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# BIBLE ECHOES IN ANCIENT CLASSICS



# SCRIPTURE PARALLELS

IN

# ANCIENT CLASSICS

OR

# BIBLE ECHOES

BY

CRAUFURD TAIT RAMAGE, LL.D.

AUTHOR OF 'NOOKS AND BY-WAYS OF ITALY;'

'BEAUTIFUL THOUGHTS FROM LATIN AUTHORS;'  
'BEAUTIFUL THOUGHTS  
FROM GREEK AUTHORS,' ETC.

'Nevertheless God left not himself without witness.'

ACTS xiv. 17.

EDINBURGH

ADAM AND CHARLES BLACK

1878





## P R E F A C E.

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IN bringing together the finer thoughts of Greek and Roman authors, it was impossible not to be struck by their great likeness to what is found in the inspired writings of the Old and New Testament. Here and there in my Greek and Latin volumes, attention was drawn to this parallelism, but it was done in too cursory a manner to carry out my views as fully as could have been wished. It has been, therefore, thought that it might not be without interest to enter more at length into the subject, and to illustrate the Sacred Writers by placing alongside of them the parallel thoughts which are to be found in profane authors. I am not aware that any complete work of this kind has ever appeared. Duport's work (1660) only refers to the Iliad and Odyssey, and Luxdorph's small essay (1790) only shows the similarity of some of the thoughts of Plato to those of the Bible. Schneider's work (1865) is a valuable collection to illustrate the doctrines of the Christian religion, but to what extent he has succeeded must be left to learned theologians to determine. All these are only available to the learned, and are of a limited nature. This work has a wider scope, and aims at bringing within reach of a large body of educated men, though their knowledge of the classical languages may be slight, the profound thoughts of the ancient poets and philosophers, that may be

regarded as little else than echoes of the inspired writers. Some of these approach so closely to Christian truths that it is difficult to resist the belief that the Hebrew Scriptures must have been known to the educated Greeks and Romans. The fathers of the Church in early times were inclined to believe that this was the case, and recommended the study of profane writers. Heathen philosophy, according to Clement, paved the way to what was completed in Christ. We are told that God never left himself without witness, and may we not include Socrates, Plato, Cicero, Seneca, and other philosophers among those witnesses of His truths, though their thoughts are not to be put on a level with His own revelations to man?

It has not been thought necessary to repeat the parallelisms which were noticed in my previous works, as it would have increased the size of this volume beyond what would have been desirable. Those who are interested in the subject will find additional materials in the works to which I have referred.

It will be found wherever there happens to be a number of passages from different authors illustrative of a subject, that they are arranged chronologically; and as there is a chronological list of Greek and Latin authors quoted in *Bible Echoes*, the precise date of each can easily be discovered.

October 1878.

## CHRONOLOGICAL INDEX OF AUTHORS QUOTED.

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|--|--|
| <p>ACELLES Tattius, fl. probably about A.D. 480</p> <p>Ælianus, fl. A.D. 120</p> <p>Æschines, b. B.C. 389; d. B.C. 314</p> <p>Æschylus, b. B.C. 525; d. B.C. 456</p> <p>Æsopus, fl. B.C. 570</p> <p>Alexis, fl. B.C. 356</p> <p>Amelius, fl. A.D. 260</p> <p>Ammianus Marcellinus, fl. A.D. 350</p> <p>Amphis, fl. about B.C. 332</p> <p>Anacreon, fl. B.C. 559</p> <p>Anaxandrides, fl. B.C. 376</p> <p>Antiphanes, b. about B.C. 404</p> <p>Antoninus, b. A.D. 121; d. A.D. 180</p> <p>Apollodorus Gelous, fl. B.C. 320</p> <p>Apollodorus, fl. B.C. 290</p> <p>Apollonius Rhodius, b. B.C. 235</p> <p>Appianus, fl. A.D. 138</p> <p>Aratus, fl. B.C. 270</p> <p>Archilochus, fl. B.C. 714</p> <p>Archippus, fl. B.C. 415</p> <p>Aristarchus, fl. B.C. 454</p> <p>Aristonymus, fl. B.C. 420</p> <p>Aristophanes, b. B.C. 444; d. about B.C. 380</p> <p>Aristoteles, b. B.C. 384; d. B.C. 322</p> <p>Arrianus, fl. A.D. 136</p> <p>Astydamas, fl. B.C. 398</p> <p>Attius, b. B.C. 170</p> <p>Ausonius, b. A.D. 350; d. A.D. 392</p> <p>Axionicus, fl. B.C. 325</p> <p>BACCHYLIDES, fl. B.C. 470</p> <p>Bias, fl. B.C. 550</p> <p>Bion, fl. B.C. 280</p> <p>CÆSAR, b. B.C. 100; d. B.C. 44</p> <p>Callimachus, fl. B.C. 280</p> <p>Cato Dionysius, fl. probably about A.D. 350</p> <p>Catullus, b. B.C. 87; d. B.C. 47</p> | <p>Cebes, fl. B.C. 380</p> <p>Celsus, fl. probably A.D. 5</p> <p>Charondas, fl. B.C. 500</p> <p>Chœrilus, fl. B.C. 500</p> <p>Cicero, b. B.C. 106; d. B.C. 43</p> <p>Claudianus, fl. A.D. 400</p> <p>Cleantes, fl. B.C. 300</p> <p>Cornelius Gallus, fl. A.D. 10</p> <p>Crates, fl. B.C. 157</p> <p>Curtius Quintilius, fl. A.D. 150</p> <p>DEMOSTHENES, b. B.C. 382; d. B.C. 322</p> <p>Diodorus Siculus, fl. B.C. 8</p> <p>Diogenes Laërtius, fl. A.D. 100</p> <p>Dion Cassius, b. about A.D. 155</p> <p>Dionysius Halicarnassius, fl. B.C. 20</p> <p>Dionysius Tyrannus, fl. B.C. 400</p> <p>Diphilus, fl. B.C. 320</p> <p>ENNIUS, b. B.C. 239</p> <p>Epicharmus, b. about B.C. 540</p> <p>Epictetus, fl. A.D. 90</p> <p>Euripides, b. B.C. 481; d. B.C. 406</p> <p>FRONTO, fl. A.D. 143</p> <p>GAIUS, fl. about A.D. 170</p> <p>Gellius, Aulus, fl. A.D. 150</p> <p>HELIODORUS, fl. about A.D. 380</p> <p>Herodianus, fl. A.D. 238</p> <p>Herodotus, b. B.C. 484</p> <p>Hesiodus, fl. about B.C. 850</p> <p>Hipparchus, fl. about B.C. 380</p> <p>Hipparchus, fl. B.C. 320</p> <p>Homerus, fl. probably about B.C. 1184</p> <p>Horatius, b. B.C. 65</p> <p>ISOCRATES, b. B.C. 436; d. B.C. 338</p> <p>Isidorus, fl. A.D. 400</p> <p>JOSEPHUS, b. A.D. 37</p> |
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- Justinian, b. A.D. 483; d. A.D. 569  
 Justinus, fl. probably A.D. 450  
 Juvenalis, fl. A.D. 90
- LEONIDAS, fl. probably B.C. 280  
 Livius, b. B.C. 59; d. A.D. 17  
 Longinus, b. about A.D. 213; d. A.D. 273  
 Lucanus, b. about A.D. 39; d. A.D. 65  
 Lucianus, b. about A.D. 120  
 Lucretius, b. B.C. 95; d. B.C. 52  
 Lycurgus, b. B.C. 396
- MACROBIUS, fl. probably about A.D. 400  
 Manilius, unknown date  
 Martialis, b. A.D. 43; d. A.D. 104  
 Maximus Tyrius, fl. A.D. 140  
 Melanippides, fl. B.C. 420  
 Menander, b. B.C. 342; d. B.C. 291  
 Mimmernus, fl. B.C. 634  
 Minucius Felix, fl. A.D. 230  
 Moschus, fl. B.C. 210  
 Musæus, unknown date
- NÆVIUS, fl. about B.C. 274  
 Nepos, Cornelius, fl. B.C. 40  
 Nicostratus, fl. B.C. 330
- OPPIANUS, fl. about A.D. 180  
 Orpheus, fl. possibly before B.C. 1200  
 Ovidius, b. B.C. 43; d. A.D. 17
- PANYASIS, fl. B.C. 480  
 Parmenides, fl. B.C. 503  
 Paternulus, Velleius, b. A.D. 19  
 Pausanias, fl. A.D. 174  
 Persius, b. B.C. 34; d. A.D. 62  
 Petronius Arbiter, fl. A.D. 50  
 Philemon, b. about B.C. 360; d. B.C. 262  
 Philetærus, fl. about B.C. 342  
 Philetus, fl. B.C. 300  
 Philippides, fl. B.C. 335  
 Philostratus, b. probably A.D. 172  
 Phocion, b. B.C. 402; d. B.C. 317  
 Phocylides, b. B.C. 560  
 Pindarus, b. B.C. 522; d. B.C. 442.  
 Plato, b. B.C. 428; d. B.C. 347  
 Plautus, b. about B.C. 254; d. about B.C. 184  
 Plinius Major, b. about A.D. 50; d. about A.D. 79
- Plinius Minor, fl. A.D. 61  
 Plutarchus, b. about A.D. 50; d. about A.D. 120  
 Polybius, b. probably about B.C. 204; d. B.C. 122  
 Propertius, b. B.C. 51; d. B.C. 15  
 Publius Syrus, fl. about B.C. 45  
 Pythagoras, b. B.C. 608
- QUINTILIANUS, b. A.D. 40; d. about A.D. 118  
 Quintus Calaber, fl. about A.D. 380
- SALLUSTIUS, b. B.C. 86; d. about B.C. 34  
 Sclerias, fl. probably about B.C. 260  
 Seneca, M. Annæus, b. probably about B.C. 61  
 Seneca, L. Annæus, b. about A.D. 1; d. A.D. 65  
 Silius Italicus, b. about A.D. 25  
 Simonides, b. B.C. 556  
 Solon, b. about B.C. 638  
 Sophocles, b. B.C. 484; d. B.C. 406  
 Sotion, fl. A.D. 33  
 Stobæus, fl. probably about A.D. 500  
 Suetonius, fl. A.D. 100
- TACITUS, b. about A.D. 59; d. about A.D. 120  
 Terentius, b. B.C. 195; d. B.C. 159  
 Thales, fl. about B.C. 670  
 Theocritus, fl. about B.C. 272  
 Theognis, fl. B.C. 548  
 Theophrastus, fl. B.C. 322  
 Thucydides, b. B.C. 470; d. B.C. 403  
 Tibullus, b. about B.C. 59; d. about B.C. 18  
 Timocreon, fl. B.C. 18
- ULPIAN, fl. A.D. 222
- VALERIUS FLACCUS, fl. A.D. 60  
 Valerius Maximus, fl. A.D. 14  
 Varro, b. B.C. 116; d. B.C. 28  
 Victor, fl. about A.D. 350  
 Virgilius, b. B.C. 70; d. B.C. 19
- XENOPHON, b. about B.C. 444; alive B.C. 357

# BIBLE ECHOES.

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## Genesis i. 1.

In the beginning God created the heaven and the earth.

Hom., *Il.* xviii. 483.

Ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανὸν ἐν δὲ θάλασσαν,  
Ἡελίον τ' ἀκάμαντα σελήνην τε πλήθουσσαν,  
Ἐν δὲ τὰ τεύρεα πάντα, τὰ τ' οὐρανὸς ἐστεφάνωται.

He made the earth, the heaven, the sea, the never-tiring sun, the waxing moon, and all the stars with which the heaven is studded.

This beautiful description of the heavens, as depicted on the shield of Achilles, is thought by Clement, Justin Martyr, and other Fathers of the Church, to be a shadowing forth by Homer of the Creation of the World by the Almighty.

Aristot., *De Mundo*, i. 6.

Ἀρχαῖος μὲν οὖν τις λόγος καὶ πατριὸς ἐστὶ πᾶσιν ἀνθρώποις, ὡς ἐκ θεοῦ τὰ πάντα καὶ διὰ θεοῦ ἡμῖν συνέστηκεν.

There is a saying of old date, and handed down from their ancestors to all men, that all things come from God, and through God to us.

Cic., *Nat. D.*, ii. 38.

Quis hunc hominem dixerit, qui, cum certos cœli motus, tam rates astrorum ordines tamque inter se omnia connexa et apta viderit, neget in his ullam inesse rationem, eaque casu fieri dicat, quæ quanto consilio gerantur nullo consilio adæqui possumus?

Could we say that he was a rational being, if we found a man who ascribed to chance, and not to an intelligent cause, the uniform motion of the heavens, the regular courses of the stars, and the just connection of all things, so wonderfully conducted, that our intellect cannot comprehend the way, in which it is brought about?

Cic., *Nat. D.*, ii. 2.

Quid potest esse tam apertum tamque perspicuum, cum cœlum suspeximus cœlestique contemplati sumus, quam esse aliquod numen præstantissimæ mentis, quo hæc regantur?

What can be so plain and evident, when we raise our eyes to heaven and contemplate the celestial bodies, as that there is some supreme, divine intelligence, by which all these things are directed?

Virg., *Æn.*, vi. 724.

Principio cœlum ac terras, camposque liquentes,  
Lucentemque globum lunæ, Titaniaque astra,  
Spiritus intus alit, totamque infusa per artûe  
Mens agitât molem, et magno se corpore miscet.

In the first place it is the Divine Intelligence that supports the heaven, the earth, the liquid expanse of sea, the radiant orb of the moon, and the stars of giant size: it is this active principle that, penetrating, animates the whole universe, uniting and mingling with the mighty mass.

Max. Tyr., *Dissert.* 41.

Ἐρώμεθα τὸν Διά, τίς τῶν ἀνθρωπίνων ἀγαθῶν πατήρ καὶ χορηγός, τίνας ἀρχαί, τίνας πηγαί, πόθεν ὀρμηθέντα ῥεῖ. Ἡ τούτων μὲν περὶ οὐθὲν δεῖ τὸν θεὸν ἐνοχλεῖν, ἀσθανομένους τῆς χορηγίας, καὶ ὀρῶντας τὴν αἰτίαν, καὶ συνιέντας τὴν πηγὴν, καὶ τὸν πατέρα καὶ ποιητὴν εἰδότας, τὸν οὐρανῶν ἀρμοστήν, τὸν ἡλλοῦ καὶ σελήνης ἀγωγέα, τὸν κορυφαῖον τῆς τῶν ἀστρῶν περιφορᾶς καὶ δινήσεως καὶ χορείας καὶ ὀρῆμου, τῶν ὠρῶν ταμίαν, τῶν πνευμάτων οἰκονόμον, τὸν ποιητὴν θαλάττης, τὸν δημιουργὸν γῆς, τὸν ποταμῶν χορηγόν, τὸν καρπῶν τροφέα, τὸν ζώων γεννητήν.

Let us ask Jove, who is the father and author of all that is good among men? what was the commencement, what the source, whence it came? Unless, indeed, we should not plague God about such trifles, especially as we perceive the mode in which things are arranged, and see with our eyes the cause, and the very fountainhead, when we know the father and artificer of all these, the being who governs the heaven, who guides the sun and moon, who directs the revolution, the whirling and course of the stars, who dispenses the seasons, who rules the winds, who forms the sea, who makes the world, who causes the rivers to flow, nourishes the fruits of the earth, the parent of all living creatures.

*Genesis* i. 2.

And the earth was without form, and void: and darkness was upon the face of the deep.

Orph., *Argonaut.*, 413.

Πρῶτα μὲν ἀρχαίου χαῖος μεγαλήφατον ὕμνον,  
Ὡς ἐπάμειψε φύσεις, ὡς τ' οὐρανὸς ἐς πέρας ἦλθεν,  
Γῆς τ' εὐρυστέρου γενέσιν, πυθμένας τε θαλάσσης.

First a loud-sounding hymn in honour of ancient Chaos, how it changed outward forms, and how heaven came in the end, and the birth of broad-bosomed earth and the depths of the ocean.

Hesiod, *Theog.*, 116.

Ἦτοι μὲν πρῶτιστα Χάος γέενε', αὐτὰρ ἔπειτα  
Γαί' εὐρύστερονος.

Then foremost sprang Chaos, and next broad-bosomed Earth.

Euripid., *Fr. Melanip.*, 6.

Οὐκ ἐμός δ' μῦθος, ἀλλ' ἐμῆς μητρὸς πάρα·  
Ὡς Οὐρανὸς τε Γαῖά τ' ἦν μορφή μία,

Ἐπεὶ δ' ἐχωρίσθησαν ἀλλήλων δίχα,  
 Τίκτουσι πάντα κἀνέδωκαν ἐς φάος  
 Δένδρη, πετεινὰ, θήρας, οἷς θ' ἄλλη τρέφει  
 Γένος τε θνητῶν.

This is not my tale, but one which I heard on my mother's knee, how Heaven and Earth were one ; when they separated from each other, they gave birth to all things, bringing to light trees, birds, wild beasts, and funny fish, that swim the seas, and last of all, the race of mortals.

Ovid, *Met.*, i. 5.

Ante mare et terras et, quod tegit omnia cœlum  
 Unus erat toto naturæ vultus in orbe,  
 Quem dixere Chaos, rudis indigestaque moles,  
 Nec quicquam, nisi pondus iners, congestaque eodem  
 Non bene junctarum discordia semina rerum.  
 Nullus adhuc mundo præbabit lumina Titan.

Before the separate existence of sea and land and heaven, which covers all, nature presented one unvaried appearance in the whole world, which men called Chaos ; a rough and rudimental mass, nothing but inert matter, and the incongruous germs of things not well joined, huddled together in the same place. No sun as yet gave light to the world.

Sen., *Med.*, 740.

Comprocor vulgus silentium, vosque feralea deos,  
 Et Chaos cæcum, atque opacam Ditis umbrosi domum.

I invoke the spirits of the dead, and you gods of the lower regions, and dark Chaos, and the gloomy mansion of the shady Pluto.

Sen., *Med.*, 9.

Noctia æternæ Chaos.  
 Chaos with eternal night.

Sil. Ital., xiii. 438.

Ecce ruunt variæ species, et quicquid ab imo  
 Natum hominum extinctumque chaos est.

Lo ! various beings are rushing on, and whatever of men have been born and have died from the time of ancient Chaos.

Lucan., *Phars.*, vi. 696.

Et Chaos innumeros avidum confundere mundos.

And Chaos anxious to throw into confusion innumerable worlds.

Val. Flac., vii. 401.

Qualesque profundum  
 Par Chaos occurrunt cæcæ sine vocibus nimbæ.  
 Or as when blind and voiceless shades meet in the abyss of Chaos.

### Genesis i. 20.

And God said, Let the waters bring forth abundantly the moving creature that hath life.

Aristot., *De Mundo*, 6.

Τὸν ὄλον οὐρανὸν διεκόσμησε μία ἢ διὰ πάντων διήκουσα δύναμις τὰς ἐναντι-  
 ωτάτας ἐν αὐτῷ φύσεις ἀλλήλαις ἀναγκάσασα ὁμολογήσαι καὶ ἐκ τούτων  
 μηχανησαμένη τῷ παντὶ σωτηρίαν.

The divine Power, that penetrates through all, arranged the whole heaven, compelling the properties in it the most opposite to be in accordance with each other, and by these contriving safety for all nature.

Aristot., *De Mundo*, 6.

Σωτήρ μὲν γὰρ ὄντως ἀπάντων ἐστὶ καὶ γενέτωρ τῶν ὅπως δῆποτε κατὰ τόνδε τὸν κόσμον συντελουμένων ὁ θεός.

God is in truth the saviour of all, and the author of things in whatever way they are accomplished in this world.

*Genesis i. 26.*

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Cic., *Tusc. Quæst.*, iii. 1.

Natura parvulis nobis dedit ignicula, quos celeriter malis moribus opinionibusque depravatis sic restringimus, ut nusquam naturæ lumen appareat. Sunt enim ingenii nostra semina innata virtutum, quæ si adolescere liceret, ipsa nos ad beatam vitam natura perduceret. Nunc autem simul atque editi in lucem et suscepti sumus, in omni continuo pravitate et in summâ opinionum perversitate versamur, ut paene cum lacte nutritis errorem auxisse videamur.

Nature has imparted to us, when we are born, small sparks of virtues, which we quickly quench by evil habits and corrupt thoughts, so that the light of nature can nowhere be seen. For the seeds of virtues are implanted in our minds, and were they allowed to grow to maturity, nature herself would conduct us to a happy life; but now, as soon as we have been brought into the light, we are immediately familiarised with every kind of depravity and such perverse opinions, that we seem to have sucked in error almost with our nurse's milk.

Cic., *Nat. D.*, ii. 53.

Quorum igitur causâ quis dixerit effectum esse mundum? Eorum scilicet animalium, quæ ratione utuntur, hi sunt dii & homines: quibus profecto nihil est melius, ratio est enim, quæ præstat omnibus.

For whose sake then was this mighty fabric raised? Certainly for reasonable beings; these are the gods and men; than whom there is nothing more perfect; for it is reason that excels everything.

Hor., *Od.*, iv. 4, 29.

Fortes cersantur fortibus et bonis:  
Est in juvenis, est in equis patrum  
Virtus, neque imbellem feroces  
Progenerant aquilæ columbam.

The brave are sprung from the brave and good; the spirit of their sires is found in heifers and horses, nor do the fiery eagles bring forth the peaceful dove.

Ovid., *Met.*, i. 363.

O utinam possim populo reparare paternis  
Artibus, atque animas formatæ infundere terræ!

Would that I could restore mankind by the arts of my father, and infuse souls into earth formed into the shape of men!

Sen. *Ep.*, 108.

Omnibus natura fundamenta dedit semenque virtutis.

Nature has given to all the foundations and seeds of virtues.



Val. Max., v. 4.

Quid ergo doctrina proficit? Ut politiora scilicet, non ut meliora fiant ingenia, quoniam quidem solida virtus nascitur magis quam fingitur.

What good then does learning do for man? It is doubtless to make his spirit less churlish, not to make him a better man, since the real and substantial principle of virtue is rather born within us than instilled.

### Genesis i. 27.

So God created man in his own image, in the image of God created he him.

Plat., *Republ.*, vi. c. 13 or 501.

Ὁ δὴ καὶ Ὅμηρος ἐκάλεσεν ἐν τοῖς ἀνθρώποις ἐγγιγνόμενον θεοειδές τε καὶ θεοεικελόν.

Homer called what was innate in men the form of God and God-like.

Plat., *Minos*, 12 or 319 A.

Ἔστι δὲ θεῶ ὅμοιος ὁ ἀγαθός.

The good man is like to God.

Lucian, *Pro. Imag.*, c. 28.

Ἄλλ' οὐδέπω, οὐδὲ τὸν ἀριστον φιλοσόφων ἡμίναντο, εἰκόνα θεοῦ τὸν ἀνθρώπον λεγόντα εἶναι.

But not yet did they requite the best of philosophers, for saying that man is the image of God.

Lucian, *Prometh.*, c. 12.

Ἐννόησα ὡς ἔμεινον εἴη ὀλίγον ὅσον τοῦ πηλοῦ λαβόντα ζῶα τινα συστήσασθαι, καὶ ἀναπλάσαι, τὰς μορφὰς μὲν ἡμῖν αὐτοῖς (θεοῖς) προσεκότα . . . ἰθνητὸν μέντοι αὐτὸ εἶναι, εὐμηχανώτατον δ' ἄλλως καὶ συνετώτατον, καὶ τοῦ βελτιονοῦ ἀισθανόμενον.

I thought that it would be better taking some little clay to create animals and mould them, making their forms like to ourselves (the gods) . . . that the being, however, should be mortal, most ingenious, and otherwise intelligent, and knowing what is best.

Diog. Laert., vi. 2, 6, 51.

Τοὺς ἀγαθοὺς ἀνδρας ἔλεγε θεῶν εἰκόνας εἶναι.

He (Diogenes of Sinope) said that good men were images of the gods.

### Genesis ii. 7.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Hesiod, *Works*, 59.

Πατήρ ἀνδρῶν τε θεῶν τε  
 Ἥφαιστον ἐκέλευσε περίκλυτον ὅτι τάχιστα  
 Γαῖαν ὕδει φύρειν, ἐν δ' ἀνθρώπων θέμεν αὐδὴν  
 Καὶ σθένος.

The father of men and gods commanded Vulcan the renowned to mix as speedily as possible earth with water, and to put into it man's voice and strength.

Ovid, *Met.*, i. 81.

Natus homo est : sive hunc divino semine fecit  
 Ille opifex rerum, mundi melioris origo.

It was then that man was brought into being, whether the mighty Architect of the Universe, having developed a nobler world, made him of divine particles.

*Genesis* ii. 8, 9.

And the Lord God planted a garden eastward in Eden ; and there he put the man whom he had formed.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Xenophon, *Anab.*, iv. 10.

Παράδεισος πάνν μέγας καὶ καλὸς, ἔχων πάντα, ὅσα Ὀραιο φύουσι.

A garden very large and beautiful, having all things which the seasons produce.

Callimach., *Ad Apoll.*, 79.

Σείο δὲ βωμοὶ  
 Ἄνθεα μὲν φορέουσιν ἐν εἰαρι, τόσσα περ Ὀραιο  
 Ποικίλ' ἀγνεύει ζεφύρου πνευοντος ἔερσην,  
 Χέλματι δὲ κρόκον ἡδύν.

Thy altars bear various flowers in spring, such as the seasons produce, when the zephyr sends rain, and the pleasant crocus in winter.

Tibull., i. 3, 47.

Non acies, non ira fuit, non bella, nec enses  
 Immiti sævus duxerat arte faber.

There were no armies, nor rage, nor wars, nor had the rough workman contrived swords by his savage art.

Sen., *Hipp.*, 525.

Hoc equidem reor  
 Vixisse ritu, prima quos mistos deis  
 Profudit ætas ; nullus his auri fuit  
 Cæcus cupido, nullus in campo sacer  
 Divisit agros arbiter populis lapis.

This, indeed, I think, that those men lived religiously, whom the first age produced mingled with the gods ; they felt no blinded love of gold ; no sacred stone was required to mark the boundaries of private fields.

Tacit. *Ann.*, iii. 26.

Vetustissimi mortalium nullâ adhuc mslâ libidine, sine probro, scelere, eoque sine pœnâ aut cœercitationibus agebant.

The most ancient of men, without, as yet, any evil passions, passed their lives without reproach and crimes, and therefore without punishment or restraints.

*Genesis* ii. 18.

And the Lord God said, It is not good that the man should be alone ; I will make him an help meet for him.

Tacit. *Ann.*, iii. 34.

Fœminas esse maritis consortia rerum secundarum adversarumque.

Women were the natural partners of man's prosperity and adversity.

*Genesis* ii. 19.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air ; and brought them unto Adam to see what he would call them : and whatsoever Adam called every living creature, that was the name thereof.

Plat., *Cratyl.*, 15 or 397, c.

Ἴσως δ' ἐνια αὐτῶν καὶ ὑπὸ θειοτέρας δυνάμεως ἢ τῆς τῶν ἀνθρώπων ἐρέθη.

But perhaps some of those names have been given by a power more divine than that of man.

*Genesis* ii. 24.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife ; and they shall be one flesh.

Quint., *Decl.*, 249.

Matrimonii scitote contineri civitatem, his populos, his liberos, et successionem patrimoniorum et gradum hereditatum, his securitatem domesticam.

Know that by the marriage tie the state is held together, nations, peoples, children, and the succession to patrimonies, the steps of inheritance, and domestic security.

*Genesis* iii. 1.

And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ?

Quintil., *Declam.*, 14, 8.

Diliguntur immodice sola quæ non licent. . . . Non nutrit ardorem concupiscendi, ubi frui licet.

Things, that are not allowed, are alone loved excessively. . . . When we can enjoy a thing, the desire is not excited.

*Genesis* iii. 5.

Ye shall be as gods, knowing good and evil.

Euripid., *Hecub.*, 799.

Οἱ θεοὶ μέγα σθένουσι χῶ κείνων κρατῶν  
 Νόμος· Νόμῳ γὰρ τοὺς θεοὺς ἠγούμεθα,  
 Καὶ ζῶμεν ἄδικα καὶ δίκαι' ὠρισμένοι.

The gods are mighty, and strong the law which governs them ; for by law we judge that there are gods, and we live having a knowledge of good and evil.

Apollodor., i. 9.

Σαλμωνεύς τῷ Διὶ ἐξισοῦσθαι θέλων ἔλεγεν ἑαυτὸν εἶναι Δία.

Salmoneus, wishing to make himself equal with Jove, said that he was Jove.

Virg., *Æn.* vi. 585.

Vidi et crudeles dantem Salmonea pœnas,  
 Dum flammæ Jovis et sonitûs imitatur Olympi.

