Air. Inſomuch that it is only by Force that Things of the ſame Kind are kept aſunder. Fire actually burning mounts upwards, becauſe of the elementary Fire in the upper Regions; and as to that which is fettered here below, we ſee how ready it is to break its Chains, if the Fewel is but moderately dry, and diſcharged of what obſtructed its Inflammability. Now every Thing that partakes of the common ſenſitive Soul, or of the common rational Nature has the ſame Tendency to its own Kind, or rather a greater: For by as much as it is more excellent than other Things, by ſo much the more ready it is to unite and mingle itſelf with its like. Hence it is that

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among the sensitive but irrational Tribe, swarms Herds and Flocks, with Care of Offspring, and something like the tender Loves of Men, straitways appear. For here are Souls, and the uniting Principle strengthened by the Excellency of the Subject; whereas Plants, and Stones, and Timbers afford no such Prospect. Among rational Animals there are Commonwealths, and Families and Friendships, and various Affociations, and Truces and Treaties when at War with one another. And between such of them as are of a more exalted Nature, there is a Sort of Coalition, notwithstanding they be widely Distant from each other. Such Influence has Superiority in Point of Perfection to produce an Union and Sympathy between Things placed at a Distance. But see what a Turn the Affair has taken. Rational Beings, and they alone, have forgot their natural Fellowship, and Tendency to mutual Aid. 'Tis they only who strive to deviate from the general Law, which binds all Beings of the same Kind to coalesce. But after all their struggling they are caught; for Nature still prevails. Observe only and thou wilt see what I mean. One may easier find a Piece of Matter intirely separated from all other Matter,

Matter, than a Man intirely detached from every other Man.

9. Man, and God, and the World produce their Fruit, each in its proper Season. If Custom has appropriated the Expreffion to the Vine and the like ; that is nothing. Reason has both a common and a proper Fruit, and just fuch Things arife out of it, as Reason itself is.

10. Show Men their Errors, and reform them if thou canft; if not, remember that Meeknefs and Benevolence is the next Resource. The Gods are benevolent toward fuch Men, and in some Things even co-operate with them, as in the Matter of Health, Riches and Honours : So great is their Goodnefs. Thou mayeft do the fame, or fay who can hinder thee.

11. Bear Pain and Labour not like a whining Wretch, nor like one that wants to be pitied, or to be wondered at. Study but one Thing, and that is, to act and be difpofed as focial Reason requires.

12. This Day I have come out of all my Afflictions, or rather I have thrown them out, for they were not without me, but were all within, as having had their Exiftence only in Opinion.

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13. There is nothing new in all these Things; for as to Men's Experience of them, they are frequent and usual; but then as to their Duration, they are here To-day and gone To-morrow; and as to their Matter, they are but mean and sordid. The State of Things now, is much the same, as in the Days of those whom we have laid in the Grave.

14. Things themselves are without Doors, neither knowing nor pronouncing any Thing concerning themselves. What is it then pronounces concerning them? The sovereign Mind.

15. The Good and Evil of a rational social Animal lies not in being acted upon, but in acting. And in like Manner the Virtue and Vice of such an Animal lies not in Passion, but in Action. A Stone thrown is neither the better for mounting up, nor the worse for falling down.

16. Enter thoroughly into their Minds, and thou wilt see what Judges thou art afraid of, what Judges even with regard to themselves.

17. All Things are perpetually changing, and in a Manner tending to Corruption.
Thou

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Thou thyself art so, and even the whole World.

18. Is the Fault anothers, then let it rest there.

19: The Cessation of Thought, Volition, and Action, when one, as it were, dies away in Sleep, has nothing grievous and shocking in it. Turn now to the several Periods of Life, Childhood, Youth, Manhood, Old Age: Every Transition from one to t'other is a Sort of Death, and what Evil is there in it? Next go to the Life thou hadst under thy Grandfather, then under thy Mother, then under thy Father, and taking a View of the many Changes and Alterations thou underwentst in these and other Respects, ask thyself, what terrible Evil in all this? As little is there any Grievance in the total Change and Cessation of Life.

20. Advert to thy own Mind, that of the Universe, and that of thy Neighbour: Thy own, that thou mayest temper it with Justice: The universal Mind, that thou mayest remember what it is thou art a Member of: Thy Neighbours, that thou mayest inform thyself whether he errs not rather through Ignorance than of set Purpose, and at the same Time mayest be apprized, that he is thy

thy Kinsman. As by thy Person thou contributest to make up the Complement of the Body Politick or civil System, so let every ACTION of thine contribute to the Perfection of civil Life. For every ACTION that has not a Reference mediate or immediate to good Fellowship, makes a Rent in social Life; obstructs its Unity, and is seditious, as much as if a single Member of a Commonwealth should detach himself from the whole Body of the People.

21. When I consider the childish Humours, Freaks and Pastimes that fill up the Measure of human Life, and that Men themselves are but like flimsy Ghosts, loaded with the Burden of Carcases, *Homer's* Picture of the dismal Mansion of the Dead appears to me in a clearer Light.

22. Distinguish carefully between the form or active Principle, and the material Subject; and contemplate the first abstractly by itself. Then determine with thyself the longest Time that this or that Form or specific Property can naturally subsist.

23. Thou hast suffered greatly many a Time for not being contented with thyself, in acting the Part for which Nature formed thee. But let it be so no more.

24. When

24. When others blame, or hate, or abuse thee, go to these little Minds of theirs, enter into them, and observe what Sort of People they are. Thou wilt see there is no Reason to be concerned about what they think of thee. However, thou art to wish them well, for by Nature they are Friends, and the Gods no doubt are assisting to them, by Dreams and Divinations, for the Attainment however of such Things as they themselves esteem.

25. Up and down from Period to Period is the Circle in which the World runs. And either the Universal Mind intends every particular Event, which therefore thou art to approve and welcome; or from the Force and Efficacy of one original Intention all other Effects come of Course. * * Upon the whole if there is any such Thing as God, every Thing is right; or if Things come from Chance, and without Reason, do not thou therefore act inconsiderately and without Reason.

26. Anon the Earth will hide us all, and then the Earth itself will Change. The new Productions will also Change, and of these Changes there will be no End. Whoever considers this quick and endless Succession
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of Changes, which come like Waves on the Back of one another, must look with Contempt on all mortal and perishing Things. The Universal Cause like a Torrent carries every Thing down the Stream.

27. How mean and despicable, how flat and insipid are those puny Mortals, whom they call great Statelmen, and who fancy themselves Men of superiour Sense and Reason in the Management of Affairs! What wouldst thou be at great Statesman? Do what Nature at the Time requires. Act the Part incumbent, as far as depends on thee, and stare not about to see if any one knows it. Neither hope for *Plato's* Commonwealth, but be satisfied with the smallest Semblance of it, and even that little consider as no small Matter. For who can change Mens Sentiments, and without such a Change, what more is gained than reluctant Slavery and counterfeit Subjection. Produce me now *Alexander* and *Philip*, and tell me of *Demetrius Phalereus*; if they knew the Laws of Common Nature, and duly disciplined their Minds, I will not say, let them answer to it themselves. But if they assumed a tragick Character, and acted a vain-glorious Part, it is my Comfort that I am not damned

damned to follow their Example. Simplicity and Modesty is the Essence of Philosophy. Let me never be the Dupe of exalted Pride and vain-glorious Ostentation.

28. It is fit to raise thy Mind above the Earth, and to behold the numerous Herds of Mortals; the Infinity of religious Assemblies; the various Condition of those who sail the Ocean, some labouring against the Violence of a Tempest, others joyfully skimming the Waves; the several States of those who are coming upon the Stage of the World, of those who are acting their Parts together, and of those who are going off. Consider also the State of human Life as it has been in ancient Times, as it will be when thou art dead and gone, and as it now is among the barbarous Nations. Also how many People there are who do not so much as know thy Name, how many who will soon forget it, and how many who now praise, will quickly censure and revile thee. That to be remembered after Death, is a Thing of no Account, as little is Glory during Life, or indeed any thing else. The whole is to be unconcerned about Events that proceed from external Causes, and just in those whereof thou thyself art the Cause.

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That is to say, that the Maintenance of good Fellowship being essential to human Nature, every Purpose and every Act of thine should terminate therein.

29. Thou mayest rid thyself of a thousand Troubles and Vexations, only by considering that they are Distempers of thy own Mind, proceeding from thy own Opinions. Thus rectifying thy Notions and Opinions, thou wilt find thyself altogether at thy Ease.

30. Accustom thyself to comprehend the whole World in one View; to grasp the whole Eternity of Duration at once; and to reflect on the sudden Change of every particular Being, how short the Time from its Generation to its Dissolution, whereas one Eternity ushered it into the World, and another Eternity follows its Exit. Every Thing thou seest will be soon destroyed, and they who see the Destruction of other Things will soon be destroyed themselves. And the longest Liver will at last be on the same Footing with the Infant who died an untimely Death.