I saw also Salmoneus suffering cruel punishments, because he imitated the lightning and thunder of Jove.

### *Genesis* iii. 6.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat.

Hom., *Il.*, xiv. 294.

Ὦς δ' ἶδεν, ὡς μιν ἔρωσ πυκινὰς φρένας ἀμφεκάλυψε.

When he saw her, suddenly love overshadowed his mind.

Epictet., *Encheir.*, 34.

Ἐὰν ἡδονῆς τινος φαντασίαν λάβῃς, φύλασσε σεαυτὸν, μὴ συναρπασθῆς ὑπ' αὐτῆς.

If thou hast received the impression of any pleasure, guard thyself against being carried away by it.

### *Genesis* iii. 19.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground.

Sen., *Ep.*, 22.

Non est vir fortis ac strenuus, qui laborem fugit.

The man is not of a firm and active character who avoids labour.

Sen., *Ep.*, 31.

Generosos animos labor nutrit.

Labour affords food for noble spirits.

Tacit., *Agr.*, 33.

Patientiâ ac labore opus.

There is need of patience and laborious exertion.

Tacit., *Germ.*, 46.

Ingemere agris, illaborare domibus, suas alienasque fortunas spe metuque versare.

To groan over the plough, to toil in the erection of houses, to subject their own fortunes and those of others to the agitations of alternate hope and fear.

*Genesis* iv. 4.

And the Lord had respect unto Abel, and to his offering.

Terent., *Adelph.*, iv. 5, 70.

Tu deos potius comprecare : nam tibi eoa certo scio,  
Quo vir melior multo es quam ego ohtemperaturoa magis.

Pray rather to the gods, for I assuredly know that they will attend to thee, as thou art so much better than I am.

Tibull., *El.*, ii. 1, 13.

Casta placent superia.

Pure things are pleasing to the gods.

Val. Max., vii. 2, extr.

Socrates nihil ultra petendum a diis immortalibus arbitrabatur, quam ut bona tribuerent, quia ii demum scirent quid unicuique easset utile.

Socrates thought that men ought to pray to the gods for nothing else than that they should bestow on us what is good, for they certainly knew what was advantageous for each.

*Genesis* iv. 5.

And Cain was very wroth, and his countenance fell.

Plaut., *Asin.*, ii. 4, 88.

Lupus est homo homini, non homo, cum, qualis sit, non novit.

Man is a wolf to man, not a man, when he does not know what sort of character he is.

Sen., *Med.*, 943.

Ira pietatem fugat,  
Iramque pietas.

Wrath drives away affection, and affection puts to flight wrath.

Val. Max., vii. 3, 6, ext.

Procursus irae acerrimus esse solet.

The rush of wrath is wont to be very violent.

Val. Max., ix. 3.

Ira et odium in pectoribus humanis magnos fluctus excitant, procursum celerior illa, nocendi cupidine hoc pertinacius.

Wrath and hatred excite great storms in the human breast ; the former is more speedy in its course, the latter more obstinate, from the desire of doing mischief.

Curt., viii. 1.

Clausæ sunt aures ohstrepente ira.

The ears are closed when wrath thunders.

*Genesis* iv. 8.

Cain rose up against Abel his brother, and slew him.

Propert., *El.*, ii. 7, 31.

Nullæ sunt inimicitiaë nisi amoris acerbæ.

There are no enmities except those of love that are bitter.

Valsr. Flacc., *Argonaut.*, 85.

Præsentés namqûe ants domos invisere castas  
Sæpius et sessè mortali ostenders costu  
Coelicolæ, nondum sprêtâ pietate, solebant.—  
Sed postquam tellus scelere est imbuta nefando,  
Justitismque omnes cupidâ ds mens fugârunt,  
Perfudere manûs fraterno sanguine fratres.

For the heavenly deities used oftener in olden times to visit the houses of the righteous, and to show themselves among mortals, as reverence of the gods had not yet been banished. But after the earth was soaked with nefarious wickedness, and all mankind had put to flight justice from the prevalence of avarice, brothers bedewed their hands with the blood of their brothers.

### Genesis vi. 2.

The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Euripid., *Alc.*, 992.

Καὶ θεῶν σκότιοι φθίνουσι παῖδες ἐν θανάτῳ.

The children of the gods by stealth, begotten of the daughters of men, inherited the mortality of their mothers.

### Genesis vi. 3.

My spirit shall not always strive with man.

Hesiod, *Works*, 79.

Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων  
Νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῦ πόνου  
Νούσων τ' ἀργαλέων, ἀλ' τ' ἀνδράσι γῆρας ἔδωκαν.

For in former times the race of men lived on the earth, away from ills, and without hard labour and painful diseases, which have brought death on mortals.

Hesiod, *Works*, 99.

Ὡς δὲ θεοὶ ζώεσκον, ἀκηδέα θυμὸν ἔχοντες.

And as gods they were wont to live, having a life void of care.

Plat., *Phileb.*, c. 6 or 16 c.

Οἱ μὲν παλαιοὶ κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες.

The men in olden times being better than we, and dwelling nearer to the gods.

Cic., *Leg.*, ii. 11.

(Quoniam antiquitas proxime accedit ad deos) a diis quasi traditam religionem tueri.

Since the ancients approached nearest to the gods, that religion handed down as it were to them by the gods is to be strictly observed.

Cic., *Tusc. Quæst.*, i. 12.

Antiquitas, quo propius aberat ab ortu et divinâ progenie, hoc melius ea fortasse, quæ erant vera, cernebat.

Antiquity, the nearer it was to the race of the gods, so much the more clearly perhaps did it discern those things which were true.

Sen., *Ep.*, xc.

(Aureæ ætatis homines) alti epiritûs fuerunt, et, ut ita dicam, a diis recentes.

The men of the golden age were of high spirit, and, so to say, freshly sprung from the gods.

*Genesis vi. 4.*

There were giants in the earth in those days.

Hesiod, *Theog.*, 147.

"Ἄλλοι δ' αὖ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο  
Τρεῖς παῖδες μεγάλοι καὶ ἄμβριμοι, οὐκ ὀνομαστοί,  
Κόττος τε Βριάρεώς τε Γύης θ' ὑπερήφανα τέκνα.  
Ἴσχυς δ' ἀπλητος κρατερῇ μεγάλῳ ἐπὶ εἶδει.

But again from Earth and Heaven sprang other three sons, great and mighty, whose names one dared scarcely mention, Cottos, Briareus, and Gyas, children exceeding proud. Monstrous strength is powerful, joined with vast size.

*Genesis vi. 5.*

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Sen., *Hippol.*, 540.

Rupere foedus impius lucri furor  
Et ira praeceps, quaeque succensas agit  
Libido mentee; venit imperii sitis  
Cruenta, factus praeda majori (est) minor;  
Pro iure vires esse.

Peace was broken by madness for riches, by wrath which drives men headlong, and by lust which inflames the mind; then comes a thirst for power only to be satiated by blood, and the weak become prey to the strong; might was right.

*Genesis vi. 14; vii. 1.*

Make thee an ark of gopher wood. . . . Come thou and all thy house into the ark.

Hom., *Il.*, xvi. 385.

Ἦματ' ὄπωρινῶ, δε λαβρότατον χέει ὕδωρ  
Ζεὺς, δε δε δὴ ῥ' ἀνδρεσσι κοτεσσάμενος χαλεπήνη,  
Οἱ βίη εἰν ἀγορῇ σκολιάς κρῖνωσι θέμιστας,  
Ἐκ δὲ δίκην ἐλάσσωσι, θεῶν ὄπιον οὐκ ἀλέγοντες.  
Τῶν δὲ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,  
Πολλάς δὲ κλιτύς τότ' ἀποτμήγουσι χαράδραι,  
Ἔς δ' ἄλα πορφυρέην μεγάλη στενάχουσι ῥέουσαι  
Ἐξ ὀρέων ἐπὶ κάρ, μινύθει δὲ τε ἐργ' ἀνθρώπων.

On an autumn day, when Jove pours down a violent storm of rain, enraged at the wickedness of men, who pervert judgment in the court of justice, caring nothing for divine vengeance; all the rivers flow with fury, the torrents scoop out many hollows and roar loudly towards the purple sea downwards from the mountains, while the works of men are destroyed.

Plat., *Leg.*, iii. 1 or 497 A.

Τὸ πολλὰς ἀνθρώπων φθορὰς γεγενῆσθαι κατακλυσμοῖς τε καὶ νόσοις καὶ ἄλλοις πολλοῖς, ἐν οἷς βραχὺ τι τῶν ἀνθρώπων λείπεσθαι γένος.

Φέρε δὴ, νοήσωμεν μίαν τῶν πολλῶν ταύτην τὴν τῷ κατακλυσμῷ ποτὲ γενομένην.

Ὡς οἱ τότε περιφυγόντες τὴν φθορὰν σχεδὸν ὄρειοι τινες ἂν εἰεν νομεῆς, ἐν κορυφαῖς που σμικρὰ ζώπυρα τοῦ τῶν ἀνθρώπων γένους διασσωσμένα.

There have been frequent destructions of the human race by deluges, diseases, and many other such things, in which a few of mankind was left. Come, then, let us consider one of these destructions, namely, that which took place by a deluge: that those who then escaped destruction were all hill shepherds, saved on the tops of mountains, like some slight fire-preserving embers of the human race.

Ovid., *Met.*, i. 260.

Pœna placet diversa, genus mortale sub undis  
Perders, et ex omni nimbos dimittere cœlo.

A different kind of punishment is fixed on, to destroy the human race by water, and to send torrents of rain from every part of heaven.

Diodor. Sic., xv. 48.

Οἱ μὲν φυσικοὶ πειρῶνται τὰς αἰτίας τῶν τοιούτων παθῶν οὐκ εἰς τὸ θεῖον ἀναφέρειν, ἀλλ' εἰς φυσικάς τινας καὶ καταναγκασμένας περιστάσεις· οἱ δ' εὐσεβῶς διακειμένοι πρὸς τὸ θεῖον, πιθανὰς τινας αἰτίας ἀποδίδουσι τοῦ συμβάντος, ὡς διὰ θεῶν μῆνιν γεγεννημένης τῆς συμφορᾶς τοῖς εἰς τὸ θεῖον ἀσεβήσασιν.

Natural philosophers ascribe the causes of such events not to the Divinity but to certain physical and necessary reasons, whereas those, who regard the Divinity with piety and reverence, suggest some probable reasons for what takes place, how the calamity arises from the anger of the gods against the impious.

Lucian, *Timon*, c. 3 or p. 106.

Ὡστε τηλικαύτη ἐν ἀκαρεῖ χρόνον ναυαγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς ὑποβρυχίων ἀπάντων καταδευκότων, μόγις ἐν τι κιβώτιον περισωθῆναι προστοκεῖλαν τῷ Δυκωρεῖ, ζώπυρον τι τοῦ ἀνθρωπίνου σπέρματος διαφυλάττον εἰς ἐπιγονὴν κακίας μελζονος.

So that in a moment of time so many vessels perished under Deucalion, that all being submerged, scarcely one little ark was saved, which got to Mount Lycoreus, preserving a small remnant to rekindle the human race, and send forth an offspring of greater wickedness.



*Genesis vi. 17.*

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

Hor., *Od.*, i. 2, 6.

Sæculum Pyrrhæ, nova monstra questæ,  
Omnes quum Proteus pecus egit sitos  
Visere montes.  
Piscium et summâ genus hæsit ulmo,  
Nota quæ sedes fuerat columbis  
Et superjecto pavidæ natârunt  
Æquore damæ.

The age of Pyrrha, complaining of wonders before unseem, when Proteus drove all his flock to visit the lofty mountains, and the scaly brood hung on the topmost elm, the well-known abode of the wood-pigeon, the timorous doe swam in the sea, which inundated the earth.

Sen., *Nat. Quæst.*, iii. 27.

Sed monet me locus, ut quæram, quum fatalis dies diluvii venerit, quemadmodum magna pars terrarum undis obruat: utrum oceanî viribus fiat, et externum in nos pelagus exurgat: an crebri sine intermissione imbres, et, elisâ æstatis, hiems pertinax immensam vim aquarum ruptis nubibus deruset: an flumina tellus largius fundat, aspriatque fontes novos: aut non sit una tanto malo causa, sed omnis ratio consentiat, et simul imbres cadant, flumina increscant, maris sedibus suis excita percurrant, et omnis uno agmine ad exitium humani generis incumbant.

But this place moves me to ask, when the appointed time for the universal deluge shall come, how the greater part of the earth shall be covered with waters; whether it shall be done by the power of the ocean, and the sea come rushing from a distance against us; whether violent rains shall fall without ceasing; or whether the winter, having driven away the summer, the former shall break the clouds and pour down abundant waters; or if the earth shall more largely extend all her waters, and shall open new fountains, or whether there shall be divers concurrent causes to one so great a dissolution, so that the rains shall fall in great abundance, the rivers shall exceed their bounds, the seas, forsaking their ordinary limits, shall cover the earth, and all waters, gathered together, shall run into one mass with the view of extinguishing mankind.

*Genesis viii. 7, 8.*

And he sent forth a raven, which went forth to and fro. Also he sent forth a dove from him, to see if the waters were abated.

Plutarch, *De Solertiâ Animalium*, p. 968 or c. 14.

Οἱ μὲν οὖν μυθολόγοι τῷ Δευκαλίωνι φασὶ περιστερὰν ἐκ τῆς λάρνακος ἀφιεμένην δῆλωμα γενέσθαι χειμῶνος μὲν εἰσω πάλιν εἰσδυομένην εὐδίας δὲ ἀποπτᾶσαν.

Mythologists say that a dove sent out by Deucalion from the ark was a proof to him of continued storm, when it returned to him, and of the abatement of the deluge when it flew away.

*Genesis viii. 21.*

And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

Plat., *Alcib.*, ii. 13 or 149 D.

Φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιουμένους

"Ἐρδεῖν ἀθανάτοισι τεληέσσας ἑκατόμβας"

Τὴν δὲ κνῖσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἰσω

'Ἡδεῖαν· τῆς δ' οὐ τι θεοὺς μάκαρας δατέεσθαι,

Οὐδ' ἐθέλειν· μάλα γὰρ σφιν ἀπήχθετο Ἴλιος ἱρή

Καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο·

"Ὡστε οὐδὲν αὐτοῖς ἦν προὔργου θύειν τε καὶ δῶρα τελεῖν μάτην, θεοῖς ἀπηχθημένοις· οὐ γὰρ, οἶμαι, τοιοῦτόν ἐστι τὸ τῶν θεῶν, ὥστε ὑπὸ δῶρων παράγεσθαι οἶον κακὸν τοκιστήν.

For Homer says that the Trojans, when they were going to night-quarters, gave to the immortal gods perfect hecatombs, and that the winds carried the savour to heaven, sweet-smelling; but the blessed gods refused to taste it; for they hated holy Ilium, Priam, and his subjects; so that it was vain for them to sacrifice or offer presents when they were hated thus by the gods. For the Divinity, in my opinion, is not such as can be gained by gifts, like a knavish usurer.

#### Genesis viii. 22.

While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

Ovid., *Met.*, xv. 254.

Nec perit in tanto quidquam, mihi credite, mundo,  
Sed variat faciemq; novat.

Nor does anything perish in this great world, believe me, but it varies and renews itself.

#### Genesis xi. 4.

And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven.

Hom., *Odys.*, xi. 315.

"Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν αὐτὰρ ἐπ' Ὀσσην

Πήλιον εἰνοσίφυλλον, ἧν' οὐρανὸς ἀμβατὰς εἶη.

Καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἤβητος μέτρον ἴκοντο·

'Ἄλλ' ὄλεσεν Διὸς υἱὸς, δν ἠῦκομος τέκε Λητώ,

'Ἀμφοτέρω, πρὶν σφῶν ὑπὸ κροτάφοισιν λούλουσ'

'Ἀνθῆσαι πυκάσαι τε γένυς εὐανθείϊ λάχρη.

They began to place Ossa on Olympus, and the woody Pelion on Ossa, that they might climb to heaven; and they would have succeeded if they had reached the age of manhood; but the son of Jove destroyed them both before the down had blossomed on their temples and their beard had grown.

Aristot., *De Mundo*, c. 1.

'Ἐπειδὴ γὰρ οὐχ οἶδον τε ἦν τῷ σώματι εἰς τὸν οὐράνιον ἀφικέσθαι τόπον, καὶ τὴν γῆν ἐκλιπύντα, τὸν οὐράνιον ἐκείνον χώρον κατοπτεύσαι, καθάπερ οἱ ἀνόητοί ποτε ἐπενόουν Ἀλωάδαι.

For as it was not possible with the body to reach heaven, and leaving the earth to examine the celestial regions, as once upon a time the senseless Aloiadæ thought.

Hor., *Od.*, i. 3, 38.

Cœlum ipsum petimus stultitiâ.

We in our folly try to climb to heaven.

Ovid., *Met.*, i. 151.

Neve foret tarris securior arduus æther ;  
Affectasse ferunt regnum coeleste Gigantas,  
Altaque congestos struxisse ad sidera montes.  
Tum pater omnipotens misao perfregit Olympum  
Fulmine, et excusit subjecto Pelion Ossæ.

And that the lofty æther might not be more safe than the earth, they say that the giants aimed at reaching the rule over heaven, and piled mountain upon mountain to the high stars. Then the omnipotent father, discharging his lightning, shattered Olympus and shook Pelion from Ossa.

### Genesis xiii. 8.

Let there be no strife between me and thee.

Publ. Syr., *Sent.*, 340.

Iratus cum ad se venit, aibi irascitur.

When a passionate man returns to his senses, he is angry with himself.

Publ. Syr.

Iracundiam qui vincit, hostem superat maximum.

He, who conquers his passion, overcomes his greatest enemy.

Tacit., *Agr.* 31.

Liberos cuique ac propinqua suos natura carissimosa esse voluit.

Nature has willed that the children and relatives of each should be regarded as most dear.

Dionys. Cat., ii. 15.

Litis præteritæ noli maledicta referre :  
Post inimicitias iram meminisse malorum est.

Do not refer to the ill language of past strife : when enmity is at an end, to remember angry wranglings is the act of the bad.

### Genesis xix. 14, 15.

Up, get you out of this place ; for the Lord will destroy this city. Arise, lest thou be consumed in the iniquity of the city.

Hom., *Odys.*, xx. 367.

\*Ἐξείμι θύραζε, ἐπεὶ νόέω κακὸν ἕμμιν  
\*Ἐρχόμενον, τό κεν οὖτις ὑπεκφύγοι οὐδ' ἀλέαιτο.

I shall go forth, since I know that evil is coming upon you, from which not one of you will be able to flee or escape.

Pind., *Pyth.*, iii. 64. -

Καὶ γειτόνων  
Πολλοὶ ἐπαύρον, ἀμῶ  
Δ' ἐφθαρυν.

Many of the neighbours suffered, and were cut off with her.

*Genesis* xxii. 9, 10.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

Euripid., *Iph. Aul.*, 783.

Λέγ' οὐνεκ' ἔλαφον ἀντιδοῦσά μου θεὰ  
"Ἄρτεμις ἔσωσέ μ', ἦν ἔθυσ' ἐμὸς πατήρ,  
Δοκῶν ἐς ἡμᾶς ὄξυ φάσγανον βαλεῖν,  
Εἰς τῆνδε δ' ἕκισ' αἶαν.

Say that the goddess Diana saved me, giving in exchange for me (Iphigenia) a hind, which my father sacrificed, thinking that it was upon me he laid the sharp sword, and she placed me to dwell in this land.

*Genesis* xxiii. 11.

Nay, my lord, hear me: The field give I thee, and the cave that is therein, I give it thee.

Plat., *Leg.*, xii. 9 or 998 D.

Τὰς θήκας δ' εἶναι τῶν χωρίων ὅποσα μὲν ἐργάσιμα μηδαμοῦ, μήτε τι μέγα μήτε τι μικρὸν μνήμα, ἀ δὲ \*ἦ\* ἡ χώρα πρὸς τοῦτ' αὐτὸ μόνον φύσιν ἔχει, τὰ τῶν τετελευτηκόντων σώματα μάλιστα ἀλυπῆτως τοῖς ζῶσι δεχομένη κρύπτειν, ταῦτα ἐκπληροῦν.

Let the receptacles for the dead be in a spot that is altogether uncultivated, and let the monument be neither great nor small, but which, as being useless, has a nature fitted for that alone; receiving the bodies of dead in the least painful manner to the living; then fill up with earth.

*Genesis* xxix. 20.

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

Sophocles., *Ajax*, 24.

Κάγω 'θελοντῆς τῷδ' ὑπεζύγην πόνω.  
I have willingly yoked myself to this work.

Genesis xxx. 25.

Send me away, that I may go unto mine own place, and to my country.

Hom., *Od.*, i. 58.

Ἀὐτὰρ Ὀδυσσεὺς,  
Ἰέμενος καὶ καπνὸν ἀποθρῶσκοντα νοῆσαι  
Ἦς γαίης, θανέειν ἱμείρεται.

But Ulysses, anxious to see the smoke of his fatherland rising, is willing to die.

Euripid., *Phœn.*, 409.

Ἡ πατρίς ὡς εἶουκε φιλτατόν βροτοῖς.

Their own fatherland, it seems, is the dearest thing to men.

Genesis xxxi. 38.

This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

Theocrit., xxv. 124.

Ἦ γὰρ ἅπαναι  
Ζωοτόκοι τ' ἦσαν περιώσια θηλυτόκαι τε.

For of a truth all were mothers of live offspring, far beyond others, and all of female offspring.

Genesis xxxvii. 3.

Now Israel loved Joseph more than all his children, because he was the son of his old age.

Hom., *Il.*, ix. 438.

Καὶ με φίλησ' ὡσεὶ τε πατὴρ ὃν παῖδα φίλησῃ  
Μοῦνον τηλύγετον.

He loved me as a father loves an only child born to him in his old age.

Genesis xxxvii. 11.

His brethren envied Joseph.

Tacit., *Ann.*, xiii. 53.

Invidiâ et formidine plerumque prohibentur conatûs honesti.

Honourable enterprises are frequently frustrated by envy and alarm.

Genesis xxxvii. 33.

And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.

Apollon. Rhod., i. 1257.

Δαιμόνιε, στυγερόν τοι ἔχος πάμπρωτος ἐνίψω.  
 Οὐ γὰρ Ἴλας κρήνην δέ κιών, σόος αὖτις ἰκάνει·  
 Ἄλλα ἐλπιστήρες ἐνιχρίμψαντες ἀγουσιν,  
 Ἡ Θῆρες σίνονται· ἐγὼ δ' ἰάχοντος ἄκουσα.

O unhappy one, I am the very first to tell you a sad sorrow. For Hylas, going to the fountain, has not returned safe; but pirates have seized him and carried him off, or else wild beasts have devoured him; I heard his screams.

Genesis xli. 27.

The seven empty ears blasted with the east wind shall be seven years of famine.

Callim., *Fr.*, 182.

Ἀγυπτos προπάρoιθεν ἐπ' ἐννέα κάρφετρο ποιάs.

In former times Egypt was parched for nine years.

Ovid., *Art. Am.*, i. 647.

Dicitur Ægyptus carnisse juvantibus arva  
 Imbribus, atque annos sicca fuisse novsm.

Egypt is said to have been without rain to refresh the fields, and to have been parched for nine years.

Genesis xlii. 36.

Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away.

Euripid., *Troad.*, 475.

Κἀνταυθ' ἀριστεύοντ' ἐγευνάμην τέκνα,  
 Κἀκεῖνά τ' εἶδον δορὶ πεσόνθ' Ἑλληνικῶ.

I gave birth to children who were surpassing in goodness, and them I have beheld falling by the Grecian spear.

Genesis xlv. 7.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

Euripid., *Phœn.*, 1015.

Εἰ γὰρ λαβῶν ἕκαστος ὃ τι δύναιτό τις  
 Χρηστὸν διέλθοι τοῦτο, κείs κοινὸν φέροι  
 Πατρίδι, κακῶν ἂν αἱ πόλεις ἔλασσόνων  
 Πειρώμεναι τὸ λοιπὸν εὐτυχοῖεν ἂν.

For if each would seize the opportunity where he might aid his country, contributing his share for the public good, states, exposed to fewer calamities, would for the future stand secure and flourish.

## Genesis l. 17.

Forgive, I pray thee, the trespass of thy brethren.

Cic., *Lig.*, 12.

Oblivisci nihil soles nisi injurias.

Thou art wont to forget nothing except injuries.

Liv., *xxviii.* 29.

Auferat omnia irrita oblivio, si potest; si non, utcumque silentium tegat. Si erroris poenitet, satis superque poenarum habeo.

Let all these matters be buried in oblivion, if possible; if not, let them, however, be passed over in silence. If you are sorry for your error, I am fully satisfied with the expiation.

Pub. Syr., *Sent.*, 293.

Ignoscito sæpe alteri, nunquam tibi.

Often forgive another, never thyself.

## Genesis l. 20.

But as for you, ye thought evil against me; but God meant it unto good.

Liv. *xxx.* 30.

Hæc in tuâ, illa in deorum manu est.

This is in your hand, while that is in the hands of the gods.

Exodus *iii.* 8.

And I am come down . . . to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.

Plat., *Ion.*, 5 or 534 A.

"Ὡσπερ οἱ κορυβαντιῶντες οὐκ ἔμφρονες ὄντες ὀρχοῦνται, οὕτω καὶ οἱ μελοποιοὶ οὐκ ἔμφρονες ὄντες τὰ καλὰ μέλη ταῦτα ποιοῦσιν, ἀλλ' ἐπειδὴν ἐμβῶσιν εἰς τὴν ἁρμονίαν καὶ εἰς τὸν ρυθμὸν, βακχεύουσι καὶ κατεχόμενοι, ὥσπερ αἱ βάρχαι ἀρύττονται ἐκ τῶν ποταμῶν μέλι καὶ γάλα κατεχόμεναί.

As the Corybantes dance, not being in their sound senses, so too lyric poets, infuriated, pour forth their beautiful lyrical poems according to harmony and rhythm, becoming mad, and possessed by a god, as are the priestesses of Bacchus, who, inspired, draw from rivers honey and milk.

Exodus *iv.* 12.

Now therefore go, and I will be with thy mouth; and teach thee what thou shalt say.

Herod., *i.* 86.

Τὸ τοῦ Σόλωνος, ὡς οἱ εἶη σὺν θεῷ εἰρημένον (τὸ μηδένα εἶναι τῶν ζώντων δλβιον).

The saying of Solon, as if it had been spoken by a god, that no living mortal is happy.

Herod., ix. 91.

Ἐλρετο Λευτυχίδης, εἶτε κληθδόνος εἵνεκεν ἐθέλων πυθέσθαι εἶτε καὶ κατὰ συντυχίην θεοῦ ποιούντος.

Leotyichides asked his name, either wishing to know for the sake of some omen, or else some god accidentally suggesting it.

*Exodus* iv. 21.

I will harden Pharaoh's heart, that he shall not let the people go.

Plat., *Republ.*, ii. c. 19 or p. 380 A.

Οὐδ' αὖ, ὡς Διοσχύλος λέγει, ἐατέον ἀκούειν τοὺς νέους, ὅτι  
θεὸς μὲν αἴτιαν φύει βροτοῖς,

Ὅταν κακῶσαι δῶμα παμπήδην θέλη.

Ἄλλ' ἐάν τις ποιῇ, ἐν οἷς ταῦτα τὰ λαμβεῖα ἔνεστι, τὰ τῆς Νιόβης πάθη ἢ τὰ Πελοπιδῶν ἢ τὰ Τρωϊκὰ ἢ τι ἄλλο τῶν τοιούτων, ἢ οὐ θεοῦ ἔργα ἐατέον αὐτὰ λέγειν, ἢ εἰ θεοῦ, ἐξευρετέον αὐτοῖς σχεδὸν ὅν νῦν ἡμεῖς λόγον ζητοῦμεν, καὶ λεκτέον, ὡς ὁ μὲν θεὸς δικάια τε καὶ ἀγαθὰ ἐιργάζετο, οἱ δὲ ὠνίαντο κολαζόμενοι.

Nor must we permit the youth to hear what Æschylus says how God invents a cause to mortals, whenever he wills to destroy utterly their dwellings; but if any one is describing in iambics the sufferings of Niobe, of the Pelopidæ, or the Trojans, or other things of like nature, we must either say that they are not the works of God, or if of God, we must discover the principle of action such as we are now seeking, and say that God acted justly and kindly, and that they were benefited by being chastised.

Isocrat., *Or. ad Philíp.*, p. 192.

Οἶμαι δὲ σε οὐκ ἀγνοεῖν, ὅν τρόπον οἱ θεοὶ τὰ τῶν ἀνθρώπων διοικοῦσιν· οὐ γὰρ ἀντόχειρες οὔτε τῶν ἀγαθῶν οὔτε τῶν κακῶν γίνονται τῶν συνόντων αὐτοῖς. ἀλλ' ἐκάστοις τοιαύτην ἔννοιαν ἐμποιοῦσιν, ὥστε δι' ἀλλήλων ἡμῖν ἐκάτερα παραγίνεσθαι τούτων.

I think that you are not unacquainted with the way in which the gods manage the affairs of men; for the gods are not the authors of the good and evil that befalls men, but may put in each such thoughts, that each thing is brought to pass by their own conduct.

Lycurg., *Orat. adv. Leocrat.*, p. 159 ed. Steph.

Ὅταν γὰρ ὀργὴ δαιμόνων βλάβη τινα, τοῦτ' αὐτὸ πρῶτον ἐξαφαιρεῖται φρενῶν τὸν νοῦν τὸν ἐσθλόν, εἰς δὲ τὴν χεῖρω τρέπει γνῶμην· ἢ εἰδῆ μηδὲν ὦν ἀμαρτάνει.

For when the wrath of God brings injury upon a man, this very thing first deprives him of his senses, and turns him to a mistaken judgment, so that he does not perceive in what he is wrong.



Appian, *Syr. de Antiocho rege*, c. 28.

Θεοῦ βλάπτουτος ἤδη τοὺς λογισμοὺς, ὅπερ ἅπασι προσιδόντων ἀτυχημάτων ἐπιγίγνεται.

God blinding his mind, as happens to all men when misfortunes are approaching.

Vell. Pat., ii. 118.

Quippe ita ac rea habet, ut plerumque, cujua fortunam mutaturus est deus, consilia corrupat.

For it is so that God generally mars the plans of the man, whose fortune he is about to change.

*Exodus xiv. 25.*

The Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

Æschyl., *Sept. c. Theb.*, 592.

Δεῦδς δς θεοὺς σέβει.

He, who honours the gods, is difficult to be opposed.

*Exodus xv. 18.*

The Lord shall reign for ever and ever.

Cic., *Nat. D.*, i. 10.

Nos deum, nisi sempiternum, intelligere qui possumus?

How can we possibly have a conception of a god who is not eternal?

Manilius, *Astr.*, i. 523.

Deus est, qui non mutatur in ævo.

God is a being, who is not changed to all eternity.

*Exodus xvii. 6.*

And thou shalt smite the rock, and there shall come water out of it, that the people may drink.

Apollon. Rhod., iv. 1444.

\*Ἦδε δέ τις πέτρα Τριτωνίδος ἐγγύθι λίμνης·  
Τὴν ὄγ' ἐπιφρασθεῖς, ἥ καὶ Θεοῦ ἀνεσίησι,  
Ἄξ ποδὶ τῷψεν ἐνερθε· τὸ δ' ἀθρόων ἐβλυσεν ὕδωρ.

Here there was a certain rock near the Tritonian lake; having discovered this by accident or perhaps by the suggestion of God, he struck it below with his heel, and an abundant flow of water burst forth.

*Exodus xx. 5.*

Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

Theognis, *Eleg.*, 205.

Ἄλλ' ὁ μὲν αὐτὸς ἔτισε κακὸν χρέος, οὐδὲ φιλοισιν  
Ἄτην ἐξοπλίσω παισὶν ἐπεκρέμασεν.

But one man in his own person is wont to pay a bitter debt, and does not bring ruin hereafter to his own dear children.

Euripid., *Hippol.*, 832.

Αἰαὶ αἰαὶ, μέλεα μέλεα τὰδε πάθη.  
Πρόσωθεν δέ ποθεν ἀνακομίζομαι τύχων δαιμνῶν  
Ἀμπλακίαισι τῶν παροίθην τιῶς.

Alas! alas! wretched, wretched are these sufferings, but from some distant period or other I receive this misfortune of the gods, on account of the offences of some of the olden times.

Euripid., *Fr. Incert.*

Τὰ τῶν τεκοντῶν σφάλματ' εἰς τοὺς ἐκγόνους οἱ  
Θεοὶ τρέπουσι.

The gods visit the iniquities of the fathers upon the children.

Euripid., *Fr. Alcin.*, vii. 2.

Τὰ τῶν τεκόντων ὡς μετέρχεται Θεὸς  
Μίσματα.

How surely does God visit the offences of the parents on the children!

Theocrit., *Idyl.*, xxvi. 33.

Εὐσεβέων παιδεσσι τὰ λῶϊα, δυσσεβέων δ' οὐ.

To the sons of the pious comes the better fortune, and to the impious not so.

Hor., *Ode.*, iii. 6, 1.

Delicta majorum immeritus lues,  
Romane, donec templa refeceris,  
Ædesque labentes deorum, et  
Fæda nigro simulacra fumo.

Though guiltless of them, thou shalt atone, O Roman, for the crimes of thy fathers, until thou shalt have rebuilt the temples and ruined shrines of the gods, and replaced their statues, blackened by smoke.

Curt., vii. 5.

Culpam majorum posterii luunt.

Posterity suffer for the sins of their fathers.

Pausan., ii. 18, 2.

Ἡ Πυθία Γλαύκῳ Σπαρτιάτῃ, βουλευσάντι ἐπιτορκα ἠμόσαι, καὶ τοῦδε εἰπέν  
ἐς τοὺς ἀπογόνους κατιέναι τὴν δίκην.

To Glaucus, the Spartan, when he was meditating to take a false oath, the Pythoness said that his punishment would come down upon his future descendants.

*Exodus* xx. 11.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.

Callim., *Fr.*, 145.

Ἐβδομάτῃ δ' ἦοι καὶ οἱ τετύκοντο ἅπαντα.  
 Καὶ πάλιν,  
 Ἐβδόμη εἰν ἀγαθοῖσι, καὶ ἔβδόμη ἐστὶ γενέθλη.  
 Καί,  
 Ἐβδόμη ἐν πρώτοισι, καὶ ἔβδόμη ἐστὶ τελείη.  
 Καί,  
 Ἐπτὰ δὲ πάντα τέτυκτο ἐν οὐρανῷ ἀστερῶντι  
 Ἐν κύκλοισι φανέντα, περιπλομένων ἐνιαυτῶν.

All things were completed by Him (God) on the seventh morning.  
 And again,  
 The seventh was among good things, and seventh was the creation.  
 And,  
 Seventh was among the first, and seventh was perfection.  
 And,  
 All things were seven in the starry heaven, appearing in cycles, as years revolve.

Lucian., *Saturn.*, c. 2 or p. 386.

Ἐπτὰ μὲν ἡμερῶν ἡ πᾶσα βασιλεία.

The whole of my reign is concluded in seven days.

Macrob., *In Somnium Scip.*, i. 6.

Hinc in alio loco ejusdem somnii Cicero de septenario dicit: *Qui numerus rerum omnium fere nodus est.*

Hence, in another passage of the same dream, Cicero says of the number seven : "Which number is almost the knot and cement of all things."

*Exodus* xx. 12.

Honour thy father and thy mother.

Æschyl., *Supp.*, 707.

Τὸ γὰρ τεκόντων σέβας  
 Τρίτον τόδ' ἐν θεσμίσι  
 Δίκας γέγραπται μεγιστοτίμου.

For the reverence of parents is in the third law written in the ordinances of much venerated justice.

*Exodus* xxi. 24.

Eye for eye, tooth for tooth, hand for hand, foot for foot.

Æschyl., *Agam.*, 1560.

Ὅνειδος ἤκει τόδ' ἀντ' ὀνειδούς.  
 Δύσμαχα δ' ἔστι κρῖναι.  
 Φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.  
 Μίμνει δὲ μίμνοντος ἐν θρόνῳ Διὸς  
 Παθεῖν τὸν ἔρξαντα.

Angry word is given for angry word, and it is difficult to decide; him that plundereth shall another plunder; him that slayeth shall another slay; and so long as God reigneth, he that doeth shall be done by.

Euripid., *Supp.*, 614.

Δίκαι δίκαι δ' ἐκάλεσε καὶ φόβος  
 Φόβον, κακῶν δ' ἀναψυχὰς  
 Θεοὶ βροτοῖς νέμουσιν,  
 Ἄπάντων τέρμ' ἔχοντες αὐτοί.

Justice calls for justice, death for death; but the gods, having themselves the power to put a limit to all things, give a respite from evils to mortals.

*Exodus* xxi. 28.

If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

Plat., *Leg.*, ix. 12 or 873 E.

Ἐάν δ' ἀρα ὑποζύγιον ἢ ζῶον ἄλλο τι φονεύσῃ τινά . . . ἐπεξίτωσαν μὲν οἱ προσήκοντες τοῦ φόβου τῷ κτείναντι, διαδικαζόντων δὲ τῶν ἀγρόνομων . . . τὸ δὲ ὄφλον ἐξω τῶν ὕρων τῆς χώρας ἀποκτείναντας διορίσαι.

But if a beast of burden or any other animal shall kill any person, . . . let the relatives prosecute the causer of the death, the land-stewards deciding upon the matter . . . ; let them banish it beyond the boundary of the country.

*Exodus* xxiii. 1.

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Suet., *Domit.*, 9.

Qui delatores non castigat, irritat.

He, who does not chastise informers, stimulates them to their wicked conduct.

*Exodus* xxxiii. 20.

For there shall no man see me, and live.

Lucian., *Dialog. Deor.*, 11.

Οὐ γὰρ φέρουσιν, ὦ Ζεῦ, θνηταὶ οἶσαι τὴν σὴν πρόσωπον.

For, Jove, no mortal can bear to look at thee.

*Exodus xxxiv. 11.*

Observe thou that which I command thee this day.

Sophocl., *Antig.*, 667.

Ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται,  
 Ἡ τοῦπιτάσσειν τοῖς κρατοῦσιν ἐννοεῖ,  
 Οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν,  
 Ἄλλ' ὅν πόλις στήσειε, τοῦδε χρὴ κλύειν,  
 Καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.  
 Καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοῖην ἐγὼ  
 Καλῶς μὲν ἄρχειν, εἰ δ' ἂν ἄρχεσθαι θέλω,  
 Δορός τ' ἂν ἐν χειμῶνι προστεταγμένον  
 Μένειν δίκαιον κάγαθὸν παραστάτην.

Whosoever by violence transgresses the laws or thinks to command those in power cannot receive praise from me ; but he, appointed by the state, must be obeyed, even though his award may swerve from strictest justice, and this man, I am sure, would rule well and would be willing to submit to others, remaining in the tempest of the battle a just and brave companion in arms.

Plaut., *Stich.*, i. 1, 39.

Omnes sapientes  
 Suum officium æquom est colere et facere.

All the wise ought to observe and perform their duty.

Plaut., *Pseud.*, iv. 7, 3.

Nihili est suum qui officium facere est immemor,  
 Nisi admonitus est.

He is worth nought who forgets to do his duty unless he is reminded.

Sen., *Ep.*, 101.

Quam bene vivas refert, non quam diu.

The question is, how well thou livest, not how long.

*Leviticus xix. 11.*

Ye shall not steal, neither deal falsely, neither lie one to another.

Euripid., *Fr. Incert.* (*Stobæus*) *Tit.*, 28, 12.

Συγγνώμονάς τοι τοὺς Θεοὺς εἶναι δοκεῖς,  
 Ὅταν τις ὄρκω θάνατον ἐκφεύγειν θέλῃ  
 Ἡ δεσμὸν, ἢ βλαία πολεμίων κακὰ,  
 Ἡ τοῖσιν ἀθένταισι κοινωνῆ δόμων ;  
 Ἡ τᾶρα θνητῶν εἰσὶν ἀσυνετώτεροι,  
 Εἰ τἀπεικῆ πρόσθεν ἡγοῦνται Δίκης.

Dost thou think that the gods will forgive one who seeks to escape death, bonds, or the calamities of war by taking a false oath, or by abetting others in crime ? Nay, the gods were more foolish than mortal men, if they preferred expediency to what is right.

Cic., *Off.*, iii. 5.

Detrahere alteri aliquid et hominem hominis incommodo suum augere commodum magis est contra naturam quam more, quam paupertas, quam dolor, quam cetera, quæ possunt aut corpori accidere aut rebus externis.

To take away wrongfully anything from another, and for one man to advance his own interest by injuring another, is more contrary to nature than death, poverty, grief, and other things, which can befall our bodies or our outward circumstances.

*Leviticus* xix. 12.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God : I am the Lord.

Sophoc., *Philoc.*, 992.

Θεὸς προτείνων τοὺς θεοὺς ψευδεῖς τίθησ.

Do not under false pretence take the gods' names in vain.

Justin., xiv. 4, 10.

Dii perjuratorum vindicee.

The gods, avengers of perjury.

*Leviticus* xix. 17.

Thou shalt not hate thy brother in thine heart : thou shalt in any wise rebuke thy neighbour.

Diog. Laert., ii. 8, 9.

Μὴ μισήσειν, μᾶλλον δὲ μεταδιδάξειν.

No one ought to be hated, but rather taught to act better.

*Leviticus* xix. 18.

Thou shalt not avenge, nor bear any grudge against the children of thy people ; but thou shalt love thy neighbour as thyself : I am the Lord.

Sen., *De Ira*, i. 15.

Nihil minus quam irasci punientem decet.

The man who is going to inflict a punishment ought to be anything except in a passion.

*Leviticus* xix. 32.

Thou shalt rise up before the hoary head, and honour the face of the old man.

Hom., *Il.*, xxiii. 788.

Ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.

The immortals honour the aged.

Herodot., ii. 80.

Οἱ νεώτεροι αὐτέων τοῖσι πρεσβυτέροισι συντυγχάνοντες, εἴκουσι τῆς ὁδοῦ καὶ ἐκτράπονται· καὶ ἐπιόουσι ἐξ ἕδρης ὑπανιστάται.

If a young man meet his senior, he instantly turns aside to make way for him ; if a senior enter an apartment, the youth always rise from their seats.

*Leviticus xxii. 31.*

Therefore shall ye keep my commandments, and do them : I am the Lord.

Epictet., *Encheir.*, 31.

Τὸ πείθεσθαι τοῖς θεοῖς καὶ εἶκειν πᾶσι τοῖς γενομένοις καὶ ἀκολουθεῖν ἐκόντα ὡς ὑπὸ τῆς ἀρίστης γνώμης ἐπιτελουμένοις.

To obey the gods, and to submit to them in everything that happens, and willingly to follow, as being accomplished by the wisest intelligence.

Epictet., *Dissert.*, iv. 12.

Ἐγὼ δ' ἔχω τινι με δεῖ ἀρέσκεον, τινι ὑποτετάχθαι, τινι πείθεσθαι· τῷ θεῷ, καὶ τοῖς μετ' ἐκείνου.

I have one, whom I ought to please, to whom I ought to submit, whom I ought to obey—God, and those who are next to him.

*Leviticus xxiv. 17.*

And he that killeth any man shall surely be put to death.

Plutarch., *Jul. Cæs.*, 69.

Ὁ μέντοι μέγας αὐτοῦ δαίμων, ᾧ παρὰ τὸν βίον ἐχρήσατο, καὶ τελευτήσαντος ἐπηκολούθησε τιμωρὸς τοῦ φόνου.

The great God, who had conducted him through life, attended him after his death as his avenger.

*Leviticus xxv. 35, 36.*

And if thy brother be waxen poor . . . then thou shalt relieve him ; yea, though he be a stranger, or a sojourner . . . take thou no usury of him, or increase.

Plat., *Leg.*, v. 12 or 742 c.

Μηδὲ δανείξω ἐπὶ τόκῳ, ὡς ἐξὸν μὴ ἀποδιδόναι τὸ παράπαν τῷ δανεισμένῳ μήτε τόκον μήτε κεφάλαιον.

Be it enacted not to lend money upon interest, since it will be allowed to the borrower to repay neither interest nor principal.

*Leviticus xxv. 43.*

Thou shalt not rule over him with rigour, but shalt fear thy God.

Sen., *De Clement.*, i. 21.

Cum humilibus eo moderatius agendum est, quo minoris est affixisse eos.

As to men of low degrees, we must deal with them the more moderately, as we shall get the less honour by afflicting them.

*Numbers xi. 20.*

Ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

*Æschyl.*, *Suppl.*, 732.

Χρόνω τοι κυρίω τ' ἐν ἡμέρᾳ  
Θεοὺς ἀτίζων τις βροτῶν δώσει δίκην.

In the time and day appointed, he that slighteth the gods shall pay the penalty.

*Numbers xi. 25.*

And when the spirit rested upon them, they prophesied.

*Amm. Marc.*, *xxi. 1.*

Elementorum omnium spiritus participat nobiscum munera divinandi et substantiales potestates velut ex perpetuis fontium venis vaticina mortalitati suppeditant verba.

The spirit which directs all the elementary principles of nature communicates to us the power of foreseeing the future, and the ruling powers supply man with prophetic words as from ever-bubbling springs of water.

*Numbers xii. 6.*

And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

*Herod.*, *iv. 67.*

Μάντιες δὲ Σκυθέων εἰσὶ πολλοί, οἱ μαντεύονται ῥάβδοισι ἰτεῖνῃσι πολλῆσι.

There are many prophets of the Scythians, who prophesy with wands of willows.

*Herod.*, *vii. 15.*

Εἰ ὦν θεὸς ἐστὶ ὁ ἐπιπέμπων καὶ οἱ πάντως ἐν ἡδονῇ ἐστὶ γενέσθαι στρατηλασίην ἐπὶ τὴν Ἑλλάδα, ἐπιπτήσεται καὶ σοὶ τωυτό τοῦτο ὄνειρον, ὁμοίως ὡς καὶ ἐμοὶ ἐντελλόμενον.

If it be a god who has sent the dream, and it is really his pleasure that there should be an expedition against Greece, this same dream will fall to you with the same command as to me.



Cic., *Nat. D.*, iii. 39.

Vultis a diis immortalibus hominibus dispartiri ac dividi somnia.

You are willing to believe that the immortal gods distribute dreams among men.

*Numbers xii. 9.*

And the anger of the Lord was kindled against them ; and he departed.

Herodot., vii. 137.

Δήλον ὦν μοι, ὅτι θεῶν ἐγένετο τὸ πρήγμα ἐκ τῆς μήμιος.

It is evident to me that it was a divine interposition arising from the wrath of the divinity.

*Numbers xvi. 13.*

A land that floweth with milk and honey.

Euripid., *Bacch.*, 142.

Peī δὲ γάλακτι πέδον.

The ground flows with milk.

Theocrit., *Idyl.*, v. 124.

Ἰμέρα ἀνθ' ὕδατος ρέτω γάλα.

May the Himera flow with milk instead of water !

Hor., *Od.*, ii. 19, 9.

Fas pervicaces est mihi Thyiadas,  
Vinique fontem, lactis et uberes  
Cantare rivos, atque truncis  
Lapsa cavis iterare mella.

I may sing of the maddened Bacchantes, the fountain of wine, and the brooks full of milk, and tell again and again of the honey flowing from the hollow trunks of trees.

*Numbers xvi. 33.*

They went down alive into the pit.

Soph., *Antig.*, 920.

Ζῶσ' εἰς θανάτων ἔρχομαι κατασκαφάς.

Alive I go to the cavern of the dead.

*Deuteronomy iv. 31.*

The Lord thy God will not destroy thee.

Plutarch., *De Consol. ad Apollon.*, 117.

Θεὸς δὲ σοι πῆμ' οὐδὲν ἄλλ' αὐτὸς σὺ σοί.

It is not God that injures thee, but thou thyself.

*Deuteronomy vi. 4.*

Hear, O Israel; the Lord our God is one Lord.

Plutarch., *De Placit. Philos.*, i. 7.

Πυθαγόρας τῶν ἀρχῶν τὴν μὲν μονάδα θεὸν καὶ ἀγαθόν, ἥτις ἐστὶν ἡ τοῦ ἐνὸς φύσις, αὐτὸς ὁ νοῦς.

Pythagoras took the unity of principles to be God and the good, which unity is the nature of the One—intelligence itself.

Plutarch., *De Placit. Philos.*, i. 7.

Σωκράτης καὶ Πλάτων τὸ ἐν μονοφυῆς καὶ αὐτοφυῆς, τὸ μοναδικόν, τὸ ὄντως ἀγαθόν· Νοῦς οὖν ὁ θεός.

Socrates and Plato considered God to be the One, sprung from himself alone just, the really good.

Plutarch., *De Exil.*, c. 5 or 601 B.

Εἰς δὲ βασιλεὺς καὶ ἀρχῶν θεός.

God the one king and ruler.

*Deuteronomy vi. 13.*

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

Cic., *Off.*, i. 14.

Dei nomine nullum vinculum ad adstringendam fidem majores nostri arctius esse voluerunt.

Our ancestors thought that there was no tie to bind fidelity in men more strong than the name of God.

*Deuteronomy xvi. 6.*

But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover.

Plat., *Leg.*, x. 16 or 909 D.

Ἐπεὶ μὴδὲ εἰς ἐν ἰδίᾳ οἰκίᾳ ἐκτίσθω· θύειν δ' ὅταν ἐπὶ νοῦν ἔη τιμὴ, πρὸς τὰ δημόσια ἔτω θύσων.

Let no one practise sacred rites in a private dwelling; but when it enters into the mind of any one to sacrifice, let him go to the public buildings.

Mart., *Ep.*, viii. 24, 4.

Offendunt nunquam tura precesque Jovem.

Frankincense and prayers never offend Jove.

*Deuteronomy xvi. 19.*

Thou shalt not wrest judgment ; thou shalt not respect persons, neither take a gift : for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

Plutarch., *Demetr.*, 42.

Οὐδέν οὕτως τῷ βασιλεῖ προσήκον, ὡς τὸ τῆς δίκης ἔργον.

Nothing becomes a king so much as an upright administration of justice.

*Deuteronomy xviii. 15.*

I will raise them up a Prophet from among their brethren, like unto thee.

Victor., i. 2.

Exercitus sen forte seu divinitus restitit.

The army resisted either by chance or by the admonition of heaven.

Victor., ii. epit. 13.

Trajanus divinitus credebatur opportune datus.

Trajan was believed to have been seasonably given by heaven.

*Deuteronomy xxiii. 21.*

When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it : for the Lord thy God will surely require it of thee ; and it would be sin in thee.

Plat., *Republ.*, i. 5 or 333 c.

Πρὸς δὴ τοῦτ' ἔγωγε τίθημι τὴν τῶν χρημάτων κτήσιν πλείστου ἀξίαν εἶναι, τὸ μὴ ὀφείλοντα ἢ Θεῷ θυσίας τινάς, ἢ ἀνθρώπῳ χρήματα, ἔπειτα ἀπίεναί ἐκείσε δεδίοτα, μέγα μέρος εἰς τοῦτο ἢ τῶν χρημάτων κτήσις συμβάλλεται.

In conformity with this I deem the possession of riches chiefly valuable . . . departing not thither in fear, because we owe sacrifices to God or money to man ; for it is in this, indeed, that the possession of money has advantages.

*Deuteronomy xxiv. 16.*

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers : every man shall be put to death for his own sin.

Plat., *Leg.*, ix. 3 or 856 c.

Ἐνὶ δὲ λόγῳ πατρὸς ὄνειδῆ καὶ τιμωρίας παιδῶν μηδενὶ ξυνέπεσθαι, πλήν ἐάν τι πατὴρ καὶ πάππος καὶ πάππου πατὴρ ἐφεξῆς ὀφλῶσι θανάτου δίκην.

In one word, let not the disgrace and punishment of the father follow upon any of the children, unless the father, grandfather, and great-grandfather in succession have paid the penalty of death.

*Deuteronomy xxv. 4.*

Thou shalt not muzzle the ox when he treadeth out the corn.

Callimach., *Ad Cer.*, 21.

Καὶ ἐν βόας ἤκε πατήσαι  
Ἄνικα Τριπτόλεμος ἀγαθὰν ἐδιδάσκετο τέχνην.

Now she was the first to introduce oxen to tread out the corn when Triptolemus was being taught a good art.

*Deuteronomy xxv. 5.*

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

Plat., *Leg.*, xi. 7 or 924 E.

Ἐὰν ὁ μὴ διαθήμενος θυγατέρας λίπη, τοῦ [δὲ] ἀποθανόντος ἀδελφοῦ ὁμοπάτωρ ἢ ἀκληρος ὁμομήτριος ἐχέτω τὴν θυγατέρα καὶ τὸν κλῆρον τοῦ τελευτήσαντος. . . . ἔὰν δὲ τοῖς οἰκείοις ἀπορία ξυγγενῶν ᾖ, μέχρι μὲν ἀδελφοῦ υἱῶν, μέχρι δὲ πάππου παίδων ὡσαύτως, τῶν ἄλλων πολιτῶν ὅστις, κληρονόμος γιγνέσθω τοῦ τελευτήσαντος καὶ τῆς θυγατρὸς νυμφίος.

If any one, dying intestate, leave daughters, let the brother of the dead on the father's or mother's side have the daughter and the allotment of the deceased . . . and if there be a want of kindred to families, as far as the sons of brothers and as far too as the children of grandfathers, whomsoever of the other citizens she chooses, let him be the heir of the deceased and the husband of his daughter.

*Deuteronomy xxx. 15, 16.*

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God.

Hom., *Od.*, iv. 353.

Οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνησθαι ἐφετμέων.

The everlasting gods wished that men should remember their commands.

Plutarch., *Demetr.*, 42.

Νόμος δὲ πάντων βασιλεὺς κατὰ Πίνδαρον ἐστίν.

Law is, according to Pindar, king over all.

*Deuteronomy xxxii. 35.*

To me belongeth vengeance and recompence.

Euripid., *Electr.*, 956.

Κακούργος ὢν ἀνὴρ  
Μή σοι, τὸ πρῶτον βῆμ' εἰς δράμη καλῶς  
Νικᾶν δοκίτω τὴν Δίκην, πρὶν ἂν τέλος  
Γραμμῆς ἵκηται, καὶ πέρας κάμψῃ βίου.

Let not an unrighteous man think, though he may have run his first course well, that he will outstrip justice ; let him wait till he have reached the life-goal.

*Judges viii. 18.*

Each one resembled the children of a king.

Hom., *Il.*, iii. 170.

Καλὸν δ' οὕτω ἐγὼν οὕτω ἴδον ὀφθαλμοῖσιν,  
Οὐδ' οὕτω γεραρὸν βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.

I never saw one so beautiful, nor of such stately bearing ; for he was like a royal personage.

Aristot., *Polit.*, iv. 4.

Καὶ γὰρ ἂν εἰ κατὰ μέγεθος διενέμεντο τὰς ἀρχὰς, ὥσπερ ἐν Αἰθιοπία φασὶ τῶες, ἢ κατὰ κάλλος.

For if the offices of state were to be distributed according to the size of the citizens, as they say it is in Æthiopia, or according to their beauty.

Polyb., iv. 77.

Χάρις ἐπὶ αὐτῷ διαφέρουσα πρὸς δὲ τοῦτους, ἐπίφασις βασιλικὴ καὶ δύναμις.

Philip was exceedingly graceful ; and besides, he had a royal bearing and firmness.

Dionys. Hal., ii. 58.

Τὸν Νομᾶν ἀξιώσει μορφῆς βασιλικόν.

Numa of royal dignity in form.

*Judges ix. 2.*

Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you ? remember also that I am your bone and your flesh.

Euripid., *Supp.*, 410.

Κείνην ἐπαυῶ πῶλον ἔγωγ', ἥτις μόνου  
'Ἐνὸς πρὸς ἀνδρὸς, οὐκ ὄχλω κρατύνεται.

I approve of that state which is ruled by one man and not by a mob.

Aristot., *Ethic.*, viii. 12.

Τούτων δὲ βελτίστη μὲν ἡ βασιλεία.

Of these the best is monarchy.

Sen., *Agam.*, 259.

Nec regna socium ferre, nec tædæ acium.

Neither kingdoms nor the marriage torch can bear a companion.

Tacit., *Ann.*, i. 4.

Duobus adolescentibus, qui rempublicam interim premant, quandoque distrahant.

Two young men, who would meanwhile oppress the state, and at some time or other would pull it to pieces.

#### *Judges xvi. 28-30.*

Strengthen me, I pray thee, only this once, that I may be at once avenged of the Philistines . . . and having taken hold of the two pillars . . . said, Let me die with the Philistines. . . . So that the dead which he slew at his death were more than they which he slew in his life.

Hom., *Il.* xxii. 304.

Μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,  
'Ἄλλὰ μέγα βέξας τι καὶ ἐσσομένοισι πυθέσθαι.

• Let me not die like a coward, and ingloriously, but after having done some mighty deed to be heard of by posterity.