31. Observe but what Sort of Minds they have, what Things they most earnestly pursue, and for what Reasons they love and esteem. View but the puny Souls in their
pure

pure Naturals, and stripped of all their gaudy Attire. To think of being hurt by the Censure, or benefited by the Commendation of such People, how absurd a Notion?

32. The Loss of a Thing is no other than a Change, and Universal Nature, which does every Thing rightly, delights in Changes. Things have gone on uniformly from all Eternity, and the same Scene will be acted over again during an Eternity to come. Why then shouldst thou fancy that Things always were and ever will be wrong, and that no Power could ever be found among so many Gods to set them right, but that the World is condemned to wrestle with perpetual Evils.

33. Reflect on the Subject Matter of Things, what sorry Stuff it is: Water, Dust, Bones, Grease. Veins of Marble are but the Corns and Callosities, Gold and Silver the Sediment of the Earth. Thy Cloathing Sheeps Wool, and the Purple Dye the Blood of a Shellfish. And so it is with Regard to all other Things. Even the vital Soul has no Pre-eminence over the rest, but being taken from the same common Mass, returns into it again.

34. Thou hast lived long enough in a wretched whining apish Manner. What is it disquiets thee? What is there that's new in all these Things? What art thou amazed and startled at? Is it the active Principle of Things. View it, inform thyself about it. Is it their Matter? View it, inform thyself about it. And beside these two there is nothing else. But for God Sake study now at length to become a plain upright Man.

35. Three Years Acquaintance with the World is as good as a hundred.

36. If one has erred, he himself bears all the Evil of it. But perhaps there was no Error in the Case.

37. Either Things derive their Course from one intelligent Fountain, which as it were, animates one united Body; and in that Case a Part ought not to find Fault with what is done for the Sake of the Whole. Or the World is no more than a Collection of Atoms that casually meet and scatter. And why should that disturb thee? Thou sayst to that leading Part of thee the Mind, thou art dead and gone for ever. [Thou mayst as well alledge, that it herds and grazes like a Beast.]

38. The Gods either cannot help thee, or they can. If they cannot, why dost thou pray

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pray to them? If they can, why not rather pray to be delivered from the Fears, the Desires, the Sorrows that afflict thee, with Regard to certain Things, than that the Things themselves should or should not come to pass; for if the Gods can be assisting to Men at all, they can assist them in that Respect. But thou wilt say perhaps, I need not ask that of the Gods, for they have put it in my own Power. Is it not better then to exercise thy own Power, than in a servile abject Manner to depend on others? And who told thee that the Gods are not helpful even in those Things that depend on ourselves? Make but a Trial of such Prayers, and thou wilt see the good Effect of them. Another says, Gods, what shall I do to enjoy this Lady's Embraces? Thou, what shall I do to overcome the Desire? Another, how shall I get rid of this Person? Thou, what shall I do that I may not want to be rid of him? Another, what shall I do, that I may not lose my Child? Thou, what shall I do, not to fear the Loss of him? Upon the whole, let thy Vows and Prayers be such as these, and see what will happen.

39. *Epicurus* says, In my Sickness my Conversation did not turn on my bodily Ailments,

Ailments, nor did I entertain my Visitors with such Discourse. But the most essential and leading Points in the Science of Nature was what I did not cease to inculcate; my whole Drift being, that the Mind participating of the rude Motions of the Flesh, might remain tranquil in the Enjoyment of its own proper Felicity. And I gave no room to the Physicians to make a Bustle as if what they were about was a Thing of any Importance; but in every Respect behaved myself well, and in a handsome Manner. In Sicknes or any other Affliction, thou art to follow the same Course; neither to forsake Philosophy, be the Case what it will, nor to chatter with the illiterate Babler, or with the trifling Naturalist. It is a Maxim common to all Sects, to mind only the Business in Hand, and the Means by which it is effected.

40. When one's Impudence offends thee, ask thyself immediately. Is it possible there should be no impudent People in the World? It is not possible. Therefore require not an Impossibility; for this is one of those Impudents who must necessarily be in the World. Observe the same Rule with Regard to the Crafty, the Faithless, and every other Transgressor.

gressor. For by remembering that it is impossible but such Sort of People must be in the World, thou wilt be more mild and forgiving towards Particulars. It is also useful forthwith to consider, what Virtue Nature has given to Man against this or that Transgression; for it has given Meekness as an Antidote against the Ungrateful, and against another Delinquent, some other Resource. Moreover thou mayest undeceive the Transgressor and set him right, for he goes astray only because he errs in Opinion, and mistakes the Mark. And if thou canst not rectify him, what Harm is done to thee? For thou wilt find that none of those who provoke thy Anger has done any Thing that can make thy Mind worse than it was. And there it is that thy Evil and thy Detriment has its whole Foundation. After all, what Grievance, what Wonder is it, if a Man raw and undisciplined acts the Part of a Man that is raw and undisciplined? Take care lest thou oughtest not rather to blame thyself, for not expecting that the Man would transgress: For thou hadst rational Grounds to think it probable that he would; but forgetting them, thou art surprized that he did so. This Self-Condempnation should take Place, especially when

when thou chargest one with Infidelity or Ingratitude ; for the Fault was evidently thine, if thou trustedst to the Faith of a Man of such a Disposition, or didst a good Office, not disinterestedly and out of pure Benevolence, but with a View to a Recompence, as if the whole Fruit of a good Action was not enjoyed in the Action itself. After doing good to one, what more wouldst thou have? Is not that enough? Wouldst thou be rewarded for acting according to thy Nature? As if the Eyes demanded a Recompence for seeing ; or the Feet for Walking. For as these Members having been made for a certain Purpose, enjoy all that belongs to them, in the very Fulfilment itself of that Purpose, for which they were made : So Man being made for Beneficence and social Life, by doing real good Offices, and by aiding and assisting even in Things indifferent, answers his Destination, and accordingly has all that's his own.

S E C T I O N X.

1. **W**HEN wilt thou be good, O my Soul, sincere and consistent with thyself, naked and more easily discerned than the Body that hangs about thee? When wilt thou relish the social and affectionate
Dispo-

Disposition? When wilt thou be full and compleat, above all Want and Indigence, having nothing farther to wish and desire, whither of the living or the lifeless Kind, for the Purposes of Pleasure; neither Time for longer Enjoyment, nor Conveniency with Regard to the Circumstances of Place, Country, Weather, nor Conformity and Concurrence on the Part of Men: And laying aside all such Regards, wilt be fully satisfied with the present State of Things; rejoice in thy own Property, the Riches of thy own Mind; and be persuaded that thou hast every Thing, that every Thing is and will be well with thee, as proceeding from the Gods, with a View to the Conservation of the perfect Animal, the good, the just, the beautiful, that creates and sustains, includes and contains all Beings, whose Nature it is to be dissolved, for the Production of others of the same Likeness? Wilt thou never be such a Fellow-Citizen of Gods and Men, as neither to find Fault with them, nor give them Reason to find Fault with thee?

2. Observe what thy Nature requires, as it is a Member of the Universe, and under the OEconomy of universal Nature. When that is known embrace it, and do it, if thy

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Nature as an Animal will not be the worse for it. Observe next what thy Nature as an Animal requires of thee, and give Place to that likewise, if thy Nature as a rational Animal will not be the worse for it. Now a rational Animal is of Course a social one. In using these Rules however let there be no useless Formality or affected Nicety.

3. Whatever can happen to thee is either tolerable to Nature, or intolerable. If tolerable, do not repine, but bear contentedly what thou wert born to suffer. If intolerable, it destroys thee presently, thou and thy Grievance go off together, and so there is no room for repining. Remember that Nature has qualified thee to bear every Thing, which it is in thy Power to render tolerable, by believing that it is advantageous or fit to bear it.

4. If one errs, instruct him mildly and shew him his Oversight, if thou canst not do so, blame thyself, or not even thyself.

5. Whatever happens to thee was prepared for thee from all Eternity, for both that Accident and thy Being are rooted in Necessity, and spring up into actual Existence according to their Place in the eternal Chain of Causes and Effects.

6. There

6. There are two Ways of accounting for the Origin of Things. The casual Concourse of Atoms is one, and Necessity of Nature is the other. Whichsoever of them be taken, it may be laid down as a Maxim, first, that I am a Part of the Universe under the OEconomy of Nature, and Secondly that I bear a certain Relation to Parts congenial or of the same Kind. Now in Consequence of the first Position, bearing that I am only a Part, I shall be free from all Discontent with my Share in the Whole, since nothing hurts a Part that's conducive to the Whole, and the Whole contains nothing but what's useful to itself. That is a Thing common to all Natures, and the Nature of the World has moreover this peculiar Advantage, that nothing without can force it to beget any Thing hurtful to itself. According to the first Position therefore; I shall be well pleased with every Event, and according to the second, expressing my Affinity to Parts congenial, I shall do nothing selfish and unfociable. But on the contrary having my congenial or kindred Parts always in View, I shall direct every Effort of mine to the common Utility, and abstain from every thing that's inconsistent there-

with. In this Disposition and Way of acting Life must go swimmingly on, after the same Manner as the Life of that Citizen is happy, who studies the Welfare of his Country, and is satisfied with his Portion in it.