Arrian, *De Exped. Alexand.*, vi<sup>o</sup> 9.

Μεγάλα ἔργα, καὶ τοῖς ἔπειτα πυθέσθαι ἀξία ἐργασάμενος οὐκ ἀσπουδεὶ ἀποθανεῖται.

Having performed great deeds, worthy to be heard by posterity, he will die not without glory.

#### *Judges xviii. 25.*

Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

Sen., *Ep.*, 14.

Sapiens nunquam potentium iras provocabit.

A wise man will never provoke the wrath of the powerful.

## 1 Samuel ii. 3.

Talk no more so exceeding proudly ; let not arrogancy come out of your mouth : for the Lord is a God of knowledge, and by him actions are weighed.

Sophoc., *Œd. Tyr.*, 724.

Ὦν γὰρ ἂν θεὸς  
Χρειαῖν ἐρευνᾷ, ῥαδίως αὐτὸς φανεί.

God himself will in person easily make to appear, whatever he thinks necessary to be investigated.

Sophoc., *Antig.*, 127.

Ζεὺς γὰρ μεγάλη γλώσσης κόμπους ὑπερεχθαίρει.

For Jove hates a boasting tongue.

## 1 Samuel iii. 17.

What is the thing that the Lord hath said unto thee ? I pray thee hide it not from me.

Theocrit., *Idyll.*, xxiv. 65.

Μῆδ', εἴτι θεοὶ νοεῖντι πονηρόν,  
Αἰδομένος ἐμὲ κρύπτει.

Do not, if the gods are imagining something evil, conceal it from me through scruples.

## 1 Samuel iv. 8.

Woe unto us ! who shall deliver us out of the hand of these mighty Gods ? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

Euripid., *Hippol.*, 205.

Ἔρων δὲ νόσον μετὰ θ' ἡσυχίας  
Καὶ γενναίου λήματος ὄλσεις·  
Μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.

But thou wilt bear thy illness more easily if thou art quiet, and with a noble temper, for it is necessary for mortals to submit to misery.

Sophoc., *Fr. Ph.*, viii. 3.

Νόσους δ' ἀνάγκη τὰς θεηλάτους φέρειν.

It is necessary to bear illness sent by the gods.

## 1 Samuel vi. 20.

Who is able to stand before this holy Lord God ?

Hom., *Odyss.*, xxiv. 351.

Ζεῦ πάτερ, ἦ ῥα ἔτ' ἔστε θεοὶ κατὰ μακρὸν Ὀλυμπον,  
 εἰ ἔτεδν μνηστῆρες ἀτάσθαλον ὕβριν ἔτισαν.

O Jove, of a certain truth ye gods do still reign in high Olympus, if it be true that all these suitors have paid the penalty of their blind folly.

1 *Samuel* xiv. 15.

The earth quaked : so it was a very great trembling.

Herod., vi. 98.

Καὶ τοῦτο μὲν κοῦ τέρας ἀνθρώποισι τῶν μελλόντων ἔσεσθαι κακῶν ἔφηνε ὁ θεός.

The god showed by this earthquake at Delos the misfortunes that were to come upon men.

1 *Samuel* xv. 29.

And also the Strength of Israel will not lie nor repent : for he is not a man, that he should repent.

Stobæus, *Anthol.*, iii. 312.

Πάντα προσπίθει θεοῖσι. πολλάκις μὲν ἐκ κακῶν  
 Ἄνδρας ὀρθοῦσιν μελαίνῃ κειμένους ἐπὶ χθονί.  
 Πολλάκις δ' ἀνατρέπουσι καὶ μάλ' εὖ βεβηκότας.

Leave everything to the gods : often they raise men lying upon the dark earth from the lowest state of misfortune ; and often they cast down those who are in the greatest prosperity.

Sen., *Thyest.*, 621.

Res deus nostras celeri citatas  
 Turbine versat.

God turns our affairs round and round by a swift revolution.

Val. Max., i. 5, 1.

Ominum etiam observatio contactu aliquo religionis innexa est, quoniam non fortuito motu sed divinâ providentiâ constare creditur.

The observation of omens too has been connected in a certain way with religion, since it is believed that they arise not from a sudden chance, but from divine providence.

1 *Samuel* xvi. 7.

For man looketh on the outward appearance, but the Lord looketh on the heart.

Cic., *De Invent.*, ii. 33.

In omnibus rebus voluntatem spectari debere.

In all things the will is to be looked to.



Sen., *Ep.*, 41.

Laus non est in facto, sed in eo quemadmodum fiat.

Praise is not in what is done, but the object for which it is done.

Epictet., *Dissert.*, ii. 14.

Λέγουσι οἱ φιλόσοφοι, ὅτι μαθεῖν δεῖ πρῶτον τοῦτο, ὅτι ἐστὶ θεὸς, καὶ προνοεῖ τῶν ὀλῶν· καὶ οὐκ ἔστι λαθεῖν αὐτὸν, οὐ μόνον ποιοῦντα, ἀλλ' οὐδὲ διανοοῦμενον ἢ ἐνθυμούμενον.

Philosophers say that we must first learn this, that there is a God, and that he foreknows all things; and that it is not possible to conceal from him, I do not say, our acts, but not even our thoughts and intentions.

1 *Samuel* xvi. 23.

That David took an harp, and played with his hand: so Saul was refreshed.

Hom., *Il.*, ix. 187.

Τὸν δ' εἶρον φρένα τερπόμενον φέρμιγγι λιγείῃ.  
Καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν·  
Τῆν ἄρετ' ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·  
Τῆ ὄγε θυμὸν ἔτερπεν, εἶδε δ' ἄρα κλέα ἀνδρῶν.

And they found him making merry with his sweet-toned lyre, beautiful, curiously wrought with a silver cross-bar, which he had found among the spoils when the city of Aëtion was destroyed; with this he was making merry, and singing of the brave deeds of heroes.

Aristot., *Polit.*, viii. 5.

Τῆν δὲ μουσικὴν πάντες εἶναι φάμεν τῶν ἡδίστων· διὸ καὶ εἰς τὰς συνουσίας καὶ διαγωγὰς εὐλόγως παραλαμβάνουσιν αὐτὴν ὡς δυναμένην εὐφραίνειν.

We all think that music is one of the most pleasing accomplishments, for which reason men justly admit it into every company and joyous meeting, as being able to inspire pleasant feelings.

Athenæus, xiv. 623 F.

Κλεινίας γοῦν ὁ Πυθαγόρειος, εἴ ποτε συνέβαινε χαλεπαίνειν αὐτοῦ δι' ὀργὴν, ἀναλαμβάνων τὴν λύραν ἐκιδάριζε· πρὸς δὲ τοὺς ἐπιζητοῦντας τὴν αἰτίαν, ἔλεγε πρᾶντομαι· καὶ ὁ Ὀμηρικὸς δὲ Ἀχιλλεὺς τῇ κιθάρᾳ κατεπραῖνετο.

Clinias, the Pythagorean, if ever it happened to him to get out of humour through passion, would take up his lyre and play upon it. And when he was asked the reason of this conduct, he used to say, "I am pacifying myself." And so, too, the Achilles of Homer was soothed by the music of the lyre.

1 *Samuel* xvii. 45.

I come (David said to Goliath :) I come to thee in the name of the Lord of hosts.

Flor., ii. 2, 29.

Appius Claudius consul ab ipsis diis superatus est.

Appius Claudius, the consul, was overcome by the gods themselves.

Flor., i. 14, 3.

Monitu deorum Decius se devovit.

By the warning of the gods Decius devoted himself to death.

1 *Samuel* xviii. 1.

The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

Hom., *Il.*, xvii. 81.

Ἄλλα τί μοι τῶν ἡδῶν ἦδος, ἐπεὶ φίλος ὦλεθ' ἐταῖρος,  
Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταίρων,

But what pleasure now remains to me, since my dear companion, Patroclus, is dead, whom I honoured above all my friends?

Aristot., *Eth.*, ix. 4.

Ἔστι γὰρ ὁ φίλος ἄλλος αὐτός.

For a friend is another self.

1 *Samuel* xviii. 10.

The evil spirit from God came upon Saul.

Pind., *Pyth.*, iii. 62.

Δαίμων δ' ἕτερος  
Ἔς κακὸν τρέψαις ἔδαμάσατο νῦν.

An evil spirit turned her to harm, and ruined her.

Callim., *Fr.*, 91.

Οὐ πάντες, ἀλλ' οὓς ἔσχεν ἄτερος δαίμων.

Not all, but only those whom an evil spirit possessed.

1 *Samuel* xx. 3.

There is but a step between me and death.

Virg., *Æn.*, vi. 126.

Facilis descensus Averni,  
Noctes atque dies patet atri janua Ditis.

The descent to the world below is easy; the gate of gloomy Pluto lies open night and day.

Diog. Laert., 287 Bion.

Ἐύκολον τὴν εἰς ᾗδον ὁδὸν· καταμόντας γοῦν ἀπιέναι.

The road to Hades is easy; one goes to it with his eyes shut.

1 *Samuel* xxvi. 9.

For who can stretch forth his hand against the Lord's anointed, and be guiltless ?

Suet., *Cæs.*, 6.

Eet sanctitas regum, qui plurimum inter homines pollent.

There is a sacredness which hedges round kings, who are the most powerful among men.

Amm. Marc., xxii. 2.

Principatum deferente nntu cœlesti.

The nod of heaven conferring the kingdom.

1 *Samuel* xxx. 1, 2.

They burnt the city with fire, and had taken the women captives that were therein . . . and carried them away.

Hom., *Il.*, ix. 589.

Κήδὲ, ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώη·  
Ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,  
Τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.

The ills which befall men whose city is taken ; they slay the men, destroy the city with fire, while some carry off the children and deep-bosomed women.

Æschin. c., *Ctesiph.*, 76, ed. Steph.

Νομίσατε ὄρᾶν ἀλισκομένην τὴν πόλιν, τειχῶν κατασκαφὰς, ἐμπρήσεις οἰκιῶν, ἀγομένας γυναῖκας, καὶ παῖδας εἰς δουλείαν.

Think that you see the city taken, the razing of the walls, the burning of the houses, women and children carried away into slavery.

2 *Samuel* i. 20.

Tell it not in Gath, publish it not in the streets of Askelon ; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

Theognis, *Eleg.*, 1107.

ὦ μοι ἐγὼ δειλὸς ! καὶ, δὴ κατάχαρμα μὲν εχθροῖς,  
Τοῖς δὲ φίλοισι πρόνος δεινὰ παθῶν γενέμην.

Ah, wretch that I am ! for now I have been a laughing-stock to foes, and to my friends a trouble, having suffered badly.

Virg., *Æn.*, ii. 104.

Ἦοc Ithacus velit et magno mercentur Atridæ.

Ulysses would wish this, and the sons of Atreus would buy it at a great price.

## 2 Samuel ix. 1.

And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?

Plutarch, *De cap. ex inimicis utilit.*, c. 9 or 90 F.

Τὸν δὲ καὶ πταίσαντι συμπαθήσαντα, καὶ δεηθέντι συλλαβόμενον, καὶ παισὶν ἐχθροῦ καὶ οὐκείοις καὶ πράγμασι ἐν χρεῖα γενομένοις, σπουδῆν τινα καὶ προθυμίαν εὐδειξάμενον, ὅστις οὐκ ἀγαπᾷ τῆς εὐμενείας, ὅνδ' ἐπαίνει τὴν χρησιμότητα.

Κεῖνος ἐξ ἀδάμαντος ἢ σιδάρου κεχάλκευται μελαιαν καρδίαν.

The man, who sympathises with his enemy in affliction and aids him in his need, showing kindness and mercy to his children and family in their extreme adversity, such a one he, who does not love for his humane feelings and praise for his noble conduct, must have a black heart of adamant or iron.

## 2 Samuel x. 12.

Be of good courage, and let us play the men for our people: and the Lord do that which seemeth him good.

Tyrt., *Fr.*

Τιμῆν τε γὰρ ἔστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι  
Τῆς πέρι, καὶ παίδων, κουριδιῆς τ' ἀλόχου.

It is honourable and glorious for a man to fight for his country, his children, and young wife.

Æschyl., *Sept. c. Theb.*, 1010.

Ἰερῶν πατρίων δ' ὅσιος ὦν μομφῆς ἄτερ  
Τέθνηκεν οὐπερ τοῖς νέοις θηήσκειν καλόν.

Being without blame in regard to the religious rites of his country, he has died, where it is honourable for the young to fall.

Cic., *Senect.*, 20.

Pythagoras vetuit injussu imperatoris, id est dei, praesidio et statione vitae decedere.

Pythagoras forbade us without the order of the commander, that is of God, to leave the fortress and post of life.

Cic., *Tusc. Quæst.*, i. 30.

Vetat dominans ille in nobis deus injussu hinc nos uno demigrare. Cum vero causam justam deus ipse dederit, næ ille medius fidius vir sapiens lætus ex his tenebris in lucem illam excesserit; nec tamen illa vincula carceris ruperit, leges enim vstant, sed tanquam a magistratu, aut ab aliquâ potestate legitimâ, sic a deo evocatus atque emissus exierit.

That divine principle, that rules within us, forbids us to leave this world without the order of the divinity. But when God himself shall give us a just reason, surely the wise man will joyfully issue from this darkness into that light of heaven, nor yet will he have broken the bonds of prison, for heaven's laws forbid it, but summoned and sent forth by God, as by a magistrate or some legal authority, he will walk away.

Hor., *Od.*, ii. 2, 13.

Dulce et decorum est pro patriâ mori.

It is sweet and glorious to die for our country.

## 2 Samuel xi. 25.

For the sword devoureth one as well as another.

Cic., *Ep. Fam.*, vi. 4.

Cum omnis belli mars communis, et cum semper incerti exitus præliorum eunt.

Since the fortune of war is common to both sides, and since the issue of battles is always uncertain.

Hor., *Sat.*, i. 1, 8.

Horæ

Momento cita mors venit, aut victoria læta.

In the twinkling of an eye comes speedy death or joyous victory.

## 2 Samuel xii. 23.

But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

Hom., *Il.*, xxiv. 548.

Αὐτὰρ ἐπεὶ τοὶ πῆμα τόδ' ἤγαγον Οὐρανίωνες,  
 Ἄνοσχεο, μηδ' ἄλιστατον ὀδύρεο σὸν κατὰ θυμόν.  
 Οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐήος,  
 Οὐδέ μιν ἀνοστήσεις, πρὶν καὶ κακὸν ἄλλο πάθησθα.

But since the heavenly gods have brought this calamity upon thee, endure, nor lament without ceasing, for thou wilt effect nothing by grieving for thy noble son, nor wilt thou restore him to life, but rather bring some other evil upon thee.

Æschyl., *Pers.*, 293.

Ὅμως δ' ἀνάγκη πημονὰς βροτοῖς φέρειν  
 Θεῶν διδόντων.

Nevertheless mortals must endure afflictions, when the gods send them.

Sophoc., *Œd. Col.*, 1692.

Τὸ [φέρων ἐκ] θεοῦ καλῶς φέρειν  
 Σρῆ μηδ' ἄγαν [οὕτω] φλέγασθον.

It is right to submit cheerfully to that which comes from God, nor should you inflame your grief too much.

Sophoc., *Philoct.*, 1316.

Ἀνθρώπουσι τὰς μὲν ἐκ θεῶν  
 Τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν.

For the ills inflicted on men by the gods they must endure.

Euripid., *Her. Fur.*, 1228.

Ὅστις εὐγενῆς βροτῶν,  
 Φέρει τὰ θεῶν γε πτώματ' οὐδ' ἀναίεται.

The nobly-born submits to the ills sent by the gods, nor does he reject them.

## 2 Samuel xiii. 19.

And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

Plutarch, *De Superstit.*, c. 3 or p. 166 A.

Ὁ βάρβαρ' ἐξευρόντες Ἕλληνες κακὰ, τῇ δεισιδαιμονίᾳ, πηλώσεις, καταβορβορώσεις, σαββατισμοὺς, βίψεις ἐπὶ πρόσωπων, αἰσχρὰς προκαθίσεις, ἀλλοκότους προσκυνήσεις.

O ye Greeks, who through superstition have found out such barbarous evils, such as throwing dust over the body, sitting on the dunghill, keeping the sabbath, throwing yourselves on your face, placing yourselves in a base position, worshipping strange gods.

Herodot., ii. 85.

Τὸ θῆλυ γένος πᾶν τὸ ἐκ τῶν οὐκ ἐπιεικῶν τούτων κατ' ὧν ἐπλάσαστο τὴν κεφαλὴν πηλῶ, ἢ καὶ τὸ πρόσωπον.

The whole females of his family disfigure their heads and faces with dirt.

## 2 Samuel xviii. 3.

But now thou art worth ten thousand of us.

Cic., *Brut.*, 51.

Nec enim posset idem Demosthenes dicere, quod dixisse Antimachum, Clarium poetam, ferunt, qui cum convocatis auditoribus legeret eis magnum illud, quod novistis, volumen suum, et eum legentem omnes, præter Platonem, reliquissent, *Legam, inquit, nihilo minus: Plato enim mihi unus instar est omnium millium.*

Nor could Demosthenes be able to use the same language as Antimachus, the poet of Claros, who, while he was reading to an assembled audience that huge volume with which you are acquainted, and all had left him in the midst of his delivery except Plato, exclaimed, "I shall read, nevertheless, for Plato is worth to me many thousands."

## 2 Samuel xix. 37.

Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother.

Hom., *Odys.*, vii. 223.

Ὡς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πατρὸς,  
καί περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰῶν  
κτῆσω ἐμὴν, δμῶάς τε καὶ ὑπερεφὲς μέγα δῶμα.

Would that I, wretched as I am, may visit again my fatherland, though I have suffered many evils; may I die after I have seen my lands, my slaves, and lofty-roofed palace.

Eurip., *Alc.*, 169.

Ἐν γῆ πατρώᾳ τερπνὸν ἐκπλήσσαι βίον.

To end a joyous life in their paternal country.

2 *Samuel* xxiv. 15.

So the Lord sent a pestilence upon Israel, from morning even to the time appointed, and there died of the people, from Dan even to Beersheba, seventy thousand men.

Hesiod, *Works*, i. 240.

Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπήύρα.

Often a whole state suffers ill on account of a bad man.

Hor., *Ep.*, i. 2, 14.

Quicquid delirant reges, plectuntur Achivi.

The Greeks suffer for the follies of their princes.

1 *Kings* iii. 9.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad.

Tacit., *Ann.*, iv. 38.

Deos ipsos precor, ut mihi ad finem usque vitae quietam et intelligentem humani divinique iuris mentem duint.

I pray the gods themselves that they would grant to me, even to the end of my life, the blessing of an undisturbed and collected mind, with a just sense of laws, both human and divine.

1 *Kings* v. 7.

Blessed be the Lord this day, which hath given unto David a wise son over this great people.

Euripid., *Supp.*, 734.

ὦ Ζεῦ, τί δῆτα τοὺς ταλαιπώρους βροτοῦς  
Φρονεῖν λέγουσι; σοῦ γὰρ ἐξηρημέθη  
Δρώμεν τε τοιαῦθ' ἂν σὺ τυγχάνης θέλων.

O Jove, why, pray, do they say that miserable mortals are endowed with wisdom? for on thee do we depend, and we do such things as thou dost happen to will.

1 *Kings* xiv. 11.

Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it.

Hom., *Odys.*, iii. 258.

Τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,  
'Ἄλλ' ἄρα τόνγε κύνες τε καὶ οἰωνοὶ κατέδαψαν  
Κείμενον ἐν πεδίῳ ἐκὰς ἄστεος, οὐδέ κέ τίς μιν  
Κλαῖσεν Ἀχαιῶδων· μάλα γὰρ μέγα μῆσατο ἔργον.

Therefore they did not bury him at his death, but dogs and birds devoured him lying on the plains far from the city, nor did any of the Grecian dames bewail him, for he had committed a very shameful deed.

## 1 Kings xviii. 27.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud ; for he is a god : either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

Theocrit., *Idyl.*, i. 15.

Οὐ θέμις, ὦ ποιμάν, τὸ μεσαμβριὸν οὐ θέμις ἔμμεν  
 Τυρίσδεν· τὸν Πάνα δεδοίκαμες· ἦ γὰρ ἀπ' ἀγρας  
 Τανίκα κεκμακῶς ἀμπαύεται· ἐντὶ δὲ πικρός,  
 Καὶ οἱ αἰεὶ δριμύεια χολὰ ποτὶ ῥινὶ κάθηται.

It is not proper, good shepherd, it is not proper for us to pipe at mid-day ; we are afraid of Pan ; for in truth it is then he reposes worn out by the chase : and he is cross, and violent anger ever rests upon his nostril.

## 2 Kings xiv. 5.

As soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

Hom., *Odys.*, i. 298.

\*Ἡ οὐκ ἀτεις οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
 Πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὶ ἐκτα.

Dost thou not know what fame the divine Orestes obtained among all nations after he slew the crafty Ægisthus, who put to death his illustrious father ?

## 1 Chronicles xvi. 29.

Worship the Lord in the beauty of holiness.

Sophoc., *Philoc.*, 1441.

Εὐσεβεῖν τὰ πρὸς θεούς.  
 Ὅς τ' ἄλλ' ἀπαντα δεύτερ' ἠγείται πατῆρ  
 Ζεὺς· οὐ γὰρ εὐσέβεια συνθνήσκει βροτοῖς,  
 [Κἂν ζῶσι, κἂν θάνωσι, οὐκ ἀπόλλυται.]

Be blameless in all duties towards the gods ; for Jove lightly regards all other things in comparison with this. For piety dies not with man ; live they or die they, it perishes not.

## 1 Chronicles xxviii. 9.

The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.



Sen., *Contr.*, iv. 425.

Sæpe honorata virtus est, ubi eum fefellit exitus.

Virtue is often honoured where the issue is unknown.

1 *Chronicles* xxix. 11, 12.

All that is in the heaven and in the earth is thine. . . .  
In thine hand it is to make great, and to give strength unto all.

Xen., *Mem.*, i. 4.

Γνώση τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντων ἐπιμελεῖσθαι.

Thou shalt know that the Divinity is so great and of such a character that he attends to everything.

Virg., *Æn.*, i. 230.

O qui res hominumque deumque  
Æternis regis imperiis, et fulmine terres.

O thou, who rulest the affairs of men and of gods with everlasting sway and terrifiest them with thy lightning.

Nep., *Tim.*, 4.

Nihil rerum humanarum sine dei numine geri putabat (Timoleon).

Timoleon thought that not one of human affairs was transacted without the influence of the gods.

1 *Chronicles* xxix. 12.

Thou reignest over all; and in thine hand is power and might.

Theognis, 165.

Οὐδεὶς ἀνθρώπων οὐτ' ἄλβιος οὐτε πενιχρός,  
Οὐτε κακὸς νόσφιν δαίμονος οὐτ' ἀγαθός.

There is no one of men either rich or poor, either mean or noble, without the aid of the gods.

Pind., *Pyth.*, ii. 163.

\*Ὁς ἀνέχει τὸτὲ μὲν τὰ κείνων,  
Τότ' αὖ δ' ἑτέροις ἔδωκεν μέγα κῆδος.

God, who npholds at one time this party, at another gives great glory to others.

1 *Chronicles* xxix. 15.

For we are strangers before thee, and sojourners, as were all our fathers.

Cic., *Tusc. Quæst.*, i. 5.

Supremus ille dies non extinctionem, sed commutationem affert.

That last day brings with it not a total extinction, but only a change.

Sen., *Suasor.*, vi. 33.

Animus divinâ origine haustus, cui nec senectus ulla, nec mors, onerosi corporis vinculis exsolutus ad sedes suas et cognata sidera recurret.

The soul, derived from a divine source, without old age or death, freed from the bonds of its body, will return to its original abode and cognate stars.

Sen., *Ep.*, 41.

Animus magnus et sacer, et in hoc demissus ut propius divina nôssemus, conversatur quidem nobiscum, sed hæret origini suæ. Illinc pendet, illuc spectat ac nititur; nostris tanquam melior interest.

The soul, great and holy, and sent down that we might apprehend divine things more closely, holds converse indeed with us, but clings to its divine origin. Thence it depends, to heaven it looks and strives to reach; it is in us our better part.

Epictet., *Encheir.*, ii.

Τὸ παιδίον ἀπέθανεν; ἀπεδόθη ἡ γυνὴ ἀπέθανεν; ἀπεδόθη . . . ὁ δὸς ἀπήτησεν.

Is your child dead? It has been restored. Is your wife dead? She has been restored. . . . The giver has asked them back.

### 1 *Chronicles* xxix. 15.

Our days on the earth are as a shadow, and there is none abiding.

Sophoc., *Fr.* (*Stobæus, Tit.*, 98, 2).

Ὅρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν  
Εἶδωλ' ἔσσι περ ζῶμεν, ἢ κόρυφην σκιά.

For I see that we mortals are nothing else than a dream or empty shadow.

Sophoc., *Fr.* (*Stobæus, Tit.*, 98, 48).

Ἀνθρώπος ἐστὶ πνεῦμα καὶ σκιά μόνον.

Man is a mere breath and shadow, nothing more.

Æschyl., *Fr.*

Τὸ γὰρ βρότειον σπέρμ' ἐφήμερα φρονεῖ.  
Καὶ πιστὸν οὐδὲν μᾶλλον, ἢ καπνοῦ σκιά.

The human race is only wise for a day, and has no more substance than the shadow of smoke.

### 2 *Chronicles* i. 10.

Give me now wisdom and knowledge, that I may go out and come in before this people.

Cic., *Rhet.*, i. 4.

Ad rempublicam plurims commoda veniunt, si moderatrix omnium rerum præsto est sapientia.

Many advantages accrue to the state, if wisdom, the director of all things, be at hand.

2 *Chronicles* xiii. 12.

O children of Israel, fight ye not against the Lord God of your fathers ; for ye shall not prosper.

Hom., *Il.*, v. 606.

Εἴκετε, μηδὲ θεοῖς μενεαυόμεν ἴφι μάχεσθαι.

Yield, nor desire to fight fiercely against the gods.

Euripid., *Fr. Incert.*

Τοῖσιν Θεοῖσι μὴ μάχου, θνητὸς γεγώς·  
'Ἄλλ' εἰκ' Ἀνάγκη, καὶ φρονήματος, τέκνον,  
Χάλα' τά τοι μέγιστα πολλάκις Θεὸς  
Ταπειν' ἔθηκε, καὶ συνέστειλεν πάλιν.

Fight not against the gods, my son, being mortal ; but yield to necessity and curb thy proud spirit ; God often humbles the mightiest and raises him up again.

Euripid., *Fr. Inc.*, xxx. 1.

Θεοῖσι μὴ μάχου.

Fight not with the gods.

2 *Chronicles* xiv. 11.

In thy name we go against this multitude.

Ovid., *Met.*, x. 586.

Audentes deus ipse juvat.

God himself assists the bold.

Tacit., *Hist.*, iv. 17.

Virtutem proprium hominum bonum : deos fortioribus adesse.

Valour was the peculiar excellence of men : the gods were on the side of the stronger.

Antonin., ix. 1, 11.

Καὶ οἱ θεοὶ δὲ εὐμενεῖς τοῖς τοιοῦτοις εἰσὶν . . . καὶ οἱ θεοὶ δὲ παντοίως αὐτοῖς βοηθοῦσιν.

The gods too are indulgent to such persons . . . and aid them in all ways.

*Nehemiah* ix. 6.

Thou, even thou, art Lord alone : thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all ; and the host of heaven worshippeth thee.

Sen., *De Otio Sap.*, 32.

Curiosum nobis natura ingenium dedit, et artie sibi et pulchritudinis eusæ conscia, spectatores nos tantis rerum spectaculis genuit, perditura fructum sui, si tam magna, tam elata, tam subtiliter ducta, tam nitida et non uno genere formosa solitudini ostenderet.

Nature has given us a curious mind, and knowing the excellence of her art, has created us to be spectators of such excellent things, about to lose the fruit of her intention, had she shown in secret works so great, so lofty, so exquisitely laboured, so proper, and of so divers beauties.

*Esther* iv. 1.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes.

Plutarch, *De Superstit.*, c. 7 or p. 168 D.

Ἐξω κάθηται σακκίον ἔχων ἢ περιεζωσμένος ῥάκεσι ῥυπαροῖς· πολλάκις δὲ γυμνὸς ἐν πηλῷ καλινδούμενος ἐξαγορεύει τινὰς ἀμαρτίας αὐτοῦ καὶ πλημμελείας, ὡς τὸδε φαγόντος, ἢ πίνοντος, ἢ βαδίσαντος ὁδοῦ, ἣν οὐκ εἶο τὸ δαιμόνιον.

He sits out of doors, clothed in sackcloth, or wrapped round with filthy rags: and often rolling naked in the mud, he gives utterance to some sin or faults, as for instance, eating or drinking something, or walking along some path, which the deity does not allow.

*Job* i. 21.

Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away.

Dionys. Cat.

Infantem nudum cum ts natura creavit,  
Paupertatis onus patienter ferre memento.

Since nature brought you forth a naked infant, remember to bear with patience the burden of poverty.

Epictet., *Dissert.*, iv. 1.

Τί οὖν θεομαχῶ; τί θέλω τὰ μὴ θελητά; τὰ μὴ δοθέντα μοι ἐξ ἄπαντος ἔχειν; ἀλλὰ πῶς; Ὡς δέδοται καὶ ἐφ' ὅσον δέδοται· Ἄλλ' ὁ δούς ἀφαιρείται.

Why then do I fight against God? Why do I wish that which I ought not to wish? Why do I will to have absolutely what is not given to me? But how ought we to will to have things? As they are given, and as long as they are given. But he who has given takes away.

Epictet., *Encheir.*, ii.

Μηδέποτε ἐπὶ μηδενὸς εἴπης, ὅτι ἀπώλεσα αὐτό· ἀλλ' ὅτι ἀπέδωκα. Τὸ παιδίον ἀπέθανεν; ἀπεδόθη. Ἡ γυνὴ ἀπέθανεν; ἀπεδόθη. Τὸ χωρίον ἀφηρέθη; οὐκοῦν καὶ τοῦτο ἀπεδόθη. Ἄλλὰ κακὸς ὁ ἀφελόμενος. Τί δέ σοι μέλει, διὰ τίνος σε ὁ δούς ἀπήτησε; μέχρι δ' ἂν διδῶ, ὡς ἄλλοτριου αὐτοῦ ἐπιμελοῦ, ὡς τοῦ πανδοχείου οἱ παριόντες.

Never say about anything that I have lost it, but that I have restored it. Is thy child dead? It has been restored. Is thy wife dead? She has been restored. Has thy property been taken from thee? This also has been restored. But he, who has taken it from me, is a bad man. But what is it to thee, by whose hands the giver has demanded it back? So long as he may grant it to thee, take care of it as belonging to another, as travellers do with their inn.

## Job ii. 4.

Skin for skin, yea, all that a man hath will he give for his life.

Euripid., *Al.*, 302.

Ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον.

For there is nothing more valuable than life.

Plat., *Leg.*, v. 1 or 726.

Πάντων γὰρ τῶν αὐτοῦ κτημάτων μετὰ θεοῦ ψυχὴ θειότατον, οἰκειότατον.

For of all man's possessions next to the gods, the soul is the most divine, as being most his own.

Heliodor., v.

Ἔστιν ἀνθρώποις ψυχὴ πάντων προτιμώτερον.

To man the soul is more valuable than all things.

Q. Calab., xiii. 240.

Ὁὐ γὰρ τι ψυχῆς πέλει ἀνδράσι φίλτερον ἄλλο.

For there is nothing more beloved by men than their soul.

Q. Curt., vi. 4.

Nihil est miseris mortalibus spiritu charius.

To wretched men there is nothing dearer than their life.

## Job. ii. 10.

What! shall we receive good at the hand of God, and shall we not receive evil?

Pythagor., *Aur. Carm.*, 17.

Ὅσσα δὲ δαιμονίησι τύχαις βροτοὶ ἄλγε' ἔχουσι,  
Ὡν ἂν μοῖραν ἔχουσ, ταύτην ἔχε, μηδ' ἀγανάκτει.

Bear and be not annoyed at whatever fate thou hast; whatever be the woes that mortals receive from God, submit to.

Æschyl., *Fr. Incert.*

Ἀνδρῶν γὰρ ἐστὶν ἐνδίκων τε καὶ σοφῶν,  
Ἐν τοῖς κακοῖσι μὴ τεθυμῶσθαι θεοῖς.

For the pious and wise ought not to be angry at God in adversity.

Sophoc., *Trach.*, 129.

Ἄλλ' ἐπὶ πῆμα καὶ χαρὰ  
Πᾶσι κυκλοῦσ', οἷον Ἄρκτου  
Στροφάδες κέλευθοι.

Sorrow and joy return in a circle to all, like the revolving paths of the Bear.

Euripid., *Fr. Incert.*

Ὅστις δ' ἀνάγκη συγκεχώρηκεν βροτῶν,  
Σοφὸς παρ' ἡμῶν, καὶ τὰ θεῶν ἐπίσταται.

Whoever of mortals yields to necessity is wise in our eyes, and shows that he is acquainted with the ways of God.

Euripid., *Fr. Incert.*

Τὰ προσπεσόντα δ' ὅς τις εἶ φέρει βροτῶν,  
Ἄριστος εἶναι σωφρονεῖν τέ μοι δοκεῖ.

Whoever of mortals submits patiently to the events of life, seems to me to act best and with wisdom.

Apollon. Rhod., iv. 1165.

Ἄλλὰ γὰρ οὐποτε φύλα δνηπαθέων ἀνθρώπων  
Τερπωλῆς ἐπέβημεν ἄλω ποδί· σὺν δέ τις αλεῖ  
Πικρὴ παρμέμβλωκεν εὐφροσύνησιν ἀνίη.

But we, the race of wretched mortals, have never trodden upon joy with our whole foot; but together with our joy some bitterness is always mingled.

Sen., *Thyest.*, 596.

Nulla sors longa est, dolor ac voluptas  
Invicem cedunt: brevior voluptas.

No fortune continues of long duration; sorrow and pleasure follow in turn; pleasure is the shortest.

Senec., *De Provid.*, 1.

Bonum virum ille parens magnificus, virtutum non lenis exactor, sicut aeveri parentea durius educat. Itaque quum videris honos viroa acceptosque Diis laborare, sudare, per arduum adscendere, cogita: bonum virum Deus in deliciis non habet, experitur, indurat, sibi illum præparat.

God, that magnificent parent, a severe exactor of virtua, bringeth up to hardness, as stern fathers do their children. Therefore, when thou shalt see good men, and such as are acceptable to the gods, work laboriously, sweat, and ascend lofty heights; think on these things; God does not bring up a good man in the midst of luxuries, he proves him, he hardens him against afflictions, he prepares him for his own purposea.

Senec., *De Provid.*, 4.

Hos itaque Deus, quos probat, quos amat, indurat, recognoscit, exercet: eos autem, quibus indulgere videtur, quibus parcere, molles venturia malis servat.

Those whom God approveth and loveth he hardeneth, recogniseth, and exerciseth; but those whom he seemeth to favour and spare he reserveth by reason of their weakness for evils to come.

Petron., *Sat.*, 82.

Apes ideo pungunt, quia, ubicumque dulce eat, ibi et acidum invenia.

Bees sting, because, wherever there is sweet, there also thou wilt find bitter.

Antonin, ii. 3.

Πρόσσει τὸ ἀναγκαῖον, καὶ τῷ ὅλῳ κόσμῳ συμφέρον, οὐ μέρος εἶ παντὶ δὲ φύσεως μέρει ἀγαθόν, ὃ φέρει ἢ τοῦ ὅλου φύσις, καὶ ὃ ἐκείνης ἐστὶ σωστικόν.

In addition to this there is necessity and that which is advantageous for the whole world, of which thou art a part. But that is good to every part of nature, which the nature of the whole requires, and which enables this nature to exist.

Job v. 6, 7.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground ;

Yet man is born unto trouble, as the sparks fly upwards.

Hom., *Il.*, xix. 409.

Ἄλλὰ τοι ἐγγύθεν ἡμαρ δλέθριον, οὐδέ τι ἡμεῖς  
ἄτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή.

But thy day of destruction is near, nor are we the cause, but the mighty God and stern fate.

Sophocl., *Trach.*, 1277.

Πολλὰ δὲ πῆματα καὶ καινοπαθῆ,  
Κοῦδὲν τούτων ὅ τι μὴ Ζεὺς.

Troubles are many and none like its fellow ; not one of them without the permission of God.

Sophocl., *Tynd.*, *Fr.*, 3.

Οὐ χρὴ ποτ' εἶ πρόσσοντος ὀλβίσι τύχας  
'Ἀνδρὸς, πρὶν αὐτῷ παντελῶς ἤδη βίος  
Διεκπερανθῆ, καὶ τελευτήσῃ βίον·  
'Ἐν γὰρ βραχεῖ καθεῖλε κώλυγφ χρόνῳ  
Πάμπλουτον ὀλβιον Δαίμονος κακοῦ δόσις  
Ἵταν μεταστή, καὶ Θεοῖς δοκῆ τάδε.

One ought not to pronounce the lot of a man who is in prosperity to be happy, till life be altogether passed and the voyage of life be done ; for one short and brief hour often pulls down the power of man, however lofty, when the wheel of fortune turns, and so it has pleased the gods.

Sophocl., *Incert. Fr.*, lvi. 2.

Αἰεὶ βροτῶν ὁ πότμος ἐν πυκνῷ Θεοῦ  
Τροχῷ κυκλεῖται, καὶ μεταλλάσσει φύσιν·  
Ὡσπερ σελήνης ὕψις εὐφρόνας δύο  
Στήναι δύναται· ἂν οὐ ποτ' ἐν μορφῇ μιᾷ,  
'Ἄλλ' ἐξ ἀδήλου πρῶτον ἔρχεται νέα,  
Πρόσωπα καλλύνουσα καὶ πληρουμένη,  
Χῶταν περ αὐτῆς εὐγενεστάτη φανῆ,  
Πάλῳ διαρρέει, κάπῃ μηδὲν ἔρχεται.

Man's fortune, good and ill, is always turning on the rapid wheel of God ; as the bright face of the moon remains not always the same, but after waning, again is new, gathering beauty every night, till sphered in perfect grace she gradually dims,

Lies anon on heaven's blue floor  
A silver bow, and nothing more.

Herodot., iii. 65.

Ἐν τῇ ἀνθρωπότητι φύσι οὐκ ἐνὴν ἄρα τὸ μέλλον γίνεσθαι ἀποτράπευ.

It is not in the power of man to counteract destiny.

Euripid., *Fr. Incert.*, 122.

Ὁ βίος τὸδ' ὄνομ' ἔχει, πόνος δ' ἔργω πέλει.

Life has this name, but in reality it is trouble.

Euripid., *Fr. Hypposipyle*.

Ἐφν μὲν οὐδεὶς ὅστις οὐ πονεῖ βροτῶν·  
Θάπτει τε τέκνα χᾶτερ' αὐ κτᾶται νέα,  
Αὐτὸς τε θνήσκει. καὶ τὰδ' ἄχθονται βροτοὶ  
Εἰς γῆν φέροντες γῆν· ἀναγκαίως δ' ἔχει  
Βίον βερίζειν ὥστε κάρπιμον στάχυν,  
Καὶ τὸν μὲν εἶναι, τὸν δὲ μὴ· τι ταῦτα δεῖ  
Στένειν ἅπερ δεῖ κατὰ φύσιν διεκπερᾶν ;  
Δεινὸν γὰρ οὐδὲν τῶν ἀναγκαίων βροτοῖς.

There is no one of mortals who is not in affliction ; he buries his children and again begets others ; men bearing dust to dust lament ; life must be reaped as the ripe ears of corn ; this one is alive, another is dead ; why grieve at that which must of necessity be ? for nothing that is of necessity ought to be grievous to mortals.

Euripid., *Iphig. in Aul.*, 161.

Θνητῶν δ' ἄλβιος εἰς τέλος οὐδεὶς  
Οὐδ' εὐδαίμων·  
Οἴπω γὰρ ἔφν τις ἄλπιος.

No one is prosperous or blessed to the end of life ; no one as yet has been born free from sorrow.

Cic., *Tusc. Quæst.*, iii., 25.

Quocirca Carneades, ut video nostrum scribere Antiochum, reprehendere Chrysippum solebat, laudantem Euripideum carmen illud,

*Mortalis nemo est, quem non attingit dolor,  
Morbusque, multi sunt humani liberi,  
Rursum creandi : morsque est finis omnibus.  
Quæ generi humano angorem nequidquam afferunt,  
Reddenda terræ est terra : tum vita omnibus  
Metenda ut fruges : sic jubet necessitas.*

Wherefore Carneades, as I see our friend Antiochus writes, used to blame Chrysippus for praising these verses of Euripides, "There is no mortal man, who is not doomed to pain and diseases : many children must be buried, and others begotten : death is the close of all : yet wherefore should we mourn ? man must return to his kindred dust ; the life of all must be reaped as ripened ears of corn : such are the commands of necessity."



## Job vi. 14.

To him that is afflicted pity should be showed from his friend.

Ovid., *Ep. ex Pont.*, ii. 6, 19.

Turpe erit in miseris veteri tibi rebus amico  
Auxilium nullá parte tulisse tuum.

It will be disgraceful to assist in no way your old friend in adversity.

## Job vii. 1.

Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?

Æschyl., *Fr. Incert.*, 27.

Ἄλλ' οὐτε πολλὰ τρώματ' ἐν στέροισι λαβῶν  
Θνήσκει τις, εἰ μὴ τέρμα συντρέχει βίου.  
Οὐτ' ἐν στέγῃ τις ἤμενος παρ' ἐστία  
Φεύγει τι μᾶλλον τὸν πεπρωμένον μῦρον.

Though a man be wounded in the breast with wounds innumerable, yet will he not depart this life if his course be yet unrun; nor will he escape his appointed fate though he be sitting by his own fireside.

## Job vii. 9.

He that goeth down to the grave shall come up no more.

Euripid., *Alcest.*, 1076.

Οὐκ ἔστι τοὺς θανόντας εἰς φάος μολεῖν.

Death is the bourne whence none may return.

## Job ix. 9.

Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

Hom., *Il.*, xviii. 486.

Πληιάδας θ' Ἰάδας τε, τό τε σθένος Ὀρίωνος  
Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπικλησὼν καλέουσιν,  
Ἦτ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει,  
Ὅλη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῦ.

He made the Pleiades, the Hyades, the power of Orion, and the Bear, which men call Charles's Wain, which turns round on the same spot and faces Orion, alone never bathing in the sea.

## Job ix. 25.

Now my days are swifter than a post: they flee away, they see no good.

Tibull., i. 8, 47.

At tu, dum primi floret tibi temporis ætas,  
Uters; non tardo labitur illa pede.

But thou, enjoy the springtime of life, while it is in its freshness; it glides on with no slow foot.

Ovid., *Art. Amor.*, iii. 62.

Eunt anni more fluentis aquæ,  
Nec, quæ præterit, iterum revocabitur unda,  
Nec quæ præterit, hora redire potest.

Years roll on like the waters of a running stream, the water which has passed will never be able to be recalled, nor can the hour which has gone, ever be brought back.

*Job ix. 26.*

They are passed away as the swift ships: as the eagle that hasteth to the prey.

Hom., *Odys.*, vii. 36.

Τῶν νέες ὡκεῖαι ὡσεὶ πτερόν ἢ ἐ νόημα.

Their ships are swift as winged bird or even thought.

Hesiod, *Asp. Her.*, 222.

Ὁ δ' ὥστε νόημα ποῦάτο.

He flew swift as thought.

Theognis, 985.

Αἰψα γάρ ὥστε νόημα παρέρχεται ἀγλαδὸς ἤβη.

For swiftly as thought passes brilliant youth.

Claudian., *Rapt. Proserp.*, ii. 200.

Quantum non jaculum Parthi, non impetus Austri,  
Non leve sollicitæ mentis discurrit acumen.

Swifter than the arrow of the Parthian, or the violent south wind, or the thought of the anxious mind.

Cic., *Tusc. Quæst.*, i. 19.

Nihil est animo velocius; nulla est celeritas, quæ possit cum animi celeritate contendere.

Nothing is swifter than thought; no swiftness is to be compared with the swiftness of thought.

*Job x. 21.*

Before I go whence I shall not return, even to the land of darkness, and the shadow of death.

Philetas, *Fr.* (Stobæus, *Tit.*, 118, 3).

Ἄτραπὸν εἰς Ἄϊδωσ  
Ἦνυσσά, τὴν οὐπω τίς ἐναντίον ἦλθεν ὁδίτης.

I have gone the way to Hades, that bourne from which no traveller has ever returned.

Anacreon, *Fr.* (Stobæus, *Tit.*, 118, 13).

Πολιοὶ μὲν ἡμῖν ἤδη  
 Κρόταφοι, κάρη δὲ λευκόν·  
 Χαρίεσσα δ' οὐκ ἔθ' ἤβη  
 Πάρα· γηραλέοι δ' ὀδόντες·  
 Γλυκεροῦ δ' οὐκ ἔτι πολλὸς  
 Βίτου χρόνος λέλειπται.  
 Διὰ ταύτ' ἀνασταλύζω  
 Θαμὰ, Τάρταρον δεδουκώς·  
 'Αἶδew γάρ ἐστι δειwδς  
 Μυχός, ἀργαλή δ' ἐς αὐτὸν  
 Κάθοδος· καὶ γάρ ἔτοιμον  
 Καταβάντι μὴ ἀναβῆναι.

Our temples are now gray, our head white; the bloom of youth has passed away; our teeth confess age, and no long space for the pleasures of life remains. Therefore, dreading Tartarus, I often moan. Deep is the abyss of Hades, and the way to it horrible; for he, who goes down, can never return.

*Job xi. 7.*

Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

Sophoc., *Incert. Fr.*, vi. 2.

Ὅσ τοι ποτ' ἂν τὰ θεῖα, κρυπτόντων Θεῶν,  
 Μάθοις ἂν, οὐδ' εἰ πάντ' ἐπεξέλθοις σκοπῶν.

Thou couldst never find out divine things if the gods shall please to hide their thoughts, not even if thou shouldst go on, searching all things.

*Job xii. 7-10.*

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

Who knoweth not in all these that the hand of the Lord hath wrought this?

In whose hand is the soul of every living thing, and the breath of all mankind.

Euripid., *Fr. Incert.*

Σοφὸς ἦν τις, ὃς τὸ Θεῖον εἰσηγήσατο,  
 Ὃς ἔστι Δαίμων, ἀφθίτῳ θάλλων βίῳ,  
 Νόῳ τ' ἀκούων καὶ βλέπων, φρονῶν τε καὶ  
 Προσέχων τὰ πάντα, καὶ φύσιν θείαν φορῶν·  
 Ὃς πᾶν τὸ λεχθὲν ἐν βροτοῖς ἀκούσεται,  
 Τὸ δρώμενον δὲ πᾶν ἰδεῖν δυνήσεται·  
 Ἐὰν δὲ σὺν σιγῇ τι βουλευῆς κακόν,

Τοῦτ' οὐχὶ λήσειν τοὺς Θεοὺς· τὸ γὰρ φρονεῖν  
 Ἐν θεῖον εἶναι.—τούσδε τις λόγους λέγων  
 Διδαγμάτων ἡδιστον εἰσηγήσατο,  
 Ψευδεὶ καλύψας τὴν ἀλήθειαν λόγῳ·  
 Νάλειν δ' ἔφασκε τοὺς Θεοὺς ἐνταῦθ', ὅπου  
 Μάλιστ' ἀν ἐκπλήξειεν ἀνθρώπους, ἀγων—  
 Ὅθεν περ ἔγνω τοὺς φόβους εἶναι βροτοῖς,  
 Καὶ τὰς ὀνήσεις τῷ τάλαιπῶρῳ βίῳ, —  
 Ἐκ τῆς ὑπερθε περίφορᾶς, ἢ' ἀστραπῆς  
 Κατεῖδ' ἐναύσεις, δευὰ δ' αὐ κτυπήματα  
 Βροντῆς, τὸ τ' ἀστερωπὸν οὐρανοῦ σέλας,  
 Χρόνου καλὸν ποικίλημα, τέκτονος σοφοῦ·  
 Ὅθεν τε λαμπρὸς Ἡλίου σπέρχει μύδρος,  
 Ὅ θ' ὑγρὸς εἰς γῆν ὕμβρος ἐκπορίζεται.  
 Τοιοῦσδε περιέστησεν ἀνθρώποις φόβον  
 Στοιχείους, καλῶς τε τῷ λόγῳ κατώκισε  
 Τὸν Δαίμον', ὀγκῶν ἐν πρέποντι χωρίῳ,  
 Τὴν ἀνομίαν τε τοῖς λόγοις κατέσβεσεν.

Wise was the man who invented a Divinity, showing that there is a Power existing from eternity, hearing, seeing, taking heed to, and attending to everything, being of divine essence ; who will hear every word spoken by men, and will be able to see everything done : if thou imagine evil in silence that will not be concealed from God ; for thought in essence is itself divine ; some one giving forth these thoughts invented the most noble of lessons, enveloping the truth in false symbolism. He said that the gods dwell aloft, whence they could most easily terrify mortals, whence he knew that fears and hopes could be inspired in the wretched life of man —from the upper regions, where he beheld flashes of lightning and then fearful peals of thunder, and the fretted network of bright stars, the beautiful workmanship of Time, a wise Artificer ; whence the refulgent disk of the sun speeds his flight, by means of which the fertilising rain pours down. Such principles of fear he instilled in men, and moulded beautifully a god, glorifying him becomingly, and put down lawlessness by his wise maxims.

Job xiii. 23.

How many are mine iniquities and sins ?

Euripid., *Hippol.*, 610.

Ἄμαρτεῖν εἰκὸς ἀνθρώπους.

It is to be expected that men should err.

Stob., *Serm.*, ii. 31.

Πῶς πονηρὸν ἐστὶν ἀνθρώπου φύσις τὸ σύνολον !

How entirely wicked is the nature of man.

Job xiv. 1.

Man that is born of a woman is of few days, and full of trouble.

Solon, *apud Stobæum*, T., 98, 40.

Οὐδὲ μάκαρ οὐδεὶς πέλεται βροτὸς, ἀλλὰ πονηροὶ πάντες, ὅσους θνητοὺς ἡέλιος καθορᾷ.

No mortal man is happy, but all are wretched on whom the sun shines.

Herodot., i. 32.

Πᾶς ἐστὶ ἀνθρώπος συμφορῆ.

Every man is subject to misfortune.

Bion., *Idyl.*, v. 9.

Εἰ δὲ θεοὶ κατένευσαν ἓνα χρόνον ἐς βίον ἐλθεῖν  
'Ανθρώποις, καὶ τόνδε βραχὺν καὶ μῆονα πάντων,  
'Ἐς πόσον ἂ δειλοὶ καμάτως κ' εἰς ἔργα πονεῦμες.

But since the gods have granted only one time for living to men, and this a brief space, too brief for all, how long, ah, wretched men, do we toil and moil over labours and works?

Petron., *Sat.*, c. 34.

Heu, heu nos miseros, quam totus homuncio nil est.

Alas! alas us wretched, how wholly nothing man is.

*Job xiv. 2.*

He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Mimmermus, *apud Stobæum*, T. 98, 13.

'Ἡμεῖς δ' οἶά τε φύλλα φύει πολυάνθεμος ὥρη  
'Ἐάρος, ὅτ' αἰψ' αὐγῆ ἀΐζεται ἡελίου.

We are like leaves which the purple spring brings forth, when the heat of the sun begins to increase.

*Job xiv. 4.*

Who can bring a clean thing out of an unclean? not one.

Euripid., *Heracl.*, 327.

"Ἐνα γὰρ ἐν πολλοῖς ἴσως  
Εὐροῖς ἂν ὄστις ἐστὶ μὴ χείρων πατρός.

For among many you may find perhaps only one who is not inferior to his father.

*Job xiv. 5.*

Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass.

Lucret., *lib.* 1078.

Certa . . . finis vitæ mortalibus adstat,  
Nec devitari letum pote, quin abeamus.

There is a fixed period to life assigned to mortals, nor can death be avoided, so that we should not meet it.

Hor., *Od.*, i. 28, 19.

Omnes una manet nox,  
Et calcanda semel via leti.  
Dant alios Furie torvo spectacula Marti.  
Exitio est avidum mare nautis.  
Mixta senum ac juvenum densentur funera : nullum  
Sæva caput Proserpina fugit.

But one night awaits all, and the path of death must be once trodden. The furies give some as a spectacle to stern Mars; the greedy ocean proves the death of the sailors; the mingled funerals of the old and young are crowded together; no head escapes the cruel Proserpine.

Manil., *Astron.*, iv. 90.

Non sunt immensis opibus venalia fata,  
Sed rapit ex tecto funus fortuna superbo,  
Indicitque rogum summis statuitque sepulchrum.

Life is not to be bought by great riches, but fortune hurries the funeral from the proud hall, and marks out the pile and the tomb for the noblest.

#### Job xiv. 14.

All the days of my appointed time will I wait, till my change come.

Sall., *Hist. Fragm.*, 1.

Unum omnibus finem natura vel ferro septis statuit.

Nature has fixed one end to all, even to those surrounded by an army.

Hor., *Od.*, i. 11, 1.

Tu ne quæsierie, scire nefas, quem mihi, quem tibi  
Finem di dederint.

Inquire not, I entreat, for it is unlawful to know what term of existence the gods have assigned to me and to thee.

Lucan, *Phars.*, v. 658.

Intrepidus, quamcunque datis mihi, numina, mortem  
Accipiam.

Fearless, I shall accept whatever death ye gods assign to me.

Curt., v. 9.

Fortium virorum est magis mortem contemnere, quam odisse vitam . . . ultimum omnium mors est, ad quam non pigre ire satis est.

It is the part of brave men to despise death rather than to hate life; . . . last of all comes death, towards which it is enough to go not sluggishly.

Corn. Gall., *Eleg.*, i. 114.

Nec mors humano subjacet arbitrio.  
Dulce mori miseris, sed mors optata recedit :  
At cum tristis erit, præcipitata venit.

Death does not lie at the will of man. It is pleasant for the wretched to die, but death, when wished for, flies away. But when it will be a cause of regret it comes with hurried steps.

## Job xv. 20.

The wicked man travaileth with pain all his days.

Sen., *Ep.*, 97.

Multos fortuna liberat pœnâ, metus neminem.

Fortune delivers many from punishment, none from fear.

Sen., *Ep.*, 97.

Proprium est nocentium trepidare.

It is the part of the guilty to tremble.

## Job xv. 21.

A dreadful sound is in his ears : in prosperity the destroyer shall come upon him.

Tacit., *Ann.*, xiv. 62.

Malorum facinorum ministri quasi exprobrantes aspiciuntur.

The assistants in evil deeds are looked upon as if they were upbraiding the actors.

Tacit., *Ann.*, xv. 36.

(Nero) in Capitolio veneratus deos, cum Vestae quoque templum inisset, repente cunctos per artus tremens, sen numine exterrente, seu facinorum recordatione nunquam timore vacuus deseruit inceptum.

Nero having offered up prayers to the gods in the Capitol, when he had also entered the temple of Vesta, suddenly trembling in his whole limbs, either frightened by a divinity, or from a remembrance of his evil deeds, never without fear gave up his undertaking.

Sueton., *Nero*, 35.

Neque Nero aceleris (matris caede patris) consciantiam, quamquam et militum et senatus populique gratulationibus confirmaretur, aut statim aut postea unquam ferre potuit, sæpe confesans, exagitari se maternâ specie, verberibus furiarum ac tædis ardentibus.

Nero, though he was congratulated by the soldiers, the senate, and the people, could not at the time, or ever afterwards, bear the consciousness of having put to death his mother, often confessing that he was agitated by the ghout of his mother, the whips of the furies, and burning torches.

## Job xv. 24, 25.

Trouble and anguish shall make him afraid ; they shall prevail against him, as a king ready to the battle.

For he stretcheth out his hand against God.

Cic., *Rosc. Am.*, 23.

Qui tantum facinus commiserunt, non modo sine curâ quiescere, sed ne spirare quidem sine metu posaunt.

Those, who have committed some great crime, are not only unable to rest without care, but even to breathe without fear.

Tacit., *Ann.*, vi. 6.

Adeo (Tiberio) facinora atque flagitia sua ipsi quoque in supplicium verterant. Neque frustra præstantissima sapientiæ firmare solitus est, si recludantur tyrannorum mentes, posse aspici laniatus et ictus, quando ut corpora verberibus, ita saevitiâ, libidine, malis consultis, animus dilaceretur. Quippe Tiberium non fortuna, non solitudines protegebant, quin tormenta pectora easque ipse poenas fateretur.

The evil deeds and flagitious conduct of Tiberius had turned to his own punishment. So true is the saying of the great philosopher, the oracle of ancient wisdom, that if the wounds of tyrants were laid open to our view, we should see them gashed and mangled with the whips and stings of horror and remorse. By blows and stripes the flesh is made to quiver, and in like manner cruelty and inordinate passions, malice and evil deeds, become internal executioners, and with increasing torture goad and lacerate the breast.