7. All the Parts of the Universe, I mean every Thing contained in the World, must necessarily terminate in Corruption, that is in plain Terms, they must be altered or changed. If this Corruption was an Evil to the Things corrupted, as much as it is a necessary Consequence of their respective Structures and Relations to one another, the Universe could never be said to be rightly constituted and governed. And whence could such an Error in the Universal OEconomy and the Course of Things arise? Could Nature designedly hurt her own Parts, render them obnoxious to, and actually involve them in Evil; or could such an Error creep in thro' Inadvertency? Neither one nor t'other is credible. But laying aside the Consideration of designing Nature, and supposing universal Nature to be void of Thought and Design; even according to that Way of explaining Things, it is ridiculous to say, that the Parts of the
Universe

Universe pass naturally from Change to Change, and at the same Time to wonder and grumble at it, as if it was a Thing contrary to Nature, especially as they are only resolved into the same Elements whereof they were at first compounded. In Consequence of that Dissolution, the Elements of particular Beings, whither dispersed into Atoms, or collected into distinct Masses, the grosser Parts into the Terrestrial, the more spirituous into the Aerial, are resumed into the seminary Account, or the grand Reservatory of the Universe, whither it be that the Universe is totally renewed at certain Periods by a general Conflagration, or more gradually altered by a perpetual Course of partial Changes. Beware however of conceiving these grosser and these more spirituous Parts, with Regard only to the Accession made to thy Being since the Time of thy Birth ; for all that is but a Thing of Yesterday and To-day, the Product of the Food thou hast taken, and the Air thou hast breathed ; as if these adventitious Parts only were subject to Change, and not that which thy Mother brought forth. Believe it, such a narrow Notion attaches thee too much to the Speciality of Things, the Consideration
of

of which contributes nothing to the right Conception of the Matter now in Hand.

8. Having once adopted to thyself such Appellations as that of Good, Modest, True, Heedful, Contented, Magnanimous, take Care never to forfeit thy Title to them, or at least to recover it if at any Time lost. Remember that Heedfulness signifies such close Attention to every Object, as produces the most compleat and just Idea thereof that can be framed, and leaves no room for Error. Contentment, a willing Reception of the Dispensations of common Nature. Magnanimity, an Elevation of Mind above the trifling Difference of Harsh and Pleasant in the Motions of the Flesh, above the Charms of Glory, the Dread of Death, and such other Objects as move the Vulgar. If thou maintainest thy Right to these Appellations, and art satisfied with being conscious of it to thyself, without desiring others should know it; thou wilt become a new Man, and enter upon a new Life. To continue to be what thou hast hitherto been, and still to live in the Midst of so much Anxiety and Pollution, favours of one grossly stupid, and meanly fond of Life, like the mangled Gladiator, who though full of Wounds and
Gore,

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Gore, yet begs for one Day's Respite from the very same Teeth and Claws, that are to relieve the Wretch To-morrow. Adhere therefore to these few Appellations, let them be engraven on thy Heart, and if thou canst preserve thy Property in them, rest there, as if thou wert transported into a Paradise, or the supposed Islands of the Blessed. But if thou perceivest thyself losing Ground and unable to keep thy Hold, retire courageously into some Corner, where thou mayest recover Strength; or even go out of Life for good and all, not in Anger, but with true Simplicity, Freedom, and Modesty, so as by making such an Exit to do at least one right Thing in the Course of thy Life. However to be mindful of the Gods will be of great Service to thee, in remembering these Appellations. Also that it is not Flattery but Assimilation to themselves, which they demand of rational Beings. And as that is a Fig-Tree which acts the Part of a Fig-Tree, that a Hound which acts the Part of a Hound, and that a Bee which acts the Part of a Bee, so he is a Man who acts the Part of a Man.

9. These sacred Maxims of thine are liable to many Accidents. War, Pestilence,
Terror,

Terror, Sloth, continual Drudgery may quite extinguish them.

10. How numerous are the Notions that pass through thy Mind, when thou settest thyself to contemplate Nature! But the Business is so to regulate every Thought and every Action, as both to act the Part incumbent with Regard to the Circumstances wherein thou art placed, and to exercise the thinking Faculty in Speculation; maintaining that Assurance, which is derived from an extensive Knowledge of Things, free from Ostentation on one Hand, and false Modesty on the other; that is, neither making a Shew of thy Knowledge, nor industriously concealing it. When wilt thou feel the Joys of true Simplicity? When those of Gravity and Composure? When those of a thorough Acquaintance with every Object that Occurs? What are its most essential Attributes, what its Rank and Office in the World, how long it can naturally subsist, of what it is compounded, whose Property it may become, who can give it, and who can take it away?

11. A Spider is proud of catching a Fly, and so are other Animals when they catch a Hare, a Whiting, Boars, Bears, Sarmatians.

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Are not these Robbers, if thou examinest the Opinions and Principles from which they act ?

12. Study to acquire a Facility of conceiving how all Things change into one another ; attend continually to that Subject, and exercise thyself therein, for nothing contributes so much to the Attainment of Magnanimity. This is the high Way to that Greatness of Soul, whereby a Man divests himself of the Body, and considering that by and by he must quit the Stage of Life, and all its gaudy Scenery, resigns himself intirely to Justice, in the Part which he himself acts, and to the Nature of Things, in whatever depends on other Causes. He does not so much as bestow a Thought on what another says of him, or acts against him, building his whole Satisfaction on these two Foundations, to exert with Justice the present Action, and receive with Contentment the present Dispensation. He dismisses all Care and Anxiety, and has no other Desire but to move on directly in the Road chalked out by the Law of human Nature, and to follow God who advances directly in the unalterable Course of universal Nature.

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13. What

13. What Occasion is there for Suspicion, it being in thy own Power to deliberate, what's fit for thee to do. If the Way is clear, proceed with Meekness directly, and without wavering; if not, stop until thou hast advised with the best Counsellors. If any insuperable Obstacle falls in the Way, move on in the Course prescribed by Reason, as the next best in the present Conjunction, still closely adhering to the Rule of Justice; for therein lies Man's perfect State, as in departing from that Rule consists his Fall.

14. He who follows Reason in all Things is at the same Time both sedate and sprightly, both gay and grave, both cheerful and composed.

15. When thou awakest out of Sleep, ask thyself immediately, what is it to me whether another adverts to the Honour and Justice of my Actions or not? Hast thou forgot what Sort of People these are who make so much Noise with their Praises and Censures of others, what they are when a Bed, what they are when at Table, what Things they do, what they shun, what they pursue; what Thefts, what Rapines they commit, not with their Hands and Feet, but with that most precious Part of theirs,
which

which might acquire, if it would, such noble Possessions as Faith, Modesty, Truth, Justice, and that Guardian Demon Wisdom, which leads the Way to Happiness ?

16. The well-taught modest Man will say to Nature, the sovereign Disposer of all Things, give what thou wilt, take back what thou wilt ; and this he says not audaciously, but out of pure Love and Obedience to the Universal Cause.

17. There remains now but a small Part of thy Life. Live it as if thou wert in a Desert. The Place makes no Difference. Thou art still in the World, and 'tis all onewhere, providing thou behavest thyself as a Citizen thereof. Let Men see, let them survey an Example of a true Man, a Man living according to Nature. If they cannot bear it, let them kill thee. Better so than live thus.

18. Never more hold Discourse about what a good Man is, but let it be thy whole Care to become one.

19. Let the Eternity of Duration, and the Immensity of Substance, be Objects always in View ; and that any particular Being compared to the whole Immensity of Substance, is but like a Grain of Sand, and its

Duration, to Eternity, but as the twinkling of an Eye. Consider every Individual thou see'st as already dissolving, perpetually changing, tending to that Corruption or Dissipation, out of which it sprung and grew up, and born as it were only in order to die.

20. Observe but what they are in Eating, Sleeping, Swiving, Shiting, and the like, and then view them in all their Pride, assuming an Air of Authority and Grandeur, or inflamed with Indignation, and reprimanding with Haughtiness and Disdain. Think but what the Bubbles were a little before all this Swelling; how many Masters they served, by what Chains the Slaves were bound, and to what an abject State they will return as soon as the Tumor subsides.

21. What universal Nature dispenses to each Individual is good for that Individual, and is then good when Nature dispenses it. Rain cheers the fertile Earth, and lofty Canopy of Heaven, says the Poet, and whatever it is that must be done; the World delights in doing it. I say therefore to the World, I love what thou lovest, and thy Delight is mine. Have we not a common Phrase in the *Greek* Language conformable to this Thought, when we say of an Event that's

that's necessary, constant or usual, that such a Thing loves to be done.