Curt., vi. 10, 14.

Scelerati conscientia obstrepente quum dormire non possint, agitant eos furia.

The wicked from their conscience upbraiding them cannot sleep: furies torment them.

### Job xvi. 22.

When a few years are come, then I shall go the way whence I shall not return.

Hor., *Sat.*, ii. 6, 97.

Vive memor, quam sis ævi brevis.

Live mindful how short a span of life thou hast.

Curt., iv. 14.

Opus est ut admoneamur fragilitatis humanæ, cujus nimia in prosperis rebus oblivio est.

It is necessary that we should be reminded of human frailty, which we are too apt to forget in prosperity.

### Job xvii. 9.

He that hath clean hands shall be stronger and stronger.

Hom., *Il.*, vi. 266.

Χερσὶν ἀνίπτωσω Διὶ λείβειν αἰθροπα οἶνον  
 "Ἄζομαι" οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι  
 Αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.

I am afraid to offer a libation of dark wine to Jove with unwashed hands; nor is it right, when polluted with blood and the dust of the battlefield, to pray to the son of Saturn enveloped in dark clouds.

Liv., xlv. 5.

Omnis præfatio sacrorum eos, quibus non sunt puræ manna, a sacris arceat.

Previous to every sacrifice a proclamation forbids all, who have not pure hands, to assist at the sacred rites.

### Job xx. 12.

Though wickedness be sweet in his mouth, though he hide it under his tongue.



Cic., *Act ii. in Verr.*, iii. 76.

O consuetudo peccandi, quantam habes jucunditatem in improbis et audacibus, cum poena abfuit et licentia consecuta est.

O thou habit of sinning! what pleasure thou affordest to the wicked and the bold, when punishment is at a distance, and when impunity is allowed.

*Job xxi. 17.*

God distributeth sorrows in his anger.

Bacchylides, *apud Stobæum*, T., 98, 25.

Πάντεσσι θνατοῖσι δαίμων ἐπέταξε πόνους, ἄλλοισι ἄλλους.

God has given labour to all men, one kind to one and another to another.

*Job xxi. 30.*

That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

Euripid., *Electr.*, 953.

Δίκην δέδωκας ὧδέ τις κακούργος ὦν  
Μή μοι, τὸ πρῶτον βῆμ' ἐὰν δράμη καλῶς,  
Νικᾶν δοκεῖτω τὴν δίκην, πρὶν ἂν πέλας  
Γραμμῆς ἵκηται καὶ τέλος κάμψῃ βίου.

Thou hast paid the penalty! well, let no one, being such an evil-doer as thou art, think, though he may have run over the first part of his life happily, that he will conquer the vengeance of God before he has reached beyond the line and has turned the goal of life.

Euripid., *Frag. (Stob.)*

Δίκαι τοὶ δίκαι φρόνιοι,  
'Αλλ' ὁμως ἐπιπεσοῦσ'  
'Ἐλαθεν, ὅταν ἔχη  
Τω' ἀσεβῆ βροτῶν.

Justice is justice, though it comes late, yet it springs up as from an ambush when it finds any wicked man.

Euripid., *Fr. (Stob.)*

'Ορᾶς Δίκην ἀναυδον, οὐχ ὀρωμένην  
Ἐϋδοντι καὶ στείχοντι καὶ καθημένω·  
'Ἐξῆς δ' ὀπηδεῖ δόχμιον, ἄλλοθ' ὕστερον.

Thou seest Justice, dumb, unseen by the man sleeping and walking and sitting. She follows near, in an oblique direction, and sometimes at a distance.

*Job xxii. 26.*

Thou shalt lift up thy face unto God.

Cic., *Leg.*, l. 9.

Nam cum cæteras animantes abjecisset ad pastum, solum hominem erexit, ad cæli-  
que, quasi cognationis domiciliique pristini, conspectum excitavit.

For while nature has kept down the countenances of other animals on their food, she has bestowed on man alone an upright form, and excited him to the contemplation of heaven, as it were the ancient home of his immortal ancestors.

*Job xxiii. 13.*

But he is in one mind, and who can turn him ?

Æschyl., *Prom.*, 549.

Ὅποτε θνατῶν  
Τὰν Διὸς ἀρμονίαν ἀνδρῶν παρεξίλασι βουλαί.

Never at any time shall the plans of mortals get the better of the harmonious system of Jove.

*Job xxiii. 14.*

For he performeth the thing that is appointed for me : and many such things are with him.

Theognis, 817.

Ὅ, τι μοῖρα παθεῖν, οὐκ ἔσθ' ὑπελύξαι.

What it is fated to suffer is not to be avoided.

Pind., *Pyth.*, xii. 53.

Τὸ γε μῦρσιμον οὐ παρφυκτὸν.

What is destined is not to be avoided.

*Job xxiv. 21.*

He evil-entreateth the barren that beareth not, and doeth not good to the widow.

Callimach., *Ad Dian.*, 124.

Σχέτλιοι, οἷς τύνη χαλεπὴν ἐμμάξαι ὀργήν.  
Κτήνέ σφι λυμὸς καταβόσκειται, ἔργα δὲ πάχην·  
Κείρονται δὲ γέροντες ἐφ' υἱάσων· αἱ δὲ γυναῖκες  
Ἡ βληταὶ θνήσκουσι λεχωῖδες, ἥε φυγοῦσαι  
Τίκτουσι.

Wretched are they on whom thou shalt lay thy heavy wrath ! murrain consumes their cattle and hail their crops ; their old men mourn over sons, while their wives either die stricken in childbed or bear children in a foreign land.

*Job xxxi. 15.*

Did not he that made me in the womb make him ? and did not one fashion us in the womb ?

Epictet., *Dissert.*, i. 13.

Πῶς οὖν τις ἀνάσχηται τῶν τοιούτων ; Ἀνδράποδον, οὐκ ἀνέξη τοῦ ἀδελφοῦ τοῦ σαυτοῦ, ὃς ἔχει τὸν Δία πρόγονον, ὥσπερ υἱὸς ἐκ τῶν αὐτῶν σπερμάτων γέγονε, καὶ τῆς αὐτῆς ἀνωθεν καταβολῆς ; ἀλλ' εἰ ἐν τινι τοιαύτη χώρᾳ κατετάγης, ὑπερεχούσῃ, εὐθὺς τύραννον καταστήσεις σεαυτὸν ; οὐ μεμνήσῃ τίς εἶ, καὶ τίνων ἀρχεῖς ; ὅτι συγγενῶν, ὅτι ἀδελφῶν φύσει, ὅτι τοῦ Διὸς ἀπογόνων.

How then shall a man bear with a man as this slave? Slave thyself, wilt thou not bear with thy own brother who has Jove as his ancestor, and is like a son from the same seeds and of the same descent from above? but if thou hast been raised to a higher place, wilt thou instantly make thyself a tyrant? wilt thou not remember who thou art and whom thou rulest? that they are kinsmen, that they are brethren by nature, and that they are the offspring of God.

*Job xxxii. 7.*

I said, Days should speak, and multitude of years should teach wisdom.

Cic., *Senect.*, 8.

Adolescentes senum præceptis gaudent, quibus ad virtutum studia ducuntur.

The young delight in the precepts of the old, by which they are led to the pursuit of virtue.

Plin. *Min.*, viii. 23.

Quotusquisque adolescentium nostrorum vel ætati alterius vel auctoritati ut minor cedit? Statim sapiunt, statim sciunt omnia, neminem verentur, imitantur neminem atque ipsi sibi exempla sunt.

Who of our young men will now deign to submit to the age or authority of another, as being inferior to him? They think themselves at once in full possession of all wisdom and knowledge; and without revering or imitating the virtues of any, imagine they are a sufficient example to themselves.

Curt., vii. 8.

Qui non reverentur homines, fallunt deos.

Those, who do not respect men, deceive the gods.

*Job xxxiv. 11, 12.*

For the work of a man shall he render unto him, and cause every man to find according to his ways.

Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

Hom., *Il.*, iii. 310.

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,  
Ὅσπότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,  
Τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀΐδος εἴσω.

Father Jove, guardian of Ida, most glorious, most mighty, whichever of the two has been the cause of these deeds, grant that he be slain and descend to the mansions of Pluto.

*Job xxxvi. 22.*

Behold, God exalteth by his power.

Hom., *Il.*, xix. 258.

*Ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἀριστος.*

Hear now, Jupiter, first, highest, and best of gods.

Plat., *Republ.*, vi. 19 or 509 A.

*Οὐκ οὐσίας ὄντος τοῦ ἀγαθοῦ, ἀλλ' ἔτι ἐπέκεινα τῆς οὐσίας πρεσβεία καὶ δυνάμει ὑπερέχοντος.*

The good is not essence, but beyond essence, and superior to both in dignity and power.

*Job xxxvii. 2.*

Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

Hom., *Od.*, xxi. 413.

*Ζεὺς δὲ μεγάλ' ἔκτυπε σήματα φαίνων.*

Jove thundered loudly, giving signs.

Diod. Sic., v. 40.

*Γράμματα τε καὶ φυσιολογίαν καὶ θεολογίαν ἐξεπόνθησαν ἐπὶ πλείον, καὶ τὰ περὶ τὴν κεραυνοσκοπίαν μάλιστα πάντων ἀνθρώπων ἐξεργάσαντο.*

The old Etruscans<sup>s</sup> devoted much of their attention to letters, and specially to the examination of physical and divine things, investigating most of all men the science of lightning.

*Job xxxviii. 16.*

Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

Virg., *G.*, iv. 221.

*Deum namque ire per omnes  
Terrasque, tractusque maris, cœlumque profundum.*

For God traverses all lands, the expanse of the sea, and the deep heaven.

*Job xxxix. 19-25.*

Hast thou given the horse strength? hast thou clothed his neck with thunder?

Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

The quiver rattleth against him, the glittering spear and the shield.

He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet.

He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

Hom., *Il.*, vi. 506.

Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,  
 Δεσμὸν ἀπορρήξας θεῖη πεδίοιο κροαίνων,  
 Εἰλωθὼς λούεσθαι ἐϋβρείοιο ποταμοῖο,  
 Κυδίων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
 Ὡμοῖς ἀτσοῦνται· ὁ δ' ἀγλατῆφι πεποιθὼς,  
 Ῥίμφα ἔγούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων.

The wanton courser thus, with reins unbound,  
 Breaks from his stall, and beats the trembling ground;  
 Pamper'd and proud, he seeks the wonted sides,  
 And laves, in height of blood, his shining sides;  
 His head, now freed, he tosses to the skies;  
 His mane dishevell'd o'er his shoulders flies;  
 He snuffs the females in the distant plain,  
 And springs, exulting, to his fields again.—POPE.

Virg., *Æn.*, xi. 492.

Qualis, ubi abruptis fugit præsepia vinculis,  
 Tandem liber, equus, campoque potitus aperto,  
 Aut ille in pastus armentaue tendit equarum,  
 Aut assuetus aquæ perfundi flumine noto  
 Emicat, arrectisque fremit cervicibus alte  
 Luxurians, luduntque iubæ per colla, per armos.

As when the steed, at length free, having broken his bonds, flies from the stall, and gaining the open plain, either hastens to the pasture and the herds of mares, or accustomed to bathe in some well-known stream, dashes into it, and raising his neck aloft, neighs with joy, the mane sweeping over his neck and shoulders.

Freed from his keepers, thus, with broken reins,  
 The wanton courser prances o'er the plains,  
 Or in the pride of youth o'erleaps the mounds,  
 And snuffs the females in forbidden grounds;  
 Or seeks his wat'ring in the well-known flood,  
 To quench his thirst, and cool his fiery blood:  
 He swims luxuriant in the liquid plain,  
 And o'er his shoulder flows his waving mane:  
 He neighs, he snorts, he bears his head on high;  
 Before his ample chest the frothy waters fly.—DRYDEN.

*Psalm ii.* 10, 11.

Be wise now therefore, O ye kings; be instructed, ye judge of the earth.

Serve the Lord with fear.

Cæs., B.C., i. 72.

Quum non minus esset imperatoris, consilio superare quam gladio.

Since it was not less the duty of a commander to overcome the enemy by prudent counsel than by the bravery of his soldiers.

Val. Max., i. 9.

Omnia post religionem ponenda semper nostra civitas duxit, etiam in quibus summæ maiestatis conspici decus voluit. Quapropter non dubitaverunt sacris imperia servire.

Our state has always considered that everything ought to be regarded as of little consequence in comparison with religion, even in those things in which it wished the honour of the highest majesty to be conspicuous. Wherefore the dignitaries of the state have never hesitated to pay their religious duties.

*Psalm ii. 12.*

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.

Pind., *Isth.*, iii. 7.

Ζῶει δὲ μάσσων

\*Ολβος ὀπιζομένων.

Their prosperity lives longer in those who revere God.

Ovid., *Trist.*, v. 14.

Plus valet humanis viribus ira dei.

The wrath of God overpowers human strength.

*Psalm iv. 5.*

Offer the sacrifices of righteousness, and put your trust in the Lord.

Senec., *De Benef.*, i. 6.

Nec in victimis quidem, licet opimæ sint, auroque præfulgeant, deorum est honos, sed piâ ac rectâ voluntate venerantium.

The gods are not to be worshipped by victims, however costly or refulgent with gold, but to be honoured with a pious and upright heart.

*Psalm viii. 3, 4.*

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ;

What is man, that thou art mindful of him ? and the son of man, that thou visitest him ?

Cic., *Leg.*, ii. 7.

Quid est verius, quam neminem esse oportere tam stulte arrogantem, ut in se rationem et mentem putet inesse, in cælo mundoque non putet, aut ut ea, quæ vix summâ ingenii ratione comprehendat, nullâ ratione moveri putet ?

What is more true than that nobody ought to be so foolishly presumptuous as to believe that he possesses a reason and intelligence, but will not believe that they also exist in the heaven and the universe, or to think that those things, which he can scarcely comprehend by the utmost stretch of his intellect, are put in motion without the agency of reason?

Cic., *Cat.*, iii. 9.

Quis potest esse tam aversus a vero, tam præceptus, tam mentis captus, qui neget, hæc omnia, quæ videmus, præcipueque hanc urbem deorum immortalium nutu atque potestate administrari?

Who can be so averse to the truth, so headstrong, so blind, as to deny that all those things, which we see, and especially this city, are managed by the authority and power of the immortal gods?

Cic., *Nat. D.*, ii. 45.

Nihil majus, quam quod ita stabilia est mundus atque ita cohæret ad permanendum, ut nihil ne excogitari quidem possit aptius.

There is no greater wonder than that the world is so durable, and coheres together so perfectly that nothing can be imagined more fit.

Lucret., vi. 652.

Et quota pars homo sit terræ totina unus.

And how small a part of the whole earth is man!

Plutarch, *De Fortuna*, c. 3 or 98 D.

Μόνος δ' ὁ ἄνθρωπος, κατὰ τὸν Πλάτωνα, γυμνὸς καὶ ἀνοπλὸς καὶ ἀνυπόδητος καὶ ἀστρωτός ὑπο τῆς φύσεως ἀπολέλειπται.

Man alone, according to Plato, is left by nature naked, unarmed, unshod, and without covering.

Epictet., *Dissert.*, i. 12, 26.

Οὐκ οἶσθα, ἠλίκον μέρος πρὸς τὰ ὅλα; τοῦτο δὲ κατὰ τὸ σῶμα ὡς κατὰ γὰρ τὸν λόγον οὐδὲ χειρῶν τῶν θεῶν, οὐδὲ μικρότερος λόγου γὰρ μέγεθος οὐ μήκει οὐδ' ὕψει κρίνεται, ἀλλὰ δόγμασιν.

Dost thou not know what a small part thou art in comparison with the whole universe? I mean with regard to the body, for as to intelligence thou art not inferior to the gods, nor less; for the size of intelligence is not measured by length nor yet by height, but by thoughts.

*Psalm ix. 1.*

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

Herodot., i. 71.

Ἐγὼ μὲν νῦν θεοῖσι ἔχω χάριν, οἱ οὐκ ἐπὶ νόον ποιέουσι Πέρσησι στρατεύεσθαι ἐπὶ Λυδίας.

I am thankful to the gods for not inspiring the Persians with the desire of invading Lydia.

Herodot., vii. 192.

Οἱ δὲ, ὡς ἐπίθυοντο, Ποσειδέωνι Σωτήρι εὐχόμενοι, καὶ σπονδὰς προχέαντες, τὴν ταχίστην ὀπίσω ἠπέλεγοντο ἐπὶ τὸ Ἄρτεμισιον.

As soon as they received this intelligence, after paying their vows and offering libations to Neptune Servator, they hastily returned to Artemisium.

*Psalm x. 3.*

The wicked boasteth of his heart's desire.

Cic., *Act. ii.*, in *Ferr.*, ii. 47.

In summâ nequitia non aelum libido et voluptas verum etiam ipsa nequitia fama delectat, ut multis in locis notas ac vestigia acclerum suorum relinqui velint.

In extreme wickedness not only the sensual pleasure, but even the fame derived from the wickedness itself, delights in such a way that they wish the marks and traces of their crimes should be left in many places.

*Psalm x. 14.*

Thou beholdest mischief and spite to requite it with thy hand.

Apollon. Rhod., 985.

Διός, ὃς ξείνοισι ἐκέτησι τε χεῖρ' ὑπερίσχει.

Jove, who stretches his hand over guests and suppliants.

Dionys. Perieg.

Τοῖς γὰρ ἀλιτροῖσι  
Εἰν ἀλλ' καὶ γαίῃ κακὰ θήκατο μυρία δαίμων.

For God has brought innumerable evils on sinners by sea and land.

*Psalm xi. 5.*

The Lord trieth the righteous ; but the wicked, and him that loveth violence, his soul hateth.

Sen., *De Provid.*, iv. 7.

Hos itaque Deus, quos probat, quos amat, indurat, recognoscit, exercet; eos autem quibus indulgere videtur, quibus parcere, molles venturia malis servat. . . . Deus optimum quemque aut malâ valetudine aut aliis incommodis afficit.

Therefore God hardens, examines, and exercises those whom he approves, whom he loves; but those whom he seems to indulge, whom he seems to spare, he preserves for future evils. . . . God afflicts all the best men either by bad health or by some other annoyances.

*Psalm xi. 6.*

Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

Æschyl., *Chœeph.*, 635.

Θεοστυγῆτῳ δ' ἄχει  
Βροτῶν ἀτιμωθὲν οἴχεται γένος.  
Σέβει γὰρ οὔτις τὸ δυσφιλὲς θεοῖσι.

By reason of heaven-detested guilt the race of mortals perishes in infancy; for no one honours those whom the gods love not.



*Psalm xiii. 2.*

Having sorrow in my heart daily.

Æschyl., *Fr. Inc.*, 3.

Τό τοι κακὸν ποδῶκες ἔρχεται βροτοῖς.

Sorrow comes swift of foot to mortals.

*Psalm xiv. 1.*

The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works; there is none that doeth good.

Æschyl., *Pers.*, 497.

Θεοὺς δέ τις

Τὸ πρὶν νομίζων οὐδαμοῦ τότ' εἶχετο  
Διταῖσι, γαῖαν οὐρανὸν τε προσκυνῶν.

He, that aforesaid had believed that there were no gods, then prayed, offering up sacrifice, adoring earth and heaven.

Euripid., *Fr. Phryg.*

Ὅραθ' ὅσοι νομίζετ' οὐκ εἶναι Θεόν,  
Δις ἑξαμαρτάνοντες οὐκ εὐγνωμόνως·  
Ἔστω γάρ, ἔστω· εἰ δέ τις πράσσει καλῶς  
Κακὸς πεφυκὼς, τὸν χρόνον κερδαινέτω·  
Χρόνῳ γάρ οὗτος ὑστερον δώσει δίκην.

Ye, who think that there is no God, are double-dyed in folly, for there is, there is a God; but if a wicked man behave well, let him make good use of the time, for the sword of vengeance will at last sweep down upon him.

*Psalm xv. 1, 2.*

Lord, who shall abide in thy tabernacle. . . . He that speaketh the truth in his heart.

Curt., viii. 5.

Adulatio perpetuum malum regum, quorum opes sæpius assentatio quam hostis evertit.

Flattery is a never-ceasing misfortune of kings, whose power flattery far more often than an enemy overturns.

Amm. Marc., xxii. 10.

Gandebam plane præ meque ferebam, si ab his laudarer, quos et vituperare posse adverterem, si quid factum sit secus aut dictum.

I rejoiced beyond measure and congratulated myself, if I was praised by those who I perceived could also blame me, should anything wrong be done or said.

*Psalm xvi. 11.*

In thy presence is fulness of joy ; at thy right hand there are pleasures for evermore.

Lucret., li. 651.

Nec tangitur irâ . . . Divum natura.

The nature of the gods is not affected by passion.

Plutarch., *Aristid.*, 6.

Τὸ θεῖον, ᾧ τρισὶ δοκεῖ διαφέρειν, ἀφθαρσία, καὶ δυνάμει, καὶ ἀρετῇ· ὧν σεμνότερον ἢ ἀρετὴ καὶ θεϊκότερον ἐστὶ· δι' ὃ καὶ τριῶν ὄντων, ἀπεπόνθασιν οἱ πολλοὶ πρὸς τὸ θεῖον, ζήλου καὶ φόβου καὶ τιμῆς. Ζηλοῦν μὲν αὐτοὺς καὶ μακαρίζω εὐοκασίᾳ κατὰ τὸ ἀφθαρτον καὶ αἰδίου. ἐκπλήττεσθαι δὲ καὶ δεδιέναι κατὰ τὸ κύριον καὶ δυνατὸν, ἀγαπᾶν δὲ καὶ τιμᾶν καὶ σέβεσθαι κατὰ τὴν δικαιοσύνην.

The Deity himself is distinguished by three things—immortality, power, and virtue ; and of these virtue is the most excellent and divine. . . . And, whereas, men entertain three different sentiments with respect to the gods, namely, admiration, fear, and esteem, it should seem that they admire and think them happy by reason of their freedom from death and corruption, that they fear and dread them because of their power and sovereignty, and that they love, honour, and reverence them for their justice.

Diog. Laert., vii. 1, 147.

Θεὸν δὲ εἶναι ζῶον ἀθάνατον, λογικόν, τέλειον ἢ νοερὸν ἐν εὐδαιμονίᾳ, κακοῦ παντὸς ἀνεπίδεκτον, προνοητικὸν κόσμου τε καὶ τῶν ἐν κόσμῳ, μὴ εἶναι μέντοι ἀνθρωπόμορφον.

God is a being immortal, spiritual, perfect or intellectual in happiness, unassailed by any evil, showing foresight in regard to the world and the things of the world, but is not anthropomorphous.

*Psalm xviii. 17.*

The Lord delivered me from my strong enemy.

Sall., *Cat.*, 52.

Dii immortales hanc rempublicam in maximis sæpe periculis servavere.

The immortal gods have often preserved this state in the greatest dangers.

*Psalm xix. 1-3.*

The heavens declare the glory of God ; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language where their voice is not heard.

Cic., *Tusc. Quæst.*, i. 29.

Hæc et alia innumerabilia (in cælo et in terrâ), quum cernimus, possumusne dubitare, quin his præsit aliquis vel effector, si hæc nata sunt, ut Platoni videtur, vel, si semper fuerunt, ut Aristoteli placet, moderator tanti operis et muneris?

When we look at these, and innumerable other things in heaven and in earth, can we doubt but that they are presided over by some creator, if they have been made, as Plato thinks, or if they have always existed, as is the opinion of Aristotle, by some overseer of so great a work and blessing to men?

*Psalm xix. 6.*

His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

Æschyl., *Prom.*, 91.

Καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ.

And I invoke the all-seeing orb of the sun.

Virg., *Æn.*, iv. 607.

Sol, qui terrarum flammis opera omnia lustras.

Thou sun, that surveyest all the works of the earth by thy rays.

*Psalm xix. 12.*

Who can understand his errors? cleanse thou me from secret faults.

Senec., *De Clem.*, i. 6.

Peccavimus omnes: alii gravia, alii leviora, alii ex destinato, alii forte impulsim . . . nec delinquimus tantum sed usque ad extremum ævi delinquemus.

We have all sinned, the one more, the other less; the one of deliberate purpose, the other being driven to it by chance . . . neither only for the present do we act amiss, but shall to the last hour of our life be still full of sin.

*Psalm xix. 13.*

Keep back thy servant also from presumptuous sins; let them not have dominion over me.

Catull., *xxii.* 20.

Suus quoique attributus est error.

Every one has his faults.

Sen., *De Irâ*, ii. 9.

Inter cetera mortalitatis incommoda est caligo mentium, nec tantum necessitas errandi, sed errorum amor.

Amidst the other inconveniences of this mortal life is the darkness of our minds, and not only the necessity of erring, but the love of errors.

*Psalm xxi. 11.*

They imagined a mischievous device, which they are not able to perform.

Theognis, 639.

Πολλάκι πὰρ δόξαν τε καὶ ἐλπίδα γίγνεται εὐρέω  
 Ἔργ' ἀνδρῶν, βουλαῖς δ' οὐκ ἐπέγεντο τέλος.

Often beyond expectation and hope it is given men to find out the works of men, but success does not attend their counsels.

*Psalm xxii. 3.*

But thou art holy, O thou that inhabitest the praises of Israel.

Euripid., *Bacch.*, 370.

Ὅσια, πόντα θεῶν,  
 Ὅσια, δ', ἃ κατὰ γὰν  
 Χρυσέαν πτέρυγα φέρεις.

O holy venerable goddess, holy, who bearest thy golden pinions along the earth.

*Psalm xxv. 1.*

Unto thee, O Lord, do I lift up my soul.

Plat., *Republ.*, x. 12.

Εἰς ὅσον δυνατὸν ἀνθρώπων ὁμοιοῦσθαι θεῷ.

To the utmost men ought to imitate God.

Plat., *Theæt.*, 25.

Πειρᾶσθαι χρὴ ἐνθένδε ἐκείσε φεύγειν ὅτι τάχιστα· φυγὴ δὲ ὁμοίωσις θεῷ κατὰ τὸ δυνατὸν· ὁμοίωσις δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι.

One must try to fly thence as quickly as possible. This flight is as far as possible a likening to God. But this likening is justice and holiness united with right reason.

*Psalm xxv. 7.*

Remember not the sins of my youth.

Euripid., *Androm.*, 183.

Κακὸν γε θνητοῖς τὸ νέον, ἔν τε τῷ νέῳ  
 Τὸ μὴ δίκαιον ὄσους ἀνθρώπων ἔχει.

Youth is an evil to mortals, if he does not cherish justice in his youth.

*Psalm xxv. 10.*

All the paths of the Lord are mercy and truth.

Ovid., *Trist.*, iv. 3, 74.

Ardua per præceps gloria vadit iter.

Glory holds on its way aloft through difficulties.

Sen., *De Irâ*, ii. 13.

Non, ut quibusdam viaum est, arduum ad virtutes et asperum iter est. Facilis est ad beatam vitam via; inita modo ipsia die bene iuvantibus.

Neither, as some have thought, is the way to virtues dangerous and difficult. Easy is the way to a blessed life; only enter upon it boldly with the favour of the gods.

*Psalm xxv. 18.*

Look upon mine affliction and my pain, and forgive all my sins.

Cic., *Ep. Fam.*, v. 21.

Præter culpam ac peccatum homini accidere nihil potest, quod sit horribile aut peritescendum.

Except crime and sin, there is nothing that can happen to man which is horrible and to be dreaded.

Cic., *Tusc. Quæst.*, ii. 3.

Malum nullum est nisi culpa.

There is no evil except crime.

*Psalm xxvi. 6-8.*

I will wash mine hands in innocency: so will I compass thine altar, O Lord;

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Hesiod, *Works*, 724.

Μηδὲ ποτ' ἐξ ἡοῦς Διὶ λείβειν αἶθοπα οἶνον  
Χερσὶν ἀνίπτουσιν μηδ' ἄλλοις ἀθανάτοισιν.

Nor ever in the morning make libations of dark wine with unwashed hands to Jove nor to the other gods.

Virg., *Æn.*, ii. 719.

Attrectare nefas donec me flumine vivo  
Abluero.

It is unlawful for me to touch them till I shall have washed in pure water.

Tibull., ii. 1, 13.

Casta placent superis: pura cum veste venite:  
Et manibus puris sumite fontis aquam.

Chaste things please the gods: come with clean garments and draw the waters of the spring with clean hands.

Plut., *Num.*, c. 14.

Ἦτο Νομᾶς χρῆναι τοὺς πολίτας μήτε ἀκούειν τι τῶν θείων, μήτε ὄρᾶν ἐν παρέργῳ καὶ ἀμελῶς, ἀλλὰ σχολῆν ἄγοντας ἀπὸ τῶν ἄλλων, καὶ προσέχοντας τὴν διάνοιαν ὡς πράξει μεγίστη τῇ περὶ τὴν εὐσέβειαν.

Numa was of opinion that his citizens should neither see nor hear any religious service in a slight or careless way, but, disengaged from other affairs, bring with them that attention which an object of such importance required.

Pausan., ix. 22, 2.

Εὖ δέ μοι Ταναγραῖοι νομίσαι τὰ ἐς τοὺς θεοὺς μάλιστα δοκοῦσιν Ἑλλήνων, χωρὶς μὲν οἰκίαι σφίσι, χωρὶς δὲ τὰ ἱερά, ἅπερ αὐτοῖς ἐν καθαρῷ τέ ἐστι καὶ ἐκτὸς ἀνθρώπων.

The Tanagreans seem to me to have paid attention above all the Greeks to the gods, for their houses were apart, and the sacred edifices were by themselves in an open space away from the busy haunts of men.

*Psalm xxvii. 1.*

The Lord is my light and my salvation ; whom shall I fear ?

Amm. Marc., xxv. 3.

Æquo judicio juxta timidus est et ignavus, qui, cum non oportet, mori desiderat et qui refugiat, cum sit opportunist.

The man is equally faint-hearted and cowardly, who is desirous to die when he ought not, and who shuns death when the proper time has arrived.

*Psalm xxx. 5.*

His anger endureth but a moment . . . weeping may endure for a night, but joy cometh in the morning.

Euripid., *Iphig. in Aul.*, 31.

Οὐκ ἐπὶ πᾶσιν σ' ἐφύτευσ' ἀγαθοῖς,  
Δεῖ δέ σε χαίρειν καὶ λυπεῖσθαι·  
Θνητὸς γὰρ ἔφυσ. κἂν μὴ σὺ θέλῃς,  
Τὰ θεῶν οὕτω βουλόμεν' ἔσται.

God has not created you ever to enjoy good fortune ; who laugheth now may weep anon, for thou art a mortal born ; and whether thou assentest or not, God wills it so.

Plat., *Leg.*, v. 3 or 731 D.

Θυμοειδῆ μὲν δὴ χρὴ πάντα ἀνδρα εἶναι, πραῶν δὲ ὡς ὅτι μάλιστα . . . ἐλεεῖν δὲ τὸν μὲν ἰάσιμα ἔχοντα ἐγχωρεῖ καὶ ἀνείργοντα τὸν θυμὸν πραῶναι καὶ μὴ ἀκραχοῦντα, γυναικείως πικραίνετον, διατελεῖν, τῷ δ' ἀκράτως καὶ ἀπαραμυθῆτως πλημμελεῖ καὶ κακῷ ἐφίεναί δεῖ τὴν ὀργήν.

It is right, however, for every man to possess spirit, and yet to be as mild as possible . . . It is proper to show pity to him who has an evil that can be cured, and to restrain one's anger, and not, like a woman, in a towering passion, to remain embittered against him. But it is proper to let loose one's anger against a person incorrigibly sinful and depraved.

Ovid., *Ep. ex Pont.*, iv. 4, 8.

Nec sterilis locus ullus ita est, ut non sit in illo  
 Mixta fere duris utilis herba rubis ;  
 Nil adeo fortuna gravis miserabile fecit,  
 Ut minuant nullâ gaudia parte malum.

No place is so barren that there is not in it some useful herb mixed with the rough brambles ; fortune has never made anything so wretched that pleasure does not lessen the evil in some degree.

Plin. *Maj.*, *H. N.*, xxvii. 3, 2.

Malum nullum est sine aliquo bono.  
 There is no evil without some good.

*Psalm xxx. 6.*

And in my prosperity I said, I shall never be moved.

Euripid., *Iphig. in Aul.*, 21.

Τοῦτο δέ γ' ἐστὶν τὸ καλὸν σφαλερόν·  
 Τὸ τε φιλότιμον  
 Γλυκὴ μὲν, λυπεῖ δὲ προσιστάμενον.  
 Τασὲ μὲν τὰ θεῶν οὐκ ὀρθωθέντ'  
 Ἀνέτρεψε βίαν, τοτὲ δ' ἀνθρώπων  
 Γινώμαι πολλὰ  
 Καὶ δυσάρεστοι διέκναισαν.

Glory stands on slippery ground : the love of popularity is a sweet draught, but there is some bitterness in the cup : sometimes the worship of the gods, improperly conducted, brings the best laid schemes to nought, and sometimes the many and peevish views of men may mortify our pride.

Euripid., *Fr. Beller.* (Stobæus), *Tit.*, 2, 15.

Οὐδέποτε εὐτυχίαν  
 Κακοῦ ἀνδρὸς ὑπέρφρονά τ' ὄλβον  
 Βέβαιον εἰκάσαι χρεῶν,  
 Οὐδ' ἀδίκων γενεάν· ὁ γὰρ οὐδενὸς  
 Ἐκφύς χρόνος, δικαίου  
 Ἐπάγων κἀνοσας, δεικνυσιν  
 Ἀνθρώπων κακότητας.

Think not that the prosperity and riches of the wicked can endure, nor yet the generation of the bad ; for Time, sprung from eternity, having a just rule in his hand, shows the wickedness of men.

*Psalm xxxii. 5.*

I will confess my transgressions unto the Lord.

Plin. *Min.*, *Ep.*, viii. 22.

In omni vitæ genere hoc teneamus, ut nobis implacabiles simus.

In every kind of life let us hold firm to this, that we never forgive ourselves.

Epictet., *Encheir.*, 48.

"Όταν ἐμποδισθῆ τι (ὁ σοφὸς) ἢ κωλυθῆ, ἑαυτῷ ἐγκαλεῖ.

When a wise man is impeded at all, or hindered, he blames himself.

*Psalm xxxii. 10.*

Many sorrows shall be to the wicked.

Plutarch, *Tim.*, 5.

Τότε δὴ παντάπασι περιλινπος γενόμενος, καὶ συνταραχθεὶς τὴν διάνοιαν, ὤρμησε μὲν, ὡς διαφθερῶν ἑαυτὸν, ἀπέχεσθαι τροφῆς.

He then, becoming entirely a prey to sorrow and disturbed in his mind, attempted to put an end to his life by abstaining from all manner of food.

Claudian, *In Rufin.*, ii. 7.

Neque enim patiuntur sæva quietem crimina.

Monstrous crimes allow not a moment of peace.

*Psalm xxxiii. 4.*

For the word of the Lord is right; and all his works are done in truth.

Hom., *Il.*, i. 526.

Οὐ γὰρ ἐμὸν παλιμάγρετον οὐδ' ἀπατηλὸν  
Οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.

For my word is irrevocable, nor does it deceive, nor is it unaccomplished, whatever I shall assent to by a nod of my head.

Hom., *Il.*, xxii. 254.

'Αλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι  
Μάρτυροι ἔσονται καὶ ἐπίσκοποι ἁρμονιάων.

But come, let us look to the gods, for they assuredly will be the best witnesses and guardians of our covenants.

*Psalm xxxiii. 8.*

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

Xenoph., *Cyr.*, vi. 3.

Θεοὺς γε τοὺς αἰεὶ ὄντας καὶ πάντ' ἐφορῶντας καὶ πάντα δυναμένους φοβούμενοι μῆτε ἀσεβὲς μηδὲν, μηδὲ ἀνόσιον μῆτε ποιήσητε μῆτε βουλεύητε.

Fearing the gods that ever exist, overlooking all things, all-powerful, neither do nor think anything impious nor unholy.



Plaut., *Pseud.*, i. 3, 35.

Deos maxime æquum est metuere.  
It is specially right to fear the gods.

*Psalm xxxiii. 9.*

For he spake, and it was done ; he commanded, and it stood fast.

Cic., *Nat. D.*, iii. 39.

Nihil est quod deus efficere non possit, et quidem sine labore ullo : ut enim hominum membra nullâ contentione, mens ipsâ, ac voluntatis moventur : sic numine deorum omnia fingi, moveri, mutarique possunt.

There is nothing which God cannot accomplish, and indeed without the least labour : and as our limbs are moved without any exertion at our will, so with like ease the will of the gods can create, move, and change all things.

*Psalm xxxiii. 11.*

The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

Apoll. Rh., ii. 154.

Τὰ πάντα Διὸς βουλῆσι τέτυκτο.

All things were done by the will of Jove.

Ovid., *Met.*, viii. 619.

Quicquid superi voluere, peractum est.

Whatever the gods willed, was accomplished.

Sen., *Nat. Quæst.*, ii. 36.

Sapientis quoque viri sententiam negatis posse mutari. Quanto magis dei? quum sapiens, quid sit optimum in præsentia, sciat, illius divinitati omne præsens sit.

You say that the opinion of the wise man cannot be changed. How much more the opinion of God? While the wise know what is best for the present, everything is present to the divinity.

*Psalm xxxiii. 13.*

The Lord looketh from heaven ; he beholdeth all the sons of men.

Sophoc., *Electr.*, 173.

Θάρσει μοι, θάρσει, τέκνον·

Ἐτι μέγας οὐρανῶ

Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει·

ᾧ τὸν ὑπεραλγῆ χόλον νέμουσα

Μήθ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάθου.

Χρόνος γὰρ εὐμαρῆς θεός.

Be of good courage, courage, my daughter! There is still a mighty Jove in heaven who beholds and governs all things ; to whom resigning thy flaming wrath, be neither too indignant with, nor too forgetful of, those whom thou hatest ; for time is a lenient god.

Herodot., iii. 202.

Ἄλλὰ τὸδε γέ μοι δοκεῖ εἶ λέγεσθαι τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους.

But this seems to me well said that there are gods who watch over us.

Plin. Maj., xxviii. 2.

Deus omnibus negotiis horisque interest.

God is present in all business and at all hours.

Plutarch, *Marc.*, 30.

Οὐδὲν ἄρα δυνατὸν γενέσθαι ἄκοντος θεοῦ.

Nothing can happen against the will of God.

*Psalm xxxiii. 16.*

There is no king saved by the multitude of an host : a mighty man is not delivered by much strength.

Herodot., ix. 78.

Ἔργον ἔργασται τοι ὑπερφυῆς μέγαθός τε καὶ κάλλος, καὶ τοι θεὸς παρέδωκε ῥυσάμενον τὴν Ἑλλάδα κλέος καταθέσθαι μέγιστον Ἑλλήνων τῶν ἡμεῖς ἴδμεν.

Thou hast accomplished a mighty and extraordinary deed, and by saving Greece God has granted to thee to acquire the greatest glory among the Greeks that we have ever seen.

*Psalm xxxiv. 7.*

The angel of the Lord encampeth round about them that fear him, and delivereth them.

Plat., *Theag.*, c. 11 or 128 D.

Ἔστι γὰρ τι θεῖα μοῖρα παρεπόμενον ἐμοὶ ἐκ παιδὸς ἀρξάμενον δαιμόνιον. ἔστι δὲ τοῦτο φωνή, ἣ ὅταν γένηται αἰὲ μοι σημαίνει ὃ ἂν μέλλω πράττειν τοῦτου ἀποτροπήν.

There is by divine fate a certain dæmon that has attended me, beginning from childhood. This is a voice, which, when it comes, always signifies to me that I must leave off what I intend to do.

*Psalm xxxiv. 15.*

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

Æschyl., *Eum.*, 911.

Στέργω γὰρ, ἀνδρὸς φυτυποίμενος δίκην,  
Τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος.

For after the manner of a gardener I cherish free from ill the race of just men here.

*Psalms xxxvii. 5.*

Commit thy way unto the Lord ; trust also in him, and he shall bring it to pass.

Epictet., *Encheir.*, 52.

Ἐπὶ παντὸς πρόχειρα ἔκτεον ταῦτα·  
 Ἄγον δέ μ' ὦ Ζεῦ καὶ σύ γ' ἡ Πεπωμένη.  
 Ὅποι ποθ' ὑμῶν εἰμι διατεταγμένος·  
 Ὡς ἔψομαι γ' ἀκνός.

But keep these maxims always in readiness,  
 Lead me, O Zeus, and thou Necessity !  
 The way that I am bid by you to go, to follow I am ready.

Epictet., *Encheir.*, 17.

Σὺν τοῦτ' ἐστὶ, τὸ δοθὲν ὑποκρίνασθαι πρόσωπον καλῶς, ἐκλέξασθαι δ' αὐτὸ, ἄλλου.

For this is your duty, to act well the part that is given to you ; but to select the part belongs to another.

*Psalms xxxvii. 7, 10, 35, 36.*

Rest in the Lord, and wait patiently for him : fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

For yet a little while, and the wicked shall not be : yea, thou shalt diligently consider his place, and it shall not be.

I have seen the wicked in great power, and spreading himself like a green bay-tree :

Yet he passed away, and, lo, he was not ; yea, I sought him, but he could not be found.

Hom., *Od.*, xviii. 140.

Τῷ μὴ τίς ποτε πάμπαν ἀνὴρ ἀθεμιστίος εἴη,  
 Ἄλλ' ὄγε σιγῇ δῶρα θεῶν ἔχοι ὄ, ττι διδοίεν.

Let no man ever yield to insolent pride, but with a quiet soul enjoy the bounty of the gods, whatever their gifts may be.

Theognis, 197.

Χρήματα δ' ᾗ Διόθεν καὶ σὺν δίκη ἀνδρὶ γένηται  
 Καὶ καθαρῶς, αἰεὶ παρμόνιμον τελέθει.  
 Εἰ δ' ἀδίκως παρὰ καιρὸν ἀνὴρ φιλοκερδέϊ θυμῷ  
 Κτήσεται, εἴθ' ὄρκῳ παρ τὸ δίκαιον ἐλών,  
 Αὐτίκα μὲν τι φέρει κέρδος δοκεῖ, ἐς δὲ τελευτήν  
 Αἰθεὶς ἔγεντο κακόν, θεῶν δ' ὑπερέσχε νόος.

To whomsoever riches shall have come from Jove justly and with pure hands, they remain for ever with steadfastness. But if men shall have with covetous spirit obtained unjustly beyond what is right, or by an oath having got beyond what is just, at the moment he seems to carry off some gain, but in the end again there is misfortune, for the mind of the gods is wont to get the better.

Pind., *Nem.*, viii. 28.

Σὺν θεῷ γὰρ τοι φυτευθεῖς  
\*Ὀλβος ἀνθρώποισι παρμονώτερος.

For of a truth the prosperity that is planted by the hand of a god is more abiding with man.

*Psalm xxxvii. 21.*

The wicked borroweth, and payeth not again.

Axionicus, *Fr.* (*Stobæus, Tit.*, 2 or 75).

\*Ὅτ' ἀν δανεῖξῃ τις πονηρῷ χρήματα  
'Ανῆρ, δικαίως τὸν τόκον λύπας ἔχει.

When a man lends money to the wicked, he justly has grief for his interest.

*Psalm xxxvii. 25.*

I have been young, and now am old ; yet have I not seen the righteous forsaken, nor his seed begging bread.

Plat., *Apolog. Socr.*, 33 or 41 D.

Οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι, οὐδὲ ἀμελείται ὑπὸ θεῶν τὰ τούτου πράγματα.

To a good man nothing is evil, neither when alive nor when dead, nor are his affairs neglected by the gods.

*Psalm xxxvii. 35, 36.*

I have seen the wicked in great power, and spreading himself like a green bay-tree :

Yet he passed away, and, lo, he was not ; yea, I sought him, but he could not be found.

Sophoc., *Fr.* (*Stobæus*, 106, 11).

Δειὸν γε τοὺς μὲν δυσσεβεῖς κακῶν ἀπο  
βλαστόντας, εἶτα τοῖσδε μὲν πράσσειν καλῶς·  
Τοὺς δ' ὄντας ἐσθλοὺς, ἐκ τε γενναίων ἄμα  
Γεγῶτας, εἶτα δυστυχεῖς πεφυκέναι,  
Οὐ χρῆν τὰδ' οὕτω δαίμονες θνητῶν περὶ  
Πράσσειν· ἔχρην γὰρ τοὺς μὲν εὐσεβεῖς βροτῶν.  
\*Ἐχειν τί κέρδος ἐμφανὲς θεῶν πάρα,  
Τοὺς δ' ὄντας ἀδίκους τοῖσδε τῆν ἐναντίαν  
Δίκην κακῶν τιμωρὸν ἐμφανῆ τίνειν·  
Κοῦδεῖς ἀν οὕτως εὐτυχοὶ κακὸς γεγώς.

It is sad to see the wicked sprung from wicked parents flourishing in great prosperity, and the good, the sons of the noble, sunk in misery; the gods ought not to act thus in the affairs of mortals, for the pious ought to enjoy some manifest gain in the eyes of the world from the gods, and the wicked, on the other hand, should suffer a punishment proportioned to their crimes; no impious wretch should boast of his prosperity.

*Psalm xxxvii. 37.*

Mark the perfect man, and behold the upright: for the end of that man is peace.

• Cic., *Tusc. Quæst.*, i. 31.

Tantum autem abest ab eo, ut malum mors sit, ut verear, ne homini nihil sit, non malum aliud certe, sed bonum aliud potius: si quidem vel dii ipsi, vel cum diis futuri sumus.

So far from death being an evil, that I am inclined to think that it may be to man not an evil, but rather a good; if indeed we shall be either gods ourselves, or be with the gods.

*Psalm xli. 4.*

O Lord, heal my soul: for I have sinned against thee.

Virg., *Æn.*, viii. 560.

O mihi præteritos referat si Jupiter annos!

O that Jupiter would bring back the years that are gone past!

Tacit., *Hist.*, iii. 51.

Tanto acrior apud majores sicut virtutibus gloria, ita flagitiis poenitentia fuit.

So true it is that among our ancestors the more ready they were to honour virtuous conduct, so also they had a keener remorse for criminal conduct.

*Psalm xlii. 2.*

My soul thirsteth for God, for the living God: when shall I come and appear before God?

Plat., *Phædr.*, c. 26 or 246 E.

Τὸ θεῖον καλὸν σοφὸν ἀγαθὸν καὶ πᾶν ἔστι τοιοῦτον· τοῦτοις δὲ τρέφεται τε καὶ ἀξίεται μάλιστα γὰρ τὸ τῆς ψυχῆς πτέρωμα, ἀσχυρῶ δὲ καὶ κακῶ καὶ τοῖς ἐναντίοις φθίνει τε καὶ διόλλυται.

That which is divine is beautiful, wise, good, and everything of that kind. By these then the wings of the soul are chiefly nourished and increased, but by what is base and vile and other similar contraries it falls to decay and perishes.

*Psalm xli. 10.*

Be still, and know that I am God.

Hom., *Od.*, xviii. 141.

Τῷ μή τις ποτὲ πάμπαν ἀνὴρ ἀθεμίστιος εἴη,  
'Ἄλλ' ἔγε σιγῇ δῶρα θεῶν ἔχοι, ὅ, τι διδοῖεν.

Let no one ever yield to wickedness, but let him enjoy the bounty of the gods in silence, whatever may be their gifts.

*Psalm* l. 9, 10.

I will take no bullock out of thy house, nor he-goats out of thy folds :

For every beast of the forest is mine, and the cattle upon a thousand hills.

Aristot., *Ethic.*, vii. 12.

Δῆλον ὡς οὐδενὸς προσδεόμενος ὁ Θεός.

It is evident that God requires nothing at our hands.

Plutarch, *Comp. Aristid.*, cum *Cat.*, 4.

Ἀπροσδεῆς μὲν γὰρ ἀπλῶς ὁ θεός, ἀνθρωπίνης δ' ἀρετῆς, ᾧ συνάγεται πρὸς τὸ ἐλάχιστον ἢ χρεῖα, τοῦτο τελειότατον.

For God is absolutely exempt from wants ; and the virtuous man, in proportion as he reduces his wants, approaches nearer to the Divine perfection.

Lucret., ii. 659.

*Insa suis pollens opibus, nihil indiga nostri  
Divum natura est.*

The nature of the gods is of itself all-sustaining, and requires no assistance from us.

Justin., xxiv. 6.

*Deos nullis opibus egere, ut qui eas largiri hominibus soleant.*

The gods require no good things from us, as they are wont to bestow such upon men.

*Psalm* l. 14.

Offer unto God thanksgiving ; and pay thy vows unto the most High.

Plat., *Euthyph.*, 53.

Τιμὴ τε καὶ γέρας καὶ χάρις.

Honour and thanks are the proper gifts to the gods.

*Psalm* l. 15.

And call upon me in the day of trouble ; I will deliver thee, and thou shalt glorify me.

Plutarch, *Sol.*, c. 3.

Πρῶτα μὲν εὐχόμεσθα Διὶ Κρονίδῃ βασιλῆϊ,  
Θεομοῖς τοῖσδε τύχην ἀγαθὴν καὶ κῦδος ὀπάσσαι.

Let us first pray to Jove, son of Saturn, to grant to these laws success and glory.

*Liv.*, xxvi. 9.

Orantes ut urbem Romam e manibus hostium eriperent matresque Romanas et liberos parvos inviolatos servarent.

When Hannibal approached the gates of Rome, the inhabitants raised their hands to the gods, praying that they would rescue the city of Rome from the attempts of its enemies, and preserve from hostile violence the Roman mothers and their little children.

*Psalm li. 2.*

Wash me throughly from mine iniquity, and cleanse me from my sin.

Plat., *Cratyl.* 21 or 405 A.

Ἡ κάθαρσις καὶ οἱ καθαρμοὶ καὶ λουτρὰ ἐν δύναιτ' ἄν καθαρὸν παρέχειν τὸν ἀνθρώπου καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν.

Purgations and purifications and lustrations, would not all these be able to do one thing, namely, to render man pure, both in body and soul?

*Virg.*, *Æn.*, vi. 229.

Idem ter socios pura circumtulit undâ  
Spargens rore levi et ramo felicis olivæ,  
Lustravitque viros.

Thrice did he walk round his companions with pure water, sprinkling them with the light spray and the branch of the fertile olive, and he purified the men.

*Tibul.*, i. 11.

Ipseque ter circum lustravi sulfure puro,  
Carmine cum magico præcinnieset anus.

And I myself went round with lustrations of pure sulphur, after the old woman had repeated her form of enchantment in magic verse.

*Ovid.*, *Fast.*, ii. 35.

Omne nefas, omnemque mali purgamina causam  
Credebant nostri tollere posse senes.  
Græcia principium moris fuit. Illa nocentea  
Impia lustratos ponere facta putat.  
Actoriden Peleus, ipsum quoque Pelea Phoci  
Cæde per Hæmonias solvit Acastus aquas.  
Amphiaraides Naupactoo Acheloo,  
Solve nefas, dixit; solvit et ille nefas.

Our ancestors thought that lustrations could do away with every crime and every cause of evil. It was Greece that introduced this custom. She thinks that the guilty, when cleansed by lustrations, got rid of every impious deed. By Peleus was Patroclus purified, and Peleus himself for fratricide by Acastus, by means of the Hæmonian waters. Alemeon cried to the sacred river Achelous: "O cleanse me of my guilt," and he was forthwith purified from his crime.

§en., *Hippol.*, li. 715.

Quis eluct me Tanais? aut quæ barbaris  
Mæotis undis Pontico incumbens mari?  
Non ipse toto magnus oceano frater  
Tantum expiârit accleris.

What river Don with its waters will wash me clean? or will the Sea of Asoph with its barbarian waves adjacent to the Pontic Sea? Not even could the mighty Neptune with his "multitudinous waters" expiate so enormous a crime.

*Psalm li. 3.*

For I acknowledge my transgressions: and my sin is ever before me.

*Cic., Off.*, i. 31.

Suum quisque noscat ingenium, acremque se et honorum et vitiorum suorum iudicem præbeat.

Every man ought to make himself acquainted with his own disposition, and thus become a strict judge of his own good and bad qualities.

*Psalm li. 7.*

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

*Hom., Il.*, i. 312.

Λαὸς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἐνωγεν·  
Οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον.

The son of Atreus ordered the people to purify themselves; they obeyed, and cast the offscourings into the sea.

*Hesiod, Works*, 309.

Κὰδ δύναμιν δ' ἔρδειν λέρ' ἀθανάτοισι θεοῖσιν  
Ἀγνῶς καὶ καθαρῶς.

As far as our means allow to offer sacrifices to the gods chastely and purely.

*Epictet., Encheir.*, 31.

Σπένδειν δὲ καὶ θύειν . . . προσήκει καθαρῶς.

It is becoming to present drink-offering and sacrifices . . . purely.

*Psalm li. 10.*

Create in me a clean heart, O God.

*Val. Max.*, vii. 2, 8, extr.

Nec cogitata fallunt deos, ut non solum manûs aed etiam mentea puras habere vellemus, cum secretis cogitationibus nostris cœleste numen adesse credidissemus.

Thoughts do not escape the notice of God, so that we ought to wish that we should have not only clean hands, but pure minds, since we should believe the divinity on high is cognisant of our inmost thoughts.



*Psalm lii. 1.*

Why boastest thou thyself in mischief, O mighty man? The goodness of God endureth continually.

Cic., *Nat. D.*, i. 44.

Dii nullâ re egentes hominibus consulunt.

The gods, who want nothing, are ever employed about the good of man.

Mart., viii. 78.

Omnis habet sua dona dies.

Every day has its gifts.

*Psalm lv. 21.*

The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

Demosth., *Pro. Cor.*, 329.

Τί μείζον ἔχει τις ἂν εἰπεῖν ἀδίκημα κατ' ἀνδρὸς ῥήτορος, εἰ μὴ ταυτὰ καὶ φρονεῖ καὶ λέγει.

What greater accusation could any one bring against an orator than that he thinks one thing and speaks another?

Curt., viii. 5, 6.

Perniciosa adulatio, perpetuum malum regum, quorum opes sæpius assentatio quam hostis evertit.

Pestilent flattery, the never-ending evil of princes, whose power has been overturned oftener by fawning than by the enemy.

Dionys. Cat.

Noli homines blando nimium sermone probare:

Fistula dulces canit, volucrum dum decipit auceps.

Do not prove men by too fawning words: the pipe sings sweetly, while the fowler is charming the bird.

Herodian, ii. 35.

Ὁ Σεβήρος διὰ γλώττης πρότετο, ὅσα μὴ ἔφερον ἐπὶ γνώμης.

Severus spoke words with his tongue which he had not in his mind.

*Psalm lix. 8.*

But thou, O Lord, shalt laugh at them: thou shalt have all the heathen in derision.

Æschyl., *Eumen.*, 530.

Γελά δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ,

Τὸν οὖπος' ἀρχοῦντ' ἰδὼν ἀμαχάνοις

Δύαις λεπαδνὸν, οὐδ' ὑπερθέοντ' ἄκραν·

Δι' αἰῶνος δὲ, τὸν πρὶν ἄλβον

Ἐρματι προσβαλὼν δίκας, ὤλετ' ἀκλαυστος, αἴστος.

The deity laughs at the bold man, seeing him no longer full of insolence, but wrapped round by the chains of misery, which he cannot escape nor surmount; while his former prosperity is dashed on the reef of Justice, where he perishes unpitied and alone.

*Psalm lx. 12.*

Through God we shall do valiantly.

Pind., *Isth.*, iii. 6.

Ζεῦ, μεγάλοι ἀρεταὶ θνητοῖς ἔπονται  
'Ἐκ σέθεν.

Jupiter, it is from thee alone that high deeds of bravery attend upon mortals.

*Psalm lxxiii. 12, 13.*

Behold these are the ungodly, who prosper in the world; they increase in riches.

Verily I have cleansed my heart in vain, and washed my hands in innocency.

Euripid., *Fr. Scyr.* (*Stobæus, Tit.*, 105, 16).

Φεῦ· τῶν βροτειῶν ὡς ἀνώμαλοι τύχαι·  
Ὅι μὲν γὰρ εὖ πράσσοῦσι, τοῖς δὲ συμφοραὶ  
Σκληρὰν πάρεῖσιν, εὐσεβοῦσιν εἰς Θεοὺς  
Καὶ πάντ' ἀκριβῶς κἀπὶ φροντίδων βλοῦ  
Ἐὶν τῷ δικαίῳ ζῶσιν ἀσχύνῃς ἄτερ.

Alas! how diversified are the fates of men; for some fare sumptuously every day, while heavy misfortunes befall others, who worship the gods piously and ever lead an upright life, free from disgrace.

Aristoph., *Plut.*, 500.

Ὅς μὲν γὰρ νῦν ἡμῖν ὁ βλος τοῖς ἀνθρώποις διάκειται  
Τίς ἂν οὐχ ἡγοῖτ' εἶναι μανίαν κακοδαιμονίαν τ' ἔτι μᾶλλον;  
Πολλοὶ μὲν γὰρ τῶν ἀνθρώπων ὄντες πλουτοῦσι πονηροί,  
'Αδίκως αὐτὰ ξυλλεξάμενοι· πολλοὶ δ' ὄντες πάνυ χρηστοὶ  
Πράττουσι κακῶς, καὶ πεινώσιν, μετὰ σοῦ τε τὰ πλείεστα σύνεισιν.