22. Either thou livest here, and so art already accustomed to the Place; or thou goest elsewhere, and that was thy own Choice; or thou diest, and then thou hast acted the Part assigned thee by Nature, and hast nothing more to do. Now these three comprehend all the Conditions of Life. Therefore keep a good Heart and be cheerful.

23. Let it be always clear to thee, that retiring into the Country, however agreeable it may seem, is but shifting from one Spot of the Earth to another, and that all Things are the same here at Court, as on a solitary Mountain, a lonely Shore, or wherever thou wilt. For thou wilt find evidently true, what *Plato* says of a King's Palace, and Shepherd's Cottage, being much the same in the Eye of a Philosopher. Moreover put these Questions to thyself. What is this Mind of mine? To what Purpose do I use it? How do I qualify it at present? Is it not void of Understanding? Is it not broke off from its social Union? Is it not so intangled and confounded with the Flesh, as blindly to follow the Motions thereof?

24. He

24. He who runs away from his Master is a Fugitive Slave. Nature's Law is every Man's Master. Therefore he who transgresses that Law is a Fugitive. Likewise he who gives Way to Sorrow, or Anger, or Fear, is averse to something past, present or to come, ordained by the Sovereign Disposer of all Things, that is, by Nature's Law, which distributes to every Thing what belongs to it. He therefore who grieves, fears, or is angry, is a Fugitive.

25. The Seed once lodged in the Womb, the Male goes off, and straight another Cause takes up the Work, Fashions and perfects the Infant. What a Production out of such a Principle! Again, the Infant receives Food by the Mouth, another Cause takes up the Work, and introduces Sense, Appetite, in a Word Life and Strength, with what and how many other Properties! Thou shouldst attend to these secret Operations, and endeavour to perceive the Power that acts therein, as well as we do that which makes Bodies rise and fall, not indeed with the Eyes, but no less evidently than if we did.

26. Think continually how all the Transactions of the present Times, are but Re-
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titions of what has gone before, and Samples of what will come after. Set before thee whole Pieces and Scenes of the same Kind, whither they have come within thy own Observation, or thou hast learned them from History; as the whole Court of *Adrian*, the whole Court of *Antoninus*, the whole Court of *Philip*, of *Alexander*, of *Cresus*. All these Pieces were much the same, only the Actors were different.

27. Consider that a Man who grieves, frets, and vexes himself, is just like a Hog kicking, struggling, and roaring, when laid on the Bench to be killed. And so likewise is the visionary Philosopher, lamenting faintly on his Couch, the Chains that bind his feeble Soul to the Log of the Flesh. Consider also that none but Animals endowed with Reason, are qualified to go along willingly with the Course of Things, for as to barely going along, that they must all do whither they will or not.

28. Examine singly every Allurement of Life, and ask thyself fairly, is Death frightful because it deprives thee of this?

29. When another's Trespas offends thee turn thy Eyes upon thy own Failing, for Instance, the Esteem of Money, Pleasure, Renown,

Renown, as a Thing truly good and valuable, or any Particular that comes under these Heads. This Reflexion will soon extinguish Anger, with this Addition especially, that he acts not freely, but being under the Influence of false Opinions, is constrained to act as he does. For under such Influence what wouldst thou have him do? Remove therefore the Cause if thou canst, or bear with the Effect.

30. When thou seest *Satyron*, think of *Socraticus*, or *Eutyebes*, or *Hymen*. When thou seest *Eupbrates*, think of *Eutyebion* or *Sylvanus*. When *Alcipbron*, think of *Tropeophorus*. When *Xenophon*, think of *Criton* or *Severus*. When thou reflectest on thyself, think of another *Cæsar*, one of thy Predecessors in the Empire. And so like for like. Next consider with thyself, what's become of these Men, where are they now? No where, or wherever thou hast a Mind to fancy them. Thus the Vanity and Nothingness of Men, and all the Affairs of Men, will be ever in thy Eye; especially taking this along with thee, that what has once changed is gone for ever, and can never return to be the same again in the whole Course of Eternity. When canst thou then?

And

And why art not thou satisfied with acquitting thyself handsomely in thy Passage over this narrow Sea of Life ?

31. What noble Matter and Subject dost thou decline ? For what are all these Things that are apt to shock thee, but Matter of Exercise for a rational Mind, that studies to know exactly and scientifically the Affairs of Life ? Continue then until thou hast familiarised these Things also to thyself ; just as a strong Stomach familiarises all Sorts of Food, as burning Fire draws Light and Flame from every Fuel.

32. Let it be in no-bodies Power to say truly of thee, that thou art not a Man of Probity and true Simplicity. But let him be mistaken, whoever entertains any such Suspicion of thee. And so far thy Power extends ; for who can hinder thee to be sincere and good ? Do thou but fix a Resolution, to live no longer if thou art not so ; for, Life without being so can never be Reason's Choice.

33. Ask thyself what is best to be said or done on the present Occasion. Whatever it be, it is in thy Power to say it or do it. And therefore pretend not to excuse thyself by alledging Impediments.

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34. Thy

34. Thy Sighs and Sorrows will never be at an End, until acting the Part of a Man on every Occasion or Matter that presents itself, becomes to thee, what Luxury is to the Soft and Effeminate. For acting according to thy own Nature is to be considered as enjoying so much Pleasure, and it is a Pleasure thou mayest always enjoy. A Cylinder cannot always have its proper Motion, and no more can Water, Fire, and such other Things as are not conducted by a rational Soul; for many unsurmountable Obstacles stand in the Way. Whereas Mind and Reason acquiescing in the Course of Things, and acting its own Part, passes through all Opposition, and can never be turned out of its proper Channel. Being possessed of this happy Faculty of pursuing thy own proper Course, notwithstanding all Opposition, Reason moving in its proper Channel, with the same Facility that Fire mounts upwards, a Stone falls, and a Cylinder rolls downwards, be satisfied therewith, and desire nothing farther. For what other Rubs may be in the Way, can only retard the bodily Vehicle, or setting aside Opinion and Reason's relaxing, cannot break thee or hurt thee in the least. For if they could hurt thee,

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thee, they would make a worse Man of thee; at least it is so with every other Creature; whatever does ill to it or hurts it, of Course makes it worse. Nay, to speak the Truth, a Man becomes even better and more praise-worthy, by making a right Use of these cro's Accidents. In a word, remember that what hurts not the Community, hurts not one whom Nature has made a Member thereof. What hurts not the Law by which the Community subsists, hurts not the Community. But none of those Accidents called Misfortunes hurt the Law; and therefore hurt neither the Community nor a Member of it.

35. With one imbued with right Opinions, the smallest and most obvious Hint has Force enough to banish Fear and Sorrow, such as these Lines of *Homer*.

*With withered Leaves pale Autumn
strows the Ground,
With a fresh Crop Spring decks the verdant Groves.
Just such the Nature of the human
Race,
One Generation comes another goes.*

Thy Children are but Leaves. They who fill the Air with their Acclamations and Blessings, or on the contrary secretly curse censure or scoff thee, are but Leaves. The Depositories of thy Fame when thou thyself art gone, are likewise but Leaves. For all these come up in their Spring, fall in their Autumn, and so make Room for new Generations. All Things are of short Duration; but thou shunnest and pursuest them as if they were never to end. In a little Time thy Eyes are shut, and even thy Mourners themselves will soon be mourned by others.

36. A sound Eye looks on all Objects, and says not, give me Green: For that argues a weak Sight. A sound Nose or Ear bears any Smell or Sound that occurs. A sound Stomach digests any Food, as a Mill grinds whatever it was made for grinding. After the same Manner a sound Mind is prepared for all Accidents. He who says, O that my Children may live, that Praise may attend all my Actions, is like the Eye that wants Green, or the Teeth that require Crumb.

37. There is no Man so happy but his Death will be welcome to some of those
who

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who attend him in his laft Moments. Suppose him a Man wife and virtuous : Is there none of those will say within himself, we shall at laft be from under the Inspection of this Tutor? indeed he was not severe, but I perceived that in his Heart he condemned us. Such is the Cafe of a virtuous Man ; but then in our Cafe how many other Reasons are there, why People are glad to be rid of us ? The Consideration of this when thou comest to die will make thy Exit easier, reckoning thus with thyself, I leave a World wherein my very Companions, for whom I have undergone so many Fatigues and Cares, and offered so many Vows, these very Men are willing to part with me, in hopes of being still more at their Ease. Why then should one be fond of remaining longer here ? However, thou art not for that Reason to depart with less Affection towards them, but to keep up thy wonted Friendliness, Meekness, and Benevolence, yet not so as to go off with Reluctancy. But as in one who dies easily, the Soul quits the Body without Pangs and Struggle, just such let thy Departure be from them. For with them also Nature has united and compounded thee, but now dissolves that Union. I
part

part from them as from Friends and Familiars, yet not with Reluctancy, but willingly, for my Separation is as natural as was my antecedent Union.

38. Make a Custom of considering with thyself with Regard to Mens Actions, what is the Agents Intention. And let the Rule be first apply'd to thyself, so as to ascertain the Spring and Motive of thy own Actions. Remember that the first and sole Mover in the Machine, is the hidden Principle which lies within. This is Eloquence, this is Life, this, if one may say so, is the very Man himself. Never confound with this the outward Shell, these Organs annexed around. These are like the Axe, differing only in that they naturally cohere. Moreover these Members are as useless without the moving and directing Cause, as the Shuttle out of the Hand of a Weaver, a Pen out of the Hand of a Writer, or a Lash out of the Hand of a Charioteer.

S E C T.

SECTION XI.

1. **T**HE Properties of a rational Soul are that it sees itself, it regulates itself, it frames itself to its own Mind, it reaps itself the Fruit it produces; whereas the Fruits of Plants and Animals are reaped by others. It attains its own End and Perfection, at whatever Time Life ceases; not like dancing or acting on the Stage and the like, where the Retrenchment of a Part renders the whole Piece imperfect; but in every Part of its Progress, and at whatever Time Death overtakes, it can fulfill its Office, and compleat the Work incumbent, so as to say, my Business is done, I have obtained all that's mine. Moreover it scans the whole World, the Void that surrounds, and the Figure that bounds it. It stretches out into Eternity, comprehends the periodical Regeneration of Things, and conceives how Posterity will see nothing New, as neither those who went before us saw any Thing more than we; but that a Man of Forty Years of tolerable Understanding, has in a Manner seen a Specimen of all that ever was or ever will be. Other Properties of a rational

rational Soul are Love of our Neighbour, Truth, Modesty, and to hold nothing in higher Esteem than itself. The same Properties belong also to Law, or the Rule of Justice, insomuch that right Reason and the Rule of Justice differ in nothing from one another.

2. Musick, Dancing, the gymnastick Art will appear contemptible in thy Eyes, if thou examinest them in this Manner. Break for Example a Piece of Musick into its several Notes, and taking each Note singly, ask thyself, is it this that captivates thee? The very Thought would raise thy Disdain. Just so it would happen with Regard to every Motion and Posture in Dancing and the gymnastick Exercises. Accordingly let it be a general Rule with thee to look into the Particulars of Things, in order to see how contemptible they are, when separated from that Virtue which gives them all their Beauty and Perfection. And finally apply the Rule to the whole Scene of human Life.

3. What a noble Thing is a Soul at all Times ready to depart from the Body, whatever is to be the Consequence of its Departure, whether Extinction, or Dissipation,

pation, or a Continuation. But then this Readiness of Judgment, founded on the Nature of the Things the Christians, from the spirit of Contradiction; comes, should be accidental and grave Deprecation. By-standers the Sincerity and the genuine Source

4. Have I done any lick Good? Then that's beneficial to Thought always at Hand putting it in Practice.

5. What is thy Business in Life? It is to make is that effected? By thy Mind certain Matters concerning unman concerning the peculiar man Nature.

6. First Tragedies Memorials of human it is natural for such Things that those Things on Stage, might not be

pation, or a Continuation of its Existence. But then this Readiness should proceed from Judgment, founded on Reasons drawn from the Nature of the Thing, and not as with the Christians, from meer Obstinacy and Spirit of Contradiction; and when the Trial comes, should be accompanied with a rational and grave Deportment, clear of all theatrical Ostentation, so as to certify to By-standers the Sincerity of thy Profession, and the genuine Source of thy Tranquillity.

4. Have I done any Thing for the Publick Good? Then there is something done that's beneficial to me. Let this be a Thought always at Hand, and never cease putting it in Practice.

5. What is thy Business, thy Profession in Life? It is to make thyself Good. How is that effected? By imprinting indelibly on thy Mind certain Maxims and Opinions, some concerning universal Nature, others concerning the peculiar Constitution of human Nature.

6. First Tragedies were introduced as Memorials of human Casualties, and that it is natural for such Things to happen. Also that those Things which entertain on the Stage, might not be grievous and afflict-

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ing, when they happen on the Theatre of the World. For you see that so they must happen, and that those who rend the Skies with their Exclamations addressed to Heaven, nevertheless must bear them. Moreover these tragick Poets have uttered some solid and useful Sayings ; such as,

If I and my Children are by the Gods neglected, there is a Reason for it.

And,

'Tis Madnes to take Offence at Things, for of our Anger they make no Account.

And,

Life in its Season reap, as Corn thou dost in Harveſt.

And others such as these. After Tragedy came the old Comedy, by its magisterial Freedom and plain Language, no unuseful Monitor against Pride and Vanity. And with that View it was *Diogenes* assumed the same Freedom and Acrimony of Speech. As to the succeeding middle and new Comedy, to what other Purpose they have been cultivated, than to a gradual Improvement of the Art of mimicking, is not so clear. That some good Things are said by them also is not denied ; but the Question is with Regard to the whole Structure and Representation

sentation of these dramattick Pieces, what is the Use and Intention thereof.

7. Forget not the clear Notion thou now hast, that no Condition of Life is so fitted to the Exercise of Philosophy, as that wherein thou now art.

8. One Branch torn from another cannot but be detached from the whole Tree. Just so one Man disunited from another is fallen off from the whole Society. But then observe the Difference; another breaks off the Branch, whereas a Man's Separation is his own Act, when by Hatred and Aversion he disjoins himself from his Neighbour, not aware that he cuts himself off at the same Time from the whole Community. After all it is a Gift bestowed by *Jove* the Author of Society, that a Man may reunite himself, and again become a Member of the whole, to which he belongs. But then the longer and more frequent the Separation, the more difficult the Reunion becomes; and let Gardiners say what they will of the Advantages of ingrafting, a grafted Slip in this Case is not like a Shoot that never suffered a Separation from the Stock whence it sprung.

9. Thou art to persist in the natural Coalition and Intercourse, which as between

the Twigs of a Tree, subsists between thee and other Men : But as to Sentiment and Opinion thou art by no Means to conform thyself to them.

10. As they who oppose thy Progress in the Road of right Reason, cannot turn thee out of the Way so as to blemish the Soundness of thy Practice, so neither let them justle thee out of thy Benevolence towards them; but maintain thy Integrity with equal Vigour in both Cases, that is, both in Point of Soundness of Judgment and Practice, and of Meekness towards those who endeavour to hinder or molest thee. For to give Way to Anger and Indignation against them, is no less Weakness than to depart from one's Purpose, and be terrified into a Compliance with them. Both are equally Deserters from their Post, the one a Coward, the other an Alien to his natural Friend and Kinsman.

11. No particular Nature is inferior to its corresponding Art, for the Arts are but Imitations of Nature. If so, that most perfect and comprehensive Nature, which includes all others, cannot possibly come short of the utmost Ingenuity and Contrivance of Art. But all Arts make the worse for the Use of the better, and Parts for the Use of the

the Whole: And therefore, so does common Nature. Here lies the Fountain of Justice, and from thence all other Virtues are derived; for Justice cannot be maintained, if either we set our Hearts on Things indifferent, or allow ourselves to be precipitant, and wavering, and obnoxious to Error and Delusion.

12. Since those Things whereof the Desire or Fear disturbs thy Tranquillity come not to thee, but thou in a Manner goest to them, let alone but judging of them, the Things will lie quiet and not disturb thee, and thou wilt be delivered from the Necessity of being either on the Pursuit or the Flight.

13. The Roundness of a Globe may be considered as an Emblem of a Soul that's wound up in itself, and neither grasps at any Thing without, nor dwindles or sinks inwards, but is illuminated with that Light, whereby it sees the Truth of Things, both within and without itself.

14. Does one contemn me? Let him see to that: I will take Care to do or say nothing worthy of Contempt. Does he hate me? That's his Concern: Mine is to be mild and benevolent to every Body, and as to him in particular, ready to demonstrate to him his Error, not reproachfully, or
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as if I valued myself on bearing with him, but purely from a generous and disinterested Concern for him, like the celebrated *Phocion*, if he was sincere and did not dissemble. Such ought to be the Temper of the Mind, and a Man is not to let the Gods see him in a discontented grumbling Disposition : For if thou artest agreeably to thy own Nature, what Evil canst thou suffer ? And wilt not thou who art a Man specially destined to the publick Service, welcome every Dispensation of universal Nature ?

15. At the same Time that they despise, they are flattering each other. At the same Time that they are endeavouring to gain the Pre-eminence, they make humble Submissions to one another.

16. How nauseous and fulsome is it for one to say to another, I design to deal sincerely with thee. What meanest thou by a Declaration, which if true is altogether useless and impertinent. Sincerity shews itself, it is engraven on the Countenance, and no sooner settles in the Heart, but is visible in the Eyes ; as Lovers read each others Sentiments in their Looks. In a Word, a sincere upright Man should be like one that smells rank, infomuch that a By-stander whether he

he will or not must perceive him. Affected Simplicity is a hidden Dagger. Nothing is safer than to deceive under the Mask of Friendship. Avoid that above all Things. The honest sincere good-natured Man has his Character drawn in his Countenance, and cannot pass unobserved.

17. It is in thy own Power to live most happily, if thou wilt but be indifferent with Regard to Things that are indifferent. Now this Indifference will be acquired, if thou considerest each particular Thing, both separately and as it stands related to the Whole as Part thereof; and rememberest that none of them forces itself upon us, so as to compel us to be of the Opinion we have concerning it, but that the Thing itself lies still, without the least Motion; and that it is we ourselves who are the Authors of those Judgments, which either we might not have passed, or if allowed to pass through Inadvertency, we might have straitway exploded. Remember that the Attention required is but for a little Time, and Death will soon put an End to all thy Labours. After all what Difficulty is there in making one's self easy with Regard to these Things? If they are according to Nature, let them be Matter of Satis-

Satisfaction and Joy to thee. If contrary to Nature, inquire what thou canst do that's agreeable to thy own Nature, and study to do it, although it should be reckoned mean and inglorious; for that is not to hinder a Man from pursuing his own Felicity.

18. With Regard to the Nature of Things consider whence every Particular comes, what is the Subject Matter thereof, what it changes into, what the Qualities of it when changed, and that no Evil is thereby done to it. With Regard to the Conduct of Life consider first, What is my Relation to them, that we were made for one another, that beside the common Relation, I was born to be their Leader, as the Ram in the Flock or the Bull in the Herd. Go back to the very Origin of Things, and draw thy Conclusions from thence. If the World was not formed casually by a Concourse of Atoms, it is Nature that orders every Thing; if so, then the worse are made for the better, and the better for one another. Secondly, What Sort of Creatures they are at Table, a Bed, and on other Occasions, especially with what Notions and Opinions they are possessed and actuated, and even these Absurdities with what Pride and Haughtiness they

they are accompanied. Thirdly, If what they do is right, there is no room for being offended; if wrong, it is plain they do it unwillingly, and through Ignorance. For it is against the Will of every Soul to be deprived of Truth, so likewise of that Justice which consists in regarding and dealing with every Thing according to its Worth. Accordingly it grieves them to be called unjust, ungrateful, covetous, and in a word to be charged with any Vice that's inconsistent with good Fellowship. Fourthly, That thou thyself dost many Things amiss, and art just such another, and though thou abstainest from some Transgressions, and through Timidity, regard to Reputation, or some such faulty Principle, art more reserved than they, yet the vicious Disposition still lurks within thee. Fifthly, That thou art not even certain whether they transgress or not, for many Things seemingly vicious are done with a rational and upright Intention. And in general a great many Things must be known before one can judge with Certainty of another Man's Actions. Sixthly, that be thou ever so angry and discomposed in Mind, human Life is but momentary, and in a little Time thou art no more. Seventhly,

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That it is not other Mens Actions that molest us, for these exist only in the Minds of the Agents, but it is our own Opinions that render us uneasy. Away with these Opinions then, and forbear judging of other Mens Actions as if they were Evils to us, and then there will be no cause for Anger or any other Passion. But how can I avoid passing that Judgment? By considering that the Actions of others impart no Dishonour or Baseness to thee. And if any Thing was Evil to a Man but that which argues Baseness and Dishonesty in himself, it would be impossible for thee to avoid doing many Things amiss, and becoming a Robber and every Thing that's bad. Eighthly, How much more direful are the Consequences of the Anger and Grief Men suffer on such Occasions, than are the Things themselves for which we are angry or grieve? Ninthly, That Benevolence if genuine and neither affected nor feigned, is invincible, and disarms even the most insolent and injurious Person. For what can he do to thee, if thou perseverest in thy good Will towards him, and at the same Time perhaps that he is contriving to do thee a Mischief, thou art mildly admonishing, and with all Deliberation
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endeavouring to reclaim him — I would not have thee do so my Son — We were made for an another Purpose — It is not me thou hurtest my Son, but it is thyself, and so forth; demonstrating pertinently and universally, that such is really the Case, and that neither Bees nor any other herding Animals deal so with one another. This Reproof must not be given ironically or reproachfully, but in a Manner that savours of pure Love and Affection, without any Mixture of sharp and cutting Raillery; not with that blustering and imperious Air, with which School-masters correct their Boys; nor with a View to gain the Applause of By-standers, but endeavouring to make only the Person himself sensible of it, even if others should be present. Remember these nine Heads, as if they were so many Gifts received from the Muses, and begin at length to be a Man before thou ceaseſt to be an Animal. On the other Hand, thou must be as much upon thy Guard not to flatter them, as not to be angry at them; for both are inconsistent with good Fellowship, and have a mischievous Tendency. For suppressing the Eruptions of Anger, this Consideration should be ready at Hand, that to give Way

to Rage and Fury is by no Means to act the manly Part; on the contrary, the mild and gentle, as it is the most humane, so likewise is it the most masculine: It is this Quality, and not that of the wrathful and peevish Man, which argues true Fortitude and Strength of Mind; for the nearer its Affinity is to Dispassionateness, the closer Connexion it has with Strength: And as Grief argues Meekness, so does Anger; for in both Cases Reason is wounded and flags. If thou hast a Mind for a tenth Present, take this as from *Apollo*, the Muses President; to desire that Fools should not act foolishly, or wicked Men should not transgress, is downright Madness: For it is to desire an Impossibility. And while thou acquiescest in their Trespases against others, to claim an Exemption for thyself is unconscionable, and like the Arrogance of a Tyrant.

19. Thou oughtest to be continually on the Watch against these four capital Disorders of the Mind. And whenever thou catchest any of them breaking in upon thee, stop its Progress and expel it directly, reasoning thus with thyself on each of them respectively; this is a vain idle Thought; this saps the Foundation of Society; this thou art not going

going to say from the Bottom of thy Heart: for to speak otherwise than sincerely and from the Heart, should be reputed one of the greatest Absurdities. The fourth is that, on Occasion whereof thou reproachest thyself, with any Thing that argues a Victory obtained over thy diviner Part, by that ignoble and mortal Part the Body and its grosser Pleasures.

20. Whatever is aerial and fiery in thy Composition, notwithstanding its natural Tendency to mount upwards, yet in Obedience to the Law of universal Nature, it is detained here below, in harmonious Conjunction with that Whole, whereof it is a Part. In like Manner that which is terrestrial and humid in the Composition, though tending downwards, yet stands erect and keeps a Station that is not natural to it. If thus the thoughtless Elements obey the Laws that bind them into Wholes, and in spite of their peculiar Tendencies, maintain the Post assigned them, until Nature recalls from thence, and sounds to Dissolution; is it not a direful Case, that thy thinking Part, and that alone, should prove refractory, and grumble at its Station, even though no Violence be done to it, nor any Thing enjoined but

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but what is consonant to its Nature? Yet thus it is in Fact, the thinking Part rebels against the Laws of Union, and struggles against the Stream of Fate: For Acts of Injustice and Intemperance, the giving Way to Fear and Sorrow, are no more nor less than so many Acts of Rebellion against Nature. And for the Mind to be dissatisfied with any Thing that happens, is plain Desertion from the Post assigned it. For its Constitution requires that willing Submission to the Gods, wherein true Holiness and Religion lies; no less than Justice towards Men: Seeing that also comes under the Head of good Fellowship, and to speak more precisely, is even the elder Brother of Justice.

21. Remember the Story of the Field and Household Mouse, and the Fright and Flutter that the first was in.

22. The Opinions of the Vulgar, *Socrates* used to call Goblins and the Bugbears of Children.

23. The *Lacedemonians* at the publick Shews gave the shady Seats to Strangers, and sat any where themselves.

24. Remember what *Socrates* said to *Perdiccas*, on refusing an Invitation to live with him. Let me not Perish, said he, in the vilest

vilest Manner, I mean, receive Favours and and be unable to repay them.

25. There was an Inscription at *Ephesus*, advising to have always in View the Life and Character of some antient Worthy.

26. The *Pythagoreans* advised to look up to the Heavens, as soon as we awake in the Morning, to keep us in Mind of Beings that perform their Offices always uniformly, and without the least Deviation; and of the Order, the Purity, the Nakedness conspicuous in them; for the heavenly Bodies have no Veils to cover them.

27. Remember what for a Man was *Socrates* when he wrapt himself in a covering of Sheepskin, after his Wife *Xantippe* had run out of the House with his Cloaths, and what he said to his Acquaintances ashamed to see him in such a Dress, and endeavouring to get away from him.

28. In reading and writing, thou must learn from and be directed by others, before thou pretendest to teach and direct. Much more does this hold true in the Conduct of Life.

29. “ Thou wert born to be a Slave (says
“ one) for Reason thou hast none.

30. “ My

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30. " My Heart in Secret smiled.

31. " Virtue they taunt and with harsh
" Words revile.

32. To seek green Figs in Winter denotes a Mad-man. Just such is he who would have Children when that Season of Life is past.

33. *Epicætetus* seeing a Man fondly caressing his Child, advised him to conclude with this Reflexion, To-morrow thou mayest die. But are not these Words of bad Portent? Nothing said he is of bad Portent, that expresses any of Nature's Operations. Is it ominous and of bad Portent to mention the ingathering of the Grapes? Grapes are first four, then ripe, then dry. All is Change, not into nothing, but into something that does not now exist.

34. It is a Saying of *Epicætetus*, that nobody can rob a Man of his Will. The same *Epicætetus* distinguishing all Mental Operation into three Heads, lays down the following short Rules with Regard to each. In judging of Things, be wary and discreet; for to assent or dissent rightly, requires Art and Skill. In proceeding to Action, take Care to make Allowance for Obstacles, and that the Actions themselves be social, and
according

according to the Rule of Fitness and Proportion. With Regard to Desire and Aversion, extinguish the first intirely, and let the other fall only on such Things as are in our own Power. The Business therefore, says he, is not about Matters of small Concern, but whether one is to be a Madman or not.

35. *Socrates* used to say, which would you have, Souls rational or irrational? Rational to be sure. What Sort of rational, found or naughty? Sound. Why not seek after them then? Because we have them already. Why then do you quarrel and fight with one another?

36. He who has not always one and the same Aim in Life, cannot be all his Life-time one and the same himself. But the Sameness of the Aim is not sufficient, unless it be also such as it ought to be. For since all Men have not the same Opinion of every Thing that's commonly esteemed good, and agree only in thinking those Things good, which are subservient to good Fellowship, a Man's chief End and Aim ought to be the Conservation and Advancement of Social and Civil Life; for if one has this End always in View, his Actions will be uniform, and himself always the same.

SECTION XII.

1. **I**T is thy own Fault if thou hast not every Thing now, that thou wouldst be glad to have at any Time hence. The whole Secret lies in this. To omit what's past, commit to Providence what's to come, and direct the present according to Holiness and Justice ; Holiness, by acquiescing in thy Lot, for Nature produced it for thee, and thee for it ; Justice, by speaking the Truth freely and without Reserve, and doing what Law and the Reason or Fitness of the Thing itself requires. Let not another's Naughtiness, or what he may think or say, be any Hindrance to thee, nor even the feeling of that fleshy Mass collected round thee ; for that is no Concern of thine, but of the Thing itself which suffers. If thus when Death approaches, thou regardest solely that diviner Part of thee, the Mind, overlooking all Things else, and art not afraid of ceasing to live, but of never beginning to live according to Nature, thou wilt become at length a Man worthy of the World that brought thee forth, and be no longer a Stranger in thy own Country, wondering at
at

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at Things that happen daily, and fixing thy Heart on Things that are uncertain.

2. God looks into the naked Mind, without regarding the bodily Shell, and all that Mass of Filth belonging to it; for such is the Connexion between his thinking Part and those Streams of Thought which issue from it, that by it only he communicates with them, and them alone. If thou accustomest thyself to do the same, thou wilt free thyself of great Distraction: For he who regards not even the Body itself, not to mention Fame, Dress, Habitation, with such other Trappings and Scenery, must be intirely at his Leisure.

3. Thou consistest of three Things, Body, Soul, and Mind. The last is properly thine. The rest are thine only in so far as they are committed to thy Care. If therefore thou separatest from thyself, that is from thy Mind, what others say or do, what thyself hast said or done, what future Prospects are apt to discompose thee, whatever independent on thee, concerns these accessary Parts of thyself, the Body and its vital Soul, and in general whatever depending on external Causes goes along with the Stream of Fate, so that the thinking Power detached

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from

from Things without, and disengaged from the collateral Power of Fate, enjoys itself in acting justly, speaking truly, and well-coming all Events; if thou separatest I say the Mind from all its foreign and adventitious Attachments, from Things past and Things to come, making thyself like what *Empedocles* calls a Globe exact and whirling round with glee, studying only how to imploy that Life which thou hast, that is the Time present, thou mayest pass through the Remainder of Life quietly and magnanimously, and with full Satisfaction to thyself, until the very last Moment.

4. I have often wondered how it is that a Man loves himself better than another, and yet makes less Account of his own Opinion concerning himself than he does of another's. For supposing some God or some grave prudent Man was to take one under his Inspection, and commanded him to discover every Thought that enters his Mind, how soon he is conscious of it to himself; he could not bear the Restraint not for one Day. Thus we stand more in Awe of our Neighbours, and what they think of us, than we do of ourselves.

5. How

5. How comes it that the Gods having ordered all Things well, and with such Marks of Tenderneſs for the human Race, ſhould commit this one Oversight, that there being ſome Men of true Worth and Probity in the World, Men of much Intercourſe with Heaven, and who by a holy Life, and conſtant Praſtice of Sacred Rites, have contracted an intimate Acquaintance with the Deity, that theſe Men ſhould be totally extinguished by Death, ſo as never to exiſt again? But if the Caſe is really ſo, thou muſt know that the Gods would have ordered it otherwiſe, if it had been fit ſo to do: For if the Thing had been fit, it would have been poſſible, and if it had been ſuitable to Nature, it would have proceeded from Nature. But as it has not proceeded from Nature, ſuppoſing that to be the Caſe, thou mayeſt aſſure thyſelf that it ought not to have been otherwiſe, and is right juſt as it is. For that the Gods are good and juſt, is evident from their allowing thee thus to argue and debate the Point of Right with them; and if they are ſo, it is impoſſible that any Thing unjuſt or unreaſonable could have eſcaped them in the Conſtitution of the World.

6. Deſpair

6. Despair not presently of being able to do any Thing that's fit to be done: For Custom makes Things easy, which at first seem impracticable: The Left-Hand though weak and aukward in other Respects, holds the Bridle better than the Right, because it is accustomed to it.

7. Remember these following Particulars. In what Habit of Body and Frame of Mind Death ought to find thee. The Shortness of Life. The immense Gulph of Eternity past, and of the Eternity to come. The Frailty and Weakness of the material Principle of every Thing whatsoever. The abstract View that should be taken of the active Principle of every Thing, considered in itself abstractly from the subjected Matter. The End or Intention of human Actions. What Pain is, and what Pleasure is, what Death is, and what Fame is. Who is the Man that distracts himself with Care and Anxiety, and allows himself no Leisure. How no Man is molested by another. That all is but Opinion, and Fancy governs the World.

8. With Regard to the Use of his Maxims or Principles, a Man should be like a Boxer, and not a Gladiator. The one lays
by

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by his Sword, and takes it up again; the other carries his Fist always with him, and has no more to do but clench it.

9. Look into Things themselves, distinguishing between and considering apart, their Matter, their Form or active Principle, and their End.

10. Consider that the Power a Man has to do nothing but what God will approve, and to welcome every Thing that God dispenses, is no small Matter, for 'tis all he wants to be able to conform himself to the Order of Nature.

11. The Gods are never to be complained of, for they never err either willingly or unwillingly. Nor are Men to be complained of, for they err not willingly. Therefore, thou oughtest never to complain at all.

12. How ridiculous is it, and how much like a Stranger in the World, to wonder at any Thing that happens in it.

13. Either Fate, or Providence, or Chance governs the World. The first is absolute Necessity of Existence, according to which one Thing flows from another in an unalterable Order. The second supposes Design and Contrivance, with the Superintendency of some Mind or Minds that are beneficent, merciful

merciful and placable. The third, supposes the World and the Affairs of the World to be a meer Heap of Confusion without any Order or Government. If Fate bears Sway, and every Thing must be as it is, why dost thou strive against it? If a merciful Providence superintends, endeavour to make thyself worthy of the divine Favour. If all is but a confused Medley without Order and Government, be contented that in the midst of such a Tempest, thou hast within thyself a Mind sufficient to direct and govern thee, a Mind that when the Tempest rages, stands unshaken and firm as a Rock; while the Flesh, the vital Soul, and the like, must yield to the Violence of the Storm, and are constrained to become the Sport of the Waves. Does not a burning Lamp send forth its Light, until the very Moment it goes out? And shall Truth, and Justice, and Temperance, vanish out of thee, before thou art extinguished?

14. When thou fanciest that one has done amiss, Reason thus with thyself. How do I know that it was amiss, and if it was so, his own Conscience has condemned him, and he has suffered for his Folly, as effectually as a Madman who scratches and tears
tears

tears his own Face? Consider moreover, that to desire that a Fool should not err, is like desiring that the Fig-Tree should not convey Sap to its own Fruit, that Children should not cry, that Horses should not neigh, or the like necessary Effects should not follow their Causes. While a Man is under the Influence of a perverse Disposition, how is it possible for him to do what is right? Cure the Disposition therefore if thou canst, or bear with its Effects.

15. If a Thing is not fit to be done, do it not; if it is not true, say it not. For thy Purpose should be, to act always with a View to the Nature of Things, and to look into every Object that strikes the Imagination, so as to see what it is really and precisely in itself, to unfold and lay open the Nature thereof, distinguishing and considering apart its active Principle, its material Subject, and the Extent of its Duration, or the Time wherein it must cease to be.

16. Be sensible at last that there is something in thee of a more excellent and divine Nature, than that which is the Source of thy Passions, and in general than all that

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which moves thee like a Puppet, and is meer Machinery in thy Constitution. How stands this Mind of mine affected at this present Time? Is there any Fear, any Suspicion, any Hankering, or any such other Disorder?

17. In the first Place, thou art to do nothing at Random and without an Aim. And in the next Place, thy Aim is to be no other than the Maintenance of good Fellowship.

18. Remember that e're long thou, and every Man alive, and every Thing thou see'st, will be no more; for it is the Nature of every Thing to be changed altered and destroyed, to the End that others may succeed them.

19. Opinion is every Thing, in so far as a Man's Opinion of a Thing is that which makes it either good, evil, or indifferent to him. Now it is in thy own Power to rectify thy Opinions of Things. Lay aside then that false and molesting Opinion of any Things being an Evil to thee, that proceeds not from thy own Will; and thy Case will be like that of one who has weathered the Point of a Bay, and has got into smooth
Water

Water and still Air, under Cover of the Land.

20. Any single Action ceasing in due Season is not the worse only for having ceased, nor does the Agent by that Cessation only suffer any Evil. In like manner that whole Series of Action called Life, if it ceases in due Season, is not the worse for that Cessation; and no more can the Person himself who ceases to live be said to suffer any Evil. Now the due Season and Boundary of Life is that which Nature assigns to it, sometimes the particular Nature of the Person whose Life is so bounded, as when one dies of old Age, but always and in every Case the Nature of the Universe, whose Parts incessantly changing, the whole System continues always in full Vigour and Perfection. Moreover, whatever contributes to the carrying on the Work of the Universe is honest and comely, and for that Reason also the ceasing to live is not an Evil, considering that no Baseness or Dishonesty can belong to a Thing, that depends not on our own Choice, and is not inconsistent with good Fellowship. On the contrary Death is a Thing really good,

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as being a Thing seasonable, subservient, and congruous to the Universe. Accordingly, he who goes along with God, and tunes his Will into Harmony with the Course of Things, may be said to play in Concert with the Deity.

21. These three Things should be always in Readiness. First, in Action to do nothing at Random, nor otherwise than Justice itself would have done it; and as to the Events of the World, to remember that they proceed either from Chance or Providence; if from Chance, that thou art not to complain of them; if from Providence, that thou art not to find Fault with them. Secondly, what every Thing is in its elementary State untill Vivification, and from Vivification untill it gives up the Ghost; of what compounded, and into what it is resolved. Thirdly, if raised above the Clouds thou wert to behold from on High the Affairs of Men, what vast Variety wouldst thou perceive, while at the same Time the adjacent Inhabitants of the Air, and upper Æther, are under thy Eye? And that take this Flight as often as thou wilt, the Prospect will be still the same: Thou wilt see
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how uniformly Things revolve, how short is their Duration, and after all how great the Pride of puny Mortals.

22. Reject that false Opinion of Things not in thy own Power being either Good or Evil, and thy Salvation is wrought. Now reject it thou mayest; for who can hinder thee?

23. When thou art discontented with any Thing, thou hast forgot that every Thing proceeds from, and is according to the Laws of Universal Nature. Also that the Fault is another's, and moreover, that Things always did, ever will, and do now every where go on in the same Train. Also how great a Man's Affinity is to the whole human Race, not as Partaker with them of Blood or Seed, but of Mind and Understanding. Thou hast forgot also that every Man's Mind is a God, a Stream flowing from that Fountain. That nothing is properly a Man's own, but that Child, Body, and the vital Soul itself proceeds from thence. That all is but Opinion, and every Thing is with Regard to us what we fancy it to be. That the present Moment is all a Man lives,
and

and all that he loses when he comes to die.

24. Think often of those whose Hearts have on Occasion burned with Anger and Indignation; of those who by their great Exaltation and Splendor of their Name, by the Weight of their Distresses and Misfortunes, by the Fury of their Enmities and Hatreds, or by any other such Casualties have signalized themselves. Then put the Question to thyself, where now are all these Things? Meer Smoke, and Dust, and a Tale, or not even so much as a Tale. Let the Consideration also of every Thing that comes under the following Head accompany the foregoing; as for Example, *Fabius Catinus* retired to a Country Seat, *Lucius Lupus* and *Sertinius* in *Baiæ*, *Tiberius* in *Caprea*, and *Velius Rufus*, and in general all those whimsical Disgusts and Attachments which Men are apt to have to some particular Things. How mean and contemptible are all such fond Conceits, and Distinctions between Things whose Difference lies only in Fancy, and how much more is it like a Man of Sense to employ the Talent given us, and manage the Lot
which

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which has fallen to our Share, with Justice, Moderation, and Resignation to the Gods. The Pride that's founded on fantastical Humility is of all others the most intolerable.

25. To those who ask where hast thou seen the Gods, or whence concludest thou their Existence, that thou shouldst thus worship them, it may be answered, First, That they are visible to the Eyes; and then, Secondly, that I honour my own Soul even though I never saw it. After the same manner I believe that the Gods exist and revere them from what I feel of their Power.

26. A Man's Salvation lies in this, to have an exact and perfect Knowledge of every Thing, what its material and what its active Principle, to adhere strictly to Justice in his Actions, and to Truth in his Words. What more is wanting but to enjoy Life in an uninterrupted Course of good Action, exhibiting one on the back of another, without the least Intermision?

27. The Light of the Sun is but one, though it be disjoined by Walls, Mountains, and a thousand other Things. There
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is but one common Substance, though it be diversified by the proper Qualities of numberless Bodies. There is but one vital Soul distributed among innumerable Natures, whereof each has its proper Bounds. There is but one intelligent Soul, though it seems also to be distributed among numberless Individuals. Now of these general Ingredients in the Composition of particular Beings, the vital and substantial Parts, though they have not properly speaking any mutual Perception or social Intercourse, are notwithstanding united into particular Systems, by means of Thought superadded to them, and by that mutual Attraction or Gravitation which obtains between Things of a similar Nature. But on the other Hand the intelligent Principle has a peculiar Correspondence with its own Kind, and such a Fellowship as nothing from without can interrupt or disjoin.

28. What art thou solicitous about? Is it to prolong Life only? But what more is Life than feeling, thinking, moving, speaking, filling and emptying? Does any of these Things merit thy Concern, or are they not rather Things of no Value and Importance? If so,

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betake thyself to that which is the true End of Life, that is, to be obsequious to God and Reason. Now it is repugnant to the Honour due to God and Reason, to grumble because one is by Death deprived of such Things.

29. What a small Part of infinite Duration is allotted to each Individual, for just raising its Head above Water, it plunges again into the Ocean of Eternity. How small a Part of the universal Substance! How small a Part of the universal Soul! How small a Clod of the whole Earth is enough for thee to crawl on! Considering all these Things, be no otherwise high minded, than so as to do what thy own Nature requires, and to bear what common Nature dispenses. The Whole lies in this, what Usage and Treatment the Mind gives to itself; for all other Things are but Drofs and Vapour, be thy Matter of Choice or not.

30. To consider that even Men who placed their Happiness and Misery in Pleasure and Pain, have nevertheless made no Account of Death, is a strong Incitement to the Contempt thereof. To the Man who places his Happiness in acting according to the Rule of Fitness and right Reason, with-

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out regarding how many such Actions he exhibits, and how long he continues a Spectator of the World; to such a Man Death has nothing terrible. Thou hast been a Member of this great Commonwealth, if for fifty Years or five only where's the Difference to thee? The Administration of this Commonwealth has no Respect of Persons, what Hardship dost thou suffer then, since it is not Tyranny or corrupt Judgment that dismisses thee, but Nature herself which called thee in, as if the Director of the Stage should discharge an Actor, whom he employ'd to act a certain Part. But of the five Acts, says one, I have only gone through three. Well replied as an Actor on the Stage, but in the Affair of Life three Acts make the whole Piece: for the Perfection of the Piece was determined by that same Cause, which at first compounded and now dissolves thee; in neither of which thou thyself hast any Hand. Go off then meekly, for the Dismissiver bears no Malice.

F I N I S.

E R R A T A

- Page 63. l. 15. *for this Happinefs read this a Happinefs.*
P. 70. l. 4. *for he r. the*
P. 129. l. 1. *for present r. presents.*
P. 212. l. 10. *for Meeknefs r. Weaknefs.*
P. 100. l. 7. *for the God r. the Gods.*