For, according to the life that we men now live, who would not think it to be madness or rather a demoniacal possession? since many men, who are wicked, are rich, having heaped riches up unjustly, while many, who are good, are badly off and suffer hunger, living with you (Poverty) for most of their lives.

*Psalm lxxiv. 16.*

The day is thine, the night also is thine: thou hast prepared the light and the sun.

Cic., *De Harusp. Resp.*, 9.

Hac unâ sapientiâ, quod deorum immortalium nmine omnia regi gubernarique perspeximus, omnes gentes nationesque euperavimus.

We have excelled all nations and people by our wisdom in this, that we have clearly perceived that all things are governed and directed by the authority of the immortal gods.

*Psalm lxxiv. 22.*

Remember, O God, how the foolish man reproacheth thee daily.

Hom., *Od.*, i. 264.

Θεὸς νυμεσίζετο ἀλὲν εὐντας.

He stood in awe of the ever-existing gods.

Herodot., viii. 144.

Πρῶτα μὲν καὶ μέγιστα, τῶν θεῶν τὰ ἀγάλματα καὶ τὰ οἰκήματα ἐμπεπρησμένα τε καὶ συγκεχλωσμένα τοῖσι ἡμέας ἀναγκαίως ἔχει τιμωρέειν ἐς τὰ μέγιστα μᾶλλον ἢ περ ὁμολογέειν τῷ ταῦτα ἐργασαμένῳ.

The first and most powerful motive which would hinder us from joining the Persians against the Greeks are the shrines and temples of our deities consumed by fire and levelled with the ground; these prompt us to the prosecution of a just revenge, and manifestly compel us to reject every idea of forming an alliance with him who perpetrated these impieties.

*Psalm lxxxii. 1.*

Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

Hom., *Il.*, i. 472.

Οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,  
Καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν  
Μέλποντες ἐκάεργον ὃ δὲ φρένα τέρπετ' ἀκούων.

And the sons of the Greeks strove all day long to propitiate the god, singing a beautiful hymn, delighting the far-shooter; and he was delighted by hearing it.

Plat., *Euthyphr.*, 19 or 15 A.

Τί δ' οἶε ἄλλο ἢ τιμὴ τε καὶ γέρα καὶ ὕπερ ἐγὼ ἄρτι ἔλεγον, χάρις.

What else do you think that our gifts to the gods are but honour and reverence, and, as I just now mentioned, gratitude?

*Psalm lxxxiv. 4.*

Blessed are they that dwell in thy house.

Sophoc., *Ion.*, i. 1.

Ἐκ Διὸς κήποις ἀρούνηται  
Μόνον εὐδαίμονες ἔλθοι.

Happiness is a fruit that springs only in the garden of God.

*Psalm lxxxiv.* 9.

Behold, O God, our shield, and look upon the face of thine anointed.

Æschyl., *Agam.*, 924.

Τὸν κρατοῦντα μαλθακῶς  
Θεὸς πρόσωθεν εὐμενῶς προσδέρκεται.

God from afar looks graciously on him that is mild in victory.

*Psalm lxxxiv.* 10.

I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

Euripid., *Ion.*, 131.

Κλεινὸς δ' ὁ πόνος μοι  
Θεοῖσιν δούλαν χερ' ἔχειν,  
Οὐ θνατοῖς ἀλλ' ἀθανάτοισ'  
Εὐφάμοις δὲ πόνοις μοχθεῖν  
Οὐκ ἀποκάμνω.

It is a noble labour to me to be the servant of the gods, not of mortals but of immortals; I never grow weary of this noble toil.

*Psalm lxxxv.* 11.

Truth shall spring out of the earth; and righteousness shall look down from heaven.

Sen., *De Clem.*, i. 7.

Non alla facies est quieti moratique imperii quam sereni cœli et nitentis.

The aspect of a quiet and well-arranged empire is not different from that of a serene and bright heaven.

*Psalm lxxxv.* 12.

Yea, the Lord shall give that which is good; and our land shall yield her increase.

Cic., *Off.*, ii. 24.

Nec enim ulla res vehementius rempublicam continet quam fides.

For nothing holds the state more firmly together than public credit.

Sall., *Ad. Cæs.*, ep., 2.

Omnia regna, item civitates usque eo prosperum imperium habuisse, dum apud eos vera consilia valuerunt.

All kingdoms, also states, have continued to flourish so long as they were guided by prudent counsels.

*Psalm lxxxix. 14.*

Justice and judgment are the habitation of thy throne : mercy and truth shall go before thy face.

Euripid., *Fr. Peliad.*, 3.

Ὀὐκ ἔστι τὰ Θεῶν ἄδικα· τὰν βροτοῖσι δὲ  
Κακοῖς νοσοῦντα σύγχυσι πολλὴν ἔχει.

What God does is never unjust ; though thou seest a confused chaos of good and ill in the affairs of mortals.

*Psalm xc. 4.*

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Hipparch., *Ap. Stob.*, p. 573.

Ὡς πρὸς τὸν ξύμπαντα αἰῶνα ἐξετάζοντι, βραχύτατον ἔχοντες οἱ ἄνθρωποι τὸν τῆς ζωῆς χρόνον.

As men have a very short period of life when we compare it with all time.

Cic., *Tusc. Quæst.*, i. 36.

Confer nostram longissimam ætatem cum æternitate, in eadem propemodum brevitate, quâ illæ bestiolæ, reperiemur.

Compare our longest life with eternity, and we shall be found in a manner as short-lived as these ephemeral insects.

Plutarch, *Consol. ad Apollon.*, p. 117 E, et iii. c.

Τὸ δὲ πολὺν δὴ πούθεν ἢ μικρὸν οὐδὲν διαφέρειν δοκεῖ πρὸς τὸν ἀπειρον ἀφορώσειν αἰῶνα· τὰ γὰρ χίλια καὶ τὰ μύρια, κατὰ Σιμωνίδην ἔτη, στιγμή ἐστὶν ἀβριστος, μᾶλλον δὲ μορίον βραχύτατον στιγμής.

If thou comparest a life with eternity, thou wilt find no difference between a long and a short space of time. For, according to Simonides, thousands and ten thousands of years are an invisible point, or rather the infinitesimal part of a point.

Antonin., iv. 35.

Πᾶν ἐφήμερον καὶ τὸ μνημονεύον καὶ τὸ μνημονεύομενον.

Everything is only for a day, both that which remembers and that which is remembered.

*Psalm xc. 5, 6.*

In the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

Theognis, *Eleg.*, 1020.

'Αλλ' ὀλιγοχρόνιον γίνεται ὡσπερ ὄναρ  
 "Ἡβη τιμήσσει· τὸ δ' οὐλόθμενον καὶ ἄμορφον  
 'Αυτίχ' ὑπὲρ κεφαλῆς γῆρας ὑπεκρέματαί.

Precious youth is short-lived, like a dream, and presently overhead hangs unhappy and unsightly old age.

Euripid., *Ivus.*, *Fr.*, 17, 5.

Ἡ κύκλος αὐτὸς καρπίμοις τε γῆς φυτοῖς  
 Θνητῶν τε γενεᾷ· τοῖς μὲν αὖξεται βίος,  
 Τῶν δὲ φθίνει τέ κάκθερίζεται πάλιν.

There is the same cycle to the fruits of the earth and the generation of men; in the morning life continues to grow, in the evening we are cut down.

*Psalm xc. 7, 15.*

For we are consumed by thine anger, and by thy wrath are we troubled.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Liv., iii. 7.

Inops senatus auxilii humani ad deos populum ac vota vertit. Jussi cum conjugibus ac liberis supplicatum ire pacemque exposcere deum. Ad id, quod sua quemque mala coebant, auctoritate publicâ evocati omnia delubra implent. Stratæ passim matres, crinibus templa verrentes, veniam irarum celestium finemque pesti exposcunt.

The senate, unable to discover a prospect of relief for the plague in any human means, directed the people to have recourse to vows and to the deities; they were ordered to go, with their wives and children, to offer supplications and implore the favour of the gods; and all being thus called out by public authority, to perform what each man was strongly urged to by his own private calamities, they quickly filled the places of worship. In every temple the prostrate matrons, sweeping the ground with their hair, implored a remission of the displeasure of heaven and deliverance from the pestilence.

*Psalm xc. 9.*

We spend our years as a tale that is told.

Hor., *Od.*, i. 11, 7.

Dum loquimur fugerit invida  
 Ætas; carpe diem, quam minimum credula postero.

While we are yet talking, envious time will be gone; seize the present moment, trusting as little as possible to the morrow.

Lucrēt. v. 1430.

Ergo hominum genus incauum frustra que laborat  
Semper, et in curis conaunit inanibus ævum.

Therefore the human race is always labouring without effect, and spends life in vain cares.

Quint., *Declam.*, 4, 9.

Tota vita hominis unus est dies.

The whole life of man is one day.

*Psalm xciv. 10.*

He that teacheth man knowledge, shall he not know ?

Euripid., *Hipp.*, 110.

Σοφωτέρους γὰρ δεῖ βροτῶν εἶναι Θεούς.

For the gods must needs be wiser than mortals.

Plat., *Hipp. Maj.*, c. ii. or 289 B.

Ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν πλίηκος φανεῖται.

The wisest of men will appear an ape in comparison with God.

Plat., *Apol. Socr.*, c. 9.

Ἡ ἀνθρωπίνη σοφία ὀλίγον τι πρὸς ἀξία ἐστὶ καὶ οὐδενός.

The wisdom of man is worth little or nothing.

*Psalm xciv. 12.*

Blessed is the man whom thou chastenest.

Cic., *Philipp.*, ii. 16.

Homines quanvis in turbidis rebus sint, tamen, si modo homines sunt, interdum animis relaxantur.

Men, though they are surrounded by difficulties, yet, if they be men, sometimes relax their minds.

Ovid., *Heroid.*, 17, 187.

Utilis interdum eat ipsis injuria paasis.

Calamity is sometimes of advantage to those who suffer.

Epictet., *Encheir.*, 18.

Ὅ, τι γὰρ ἀν τούτων ἀποβαλεῖ, ἐπ' ἐμοὶ ἐστὶν ὠφελῆσθαι ἀπ' αὐτοῦ.

For whatever results from these ill-omened prognostications, it is in my power to derive benefit from them.

*Psalm xciv. 18.*

When I said, My foot slippeth; thy mercy, O Lord, held me up.

Euripid., *Elect.*, 195.

Ὅθτοι στοναχαῖς,  
'ΑΛΛ' εὐχαῖσι θεοὺς σεβί-  
Ζουσ' ἔξεις εὐαμερίαν.

Worship not the gods with groans but with prayers, and thou shalt obtain a happy day.

*Psalm xciv.* 7, 8.

To-day if ye will hear his voice, harden not your heart.

Epictet., *Encheir.*, 10.

'Εφ' ἐκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν, τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ.

On the occasion of every event remember to turn to thyself and inquire what power thou hast for turning it to use.

Epictet., *Encheir.*, 50.

Εἰς ποῖον οὖν ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιούν σεαυτὸν.

How long wilt thou then still defer thinking thyself worthy of the best things?

Gell., *Noct. Att.*, vii. 3.

Summa professio stultitiæ est non ire obviam sceleribus cogitatis, sed manere opperiri que, ut, cum admissa et perpetrata fuerint, tum denique, ubi quæ facta sunt infecta fieri non possunt, puniantur.

It is the height of folly not to resist the very thought of crimes, but to stay and wait, that when they have been brought about and committed, then at last they may be punished, after the acts done cannot be undone.

*Psalm xciv.* 7.

And we are the people of his pasture, and the sheep of his hand.

Plat., *Phæd.*, c. 6, or 62 B.

'Αλλὰ τὸδε γέ μοι δοκεῖ εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι.

This appears to me to be well said that the gods take care of us, and that we men are one of their possessions.

*Psalm xcvi.* 8, 13.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. For he cometh to judge the earth.

Hom., *Il.*, xxiv. 425.

ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι  
'Αθανάτοισι. . . .  
Τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοισι περ ἄσση.



My child, it is surely good to bestow becoming gifts on the immortals ;  
 . . . therefore they have remembered him even in the hour of his death.

*Psalm xcvi. 9.*

O worship the Lord in the beauty of holiness ; fear before  
 him, all the earth.

Plat., *Leg.*, iv. c. 8 or 716 D.

Τῷ μὲν ἀγαθῷ θύειν καὶ προσομιλεῖν δὴ τοῖς θεοῖς εὐχαῖς καὶ ἀναθήμασι καὶ  
 ξυμπόσῃ θεραπείᾳ θεῶν κάλλιστον καὶ ἄριστον καὶ ἄνυσιμώτατον πρὸς τὸν  
 εὐδαίμονα βίον καὶ δὴ καὶ διαφερόντως πρέπον.

For a good man to sacrifice to and be conversant ever with the gods  
 by prayers and offerings and every kind of attention, is a conduct the  
 most beautiful and best, and the most conducive to a happy life, and,  
 moreover, pre-eminently becoming.

*Psalm xcvi. 13.*

For he cometh, for he cometh to judge the earth : he shall  
 judge the world with righteousness, and the people with his truth.

Hor., *Od.*, iii. 1, 5.

Regum timendorum in proprios greges,  
 Reges in ipsos imperium est Jovis.

Kings are shepherds of their people, but the power of Jove is over kings them-  
 selves.

Tacit., *Ann.*, xv. 24.

Di quamvis potentium populorum arbitri.

The gods are judges of nations, however powerful.

Suet., *Jul. Cæs.*, 6.

Deorum ipsi in potestate sunt reges.

Kings themselves are in the power of the gods.

Quint. Curt., iv. 13, 13.

Profecto, si qua divinæ opis auguria hmanâ mente concipi possent, deos stare  
 secum.

Assuredly, if any anticipation of divine aid could be conceived in the human mind,  
 the gods are on his side.

*Psalm cii. 27.*

But thou art the same.

Plat., *Timæus*, 5.

Τὸ ὄν μὲν ἀεὶ, γένεσιν δὲ οὐκ ἔχον.

That which is ever-existent and has no generation.

*Psalm ciii. 6.*

The Lord executeth righteousness and judgment for all that are oppressed.

Sophoc., *Æd. Tyr.*, 549.

Εἰ τοι νομίζεις ἄνδρα συγγενῆ κακῶς  
Δρῶν οὐχ ὑφέξειω τὴν δίκην, οὐκ εἰ φρονεῖς.

If thou imaginest, when thou injurest thy neighbour, that punishment will not overtake thee, thou wilt find thy mistake.

Sophoc., *Fr. Incert.*

Θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός.

Man cannot escape the strokes of divine punishment.

Euripid., *Fr. Incert.*

Τὰ γὰρ οὐκ ὀρθῶς πρᾶσσόμεν', ὀρθῶς  
Τοῖς πρᾶσσουσιν κακὸν ἦλθε.

If we commit any injustice, punishment comes upon us justly.

Euripid., *Fr. Incert.*

Ἔσθ', ὡς ἔοικεν, ἔστιν οὐχ ὀρώμενον  
Τοῖς ζῶσιν ἡμῶν, οὐδὲ προσδοκώμενον  
Δαιμόνιον, ἧ μέλει τὰ τοῦ θνητοῦ βίου.

There is a God, as it seems, near us, not seen by us nor expected, who watches over the affairs of man.

Euripid., *Fr. Phryg.*

Ὅστις δὲ θνητῶν οἴεται τοῦφ' ἡμέραν  
Κακὸν τι πρᾶσσων τοὺς θεοὺς λεληθέναι  
Δοκεῖ πονηρὰ καὶ δοκῶν ἀλίσκεται,  
Ὅτ' ἂν σχόλην ἄγουσα τυγχάνει, Δίκη,  
Τιμωρίαν τ' ἔτισεν ὦν ἤρξεν κακῶν.  
Ὅρᾶθ' ὅσοι νομίζετ' οὐκ εἶναι θεὸν,  
Δις ἐξαμαρτάνοντες οὐκ εὐγνωμόνως,  
Ἔστιν γὰρ ἔστιν' εἰ δὲ τις πρᾶσσει καλῶς  
Κακὸς πεφυκῶς, τὸν χρόνον κερδαιέτω  
Χρόνῳ γὰρ οὗτος ὑστερον δώσει δίκην.

Whosoever of mortals thinks, while he is committing evil day by day, that his deeds are concealed from God, makes a bad calculation, and is caught unexpectedly when Justice has leisure, suffering punishment for all the sins he has committed from the beginning of his life. See ye, who think that there is no God, how doubly wrong and senseless ye are. For there is, there is, I say, a God. If any one naturally bad fares well, let him make good use of his time; for he will hereafter, in course of time, suffer punishment.

*Psalm civ. 14, 19, 20, 22, 26.*

He causeth the grass to grow for the cattle, and herb for the service of man. He appointed the moon for seasons. Thou makest darkness, and it is night. The sun ariseth, the young lions gather themselves together, and lay them down in their dens. There go the ships.

Cic., *Nat. D.*, ii. 51.

Ut vero perpetuus mundi esset ornatus, magna adhibita cura est a providentiâ deorum, ut semper essent et bestiarum genera, et arborum, omniumque rerum, quæ altæ aut radicibus a terrâ, aut stirpibus continerentur.

But that the beauty of the world might be eternal, great care has been taken by the providence of the gods that there should always be different kinds of animals and trees, and of all those things which sink deep into the earth by their roots, or rise high by their trunks.

Hist. Aug., *Ant. Heliog.*, c. 1.

Eadem terra et venena fert et frumentum atque alia salutaria, alia contraria, eadem serpentes et ciconias.

The same earth produces poison and corn, and some things wholesome and others the opposite, the same earth produces serpents and storks.

*Psalm civ. 15.*

And wine that maketh glad the heart of man.

Æschyl., *Fr. Incert.*, 12.

Κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ.

A mirror showeth the face and wine showeth the heart.

*Psalm civ. 23.*

Man goeth forth unto his work, and to his labour, until the evening.

Virg., *Æn.*, xi. 182.

Aurora interea miseria mortalibus almam  
Extulerat lucem, referens opera atque labores.

Meanwhile the dawn had given the pleasant light of day to wretched mortals, rousing them to their work and labours.

*Psalm civ. 24.*

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

Plat., *Leg.*, x. c. i.

Δοκεῖ ῥᾶδιον εἶναι ἀληθεύοντας λέγειν, ὡς εἰσι θεοί. Πρῶτον μὲν γῆ καὶ ἥλιος, ἄστρα τε τὰ ξύμπαντα καὶ τὰ τῶν ὠρῶν διακεκοσμημένα καλῶς οὕτως ἐνιαυτοῖς τε καὶ μηνσὶ διελλημμένα.

It seems easy in very truth to say that there are gods. In the first place we have the earth and the sun and all the stars, and then the seasons so beautifully arranged and divided by years and months.

Plat., *Phileb.*, c. 16 or 28 D.

Τόδε τὸ καλούμενον ἔλας νοῦν καὶ φρόνησιν τῶνα θαυμαστὴν συντάττουσαν διακυβερνᾶν.

This, which is called the universe, has been arranged and is governed by a certain wonderful foresight and wisdom.

Cic., *Leg.*, i. 7.

Deorum immortalium vi, naturá, ratione, potestate, mente, numine, sive quod est aliud verbum, quo planius significem quod volo, naturam omnem regi?

All nature is directed by the power of the immortal gods, by their nature, reason, energy, mind, divinity, or some other word of clearer meaning, if any such can be discovered.

*Psalm cvii. 26.*

They mount up to the heaven, they go down again to the depths ; their soul is melted because of trouble.

Hom., *Odys.*, viii. 138.

Οὐ γὰρ ἔγωγέ τί φημι κακώτερον ἄλλο θαλάσσης  
"Ἄνδρα γε συγγεῦαι, εἰ καὶ μάλα καρτερὸς εἴη.

For I say that there is nothing worse than the sea to confound and weaken a man, even if he be very strong.

*Psalm cvii. 27, 28.*

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

Æschyl., *Choëph.*, 201.

'Ἄλλ' εἰδότες μὲν τοὺς θεοὺς καλούμεθα,  
Οἴοισιν ἐν χειμῶσι, ναυτίλων δίκην,  
Στραβούμεθ'· εἰ δὲ χρὴ τυχεῖν σωτηρίας,  
Σμικροῦ γένοιτ' ἂν σπέρματος μέγας πυθμῆν.

But we invoke the gods, who know in what a stormy sea of trouble we are tossed to and fro like sailors ; but if it be their will that we be saved, a great stock shall spring out of a tiny seed.

*Psalm cx. 1.*

The Lord said unto my Lord, Sit thou at my right hand.

Callimach., *Ad Apoll.*, 28.

Δύναται γὰρ, ἐπεὶ Διὶ δεξιὸς ἦσται.

For Apollo is able, since he sits at Jove's right hand.

*Psalm cxi. 2.*

The works of the Lord are great, sought out of all them that have pleasure therein.

Cic., *Tusc. Quæst.*, v. 24.

Quo gaudio affici necesse est sapientis animum, quum sidera viderit innumerabilia cælo inhærentia.

With what joy must the mind of the wise man be affected when he beholds the innumerable stars bespangling the heavens.

*Psalm cxi. 10.*

The fear of the Lord is the beginning of wisdom.

Plat., *Ep.*, 8.

Ἐπὶ θεῶν χρὴ πάντα ἀρχόμενον δεῖ λέγειν τε καὶ νοεῖν.

It is right to speak and to think always beginning with an invocation to the gods.

Plin. Min., *Panegy.*, i. 1.

Bene ac sapienter majores instituerunt ut rerum agendarum ita dicendi initium a precationibus capere, quod nihil rits nihilque providenter homines sine deorum immortalium ope, consilio, honore auspicarentur.

Our ancestors determined well and wisely that all our proceedings should be begun by prayers to the gods, because men could undertake nothing wisely and with prudence without the aid, the advice, and the worship of the immortal gods.

*Psalm cxiv. 4.*

The mountains skipped like rams, and the little hills like lambs.

Virg., *Ecl.*, v. 62.

Ipsi lætitiâ voces ad sidera jactant  
Intonsi montes; ipsæ jam carmina rupes,  
Ipsa sonant arbusta: deus, deus ille, Menalca!

The very wooded mountains send forth shouts of joy to heaven; the very rocks and groves sing, "He is a god, a god, Menalcas."

*Psalm cxv. 3.*

But our God is in the heavens; he hath done whatsoever he hath pleased.

Soph., *Elect.*, 175.

Ἔστι μέγας ἐν οὐρανῷ  
Ζεὺς ὃς ἐφορᾷ πάντα καὶ κρατύνει.

There is a mighty Jove in heaven, who overlooks and governs all things.

Sen., *De Prov.*, ii. 4.

Patrium hsbet deus adversus bonos viros animum, et illos fortiter amat.

God has a fatherly mind towards good men, and he loves them very much.

*Psalm cxvi. 10.*

I believed, therefore have I spoken.

Publ. Syr., *Sent.*, 365.

Licentiam des linguæ, quum verum petss.

Give licence to thy tongue when thou seekest what is true.

Isidorus Pelusiota, l. ii. *Epist.* xiv.

Ἐι θέμις εἰπεῖν, θέμις καὶ ἀψευδεῖν ὑπὲρ ἀληθείας ἀγωνιζόμενον.

If it be allowed to speak, it is allowed also not to lie when contending for the truth.

*Psalm cxvi. 15.*

Precious in the sight of the Lord is the death of his saints.

Herodot., i. 86.

Πρὸς τε τούτοισι, δείσαντα τὴν τίσω, καὶ ἐπιλεξάμενον ὡς οὐδὲν εἴη τῶν ἐν ἀνθρώποισι ἀσφαλῆως ἔχον.

Besides he feared the punishment of the gods, reflecting that all human affairs are precarious and uncertain.

*Psalm cxviii. 6.*

The Lord is on my side ; I will not fear : what can man do unto me ?

Euripid., *Fr. Incert.*

Οὐκ ἔστιν οὐδὲν χωρὶς ἀνθρώπων Θεοῦ.

If God be on our side, there is nothing to be afraid of by man.

Euripid., *Fr. Erechth.* (*Stobæus, Tit.*, 54, 12).

Ὡς σὺν θεοῖσι τοὺς σοφοὺς κινεῖν δόρυ  
Στρατηλάτας χρῆ, τῶν θεῶν δὲ μὴ βιά.

Wise generals ought to see that heaven is on their side, and not fight against the will of the gods.

*Psalm cxviii. 15.*

The right hand of the Lord doeth valiantly.

Cic., *Divin.*, i. 51.

Stabit illud quidem, esse deos, et eorum providentiâ mundum administrari, eosdemque consulere rebus humanis, nec solum universis, verum etiam singulis.

This indeed will stand true, that there are gods, and by their foresight the world is managed, and these same beings attend to human affairs—not only those of all mankind, but also to those of each individual.

*Psalm cxviii.* 16.

The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly.

Cic., *Lig.*, 6.

Ut nemo mirari debeat, humana consilis divinâ necessitate esse superata.

So that no one need wonder that the counsels of man were overruled by divine necessity.

*Psalm cxix.* 9.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

Zeno, *Fr.* (*Stobæus, Appendix*, 42).

Ζήνων ἐρωτηθεὶς πῶς ἂν τις νέος ἐλάχιστα ἀμαρτάνοι, εἰ πρὸ ὀφθαλμῶν ἔχοι οὓς μάλιστα τιμᾷ καὶ αἰσχύνεται.

Zeno having been asked how a young man would least commit sin, if he has always before his eyes those whom he honours most and respects most.

*Psalm cxix.* 16.

I will delight myself in thy statutes: I will not forget thy word.

Cic., *Amicit.*, 8.

Nihil est amabilius virtute, nihil quod magis alliciat ad diligendum.

Nothing is more amiable than virtue, nothing which more strongly allures us to love it.

*Psalm cxix.* 35, 39, 40.

Make me go in the path of thy commandments; for therein do I delight: . . . for thy judgments are good: . . . quicken me in thy righteousness.

Sen., *Ep.*, 107.

Duc me parens celsique dominator poli,  
Quocumque placuit, nulla pavendi mora est.  
Assum impiger. Fac nolle; comitabor gemens:  
Ducunt volentem fæta, nolentem trahunt,  
Malusque patiar quod pati liceat hono.

Sic vivamus, sic loquamur; psaltes nos inveniat atque impigros fatum.

Conduct me at thy pleasure, O soveraign Father and Lord of highest heaven, I shall not delay to obey; I am ready; suppose that I am unwilling, I shall accompany thee in tears; fate leads the willing, and drags the unwilling, and I wicked will endure what it was allowed for the good to endure. Thus let us live, thus let us speak; fate will find us prepared and active.

*Psalm cxix. 63.*

I am a companion of all them that fear thee, and of them that keep thy precepts.

Cic., *Off.*, i. 17.

Nihil amabilius nec copulativius, quam morum similitudo bonorum.

There is nothing more lovely, nor more binding, than a likeness in good dispositions.

*Psalm cxix. 103.*

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

Theocrit., *Idyl.*, i. 146.

Πλήρες τοι μέλιτος τὸ καλὸν στόμα, Θύρσι, γένοιτο.

May thy lovely mouth, Thyrsis, be full of honey.

Theocrit., *Idyl.*, viii. 82.

Κρέσσον μελπομένῳ τεῦ ἀκούμεν ἢ μέλι λείχεν.

It is better to hear thee sing than to sip honey.

Plant., *Casim.*, ii. 8, 11.

Ut quia te tango, mel mihi videor lingere.

In touching thee, I seem to be sipping honey.

*Psalm cxxi. 4.*

Behold, he that keepeth Israel shall neither slumber nor sleep.

Aristot., *Ethic. ad Nicom.*, x. 8.

Ἄλλὰ μὴν ζῆν  
Τε πάντες ὑπειλήφασιν αὐτοὺς καὶ ἐνεργεῖν ἄρα.

All suppose that the gods live, and therefore spend an active life.

*Psalm cxxii. 7.*

Peace be within thy walls.

Amm. Marc., xxvi. 2.

Studendum est concordiae viribus totis, per quam res quoque minimae convalescant.

We must aim at concord with all our might, by means of which, even the most insignificant things increase in strength.



*Psalm cxxiv. 1.*

If it had not been the Lord who was on our side,

Euripid., *Rhes.*, 318.

Ὅταν πολίταις εὐσταθῶσι δαίμονες,  
Ἐρπει κατάντης ξυμφορὰ πρὸς τὰγαθὰ.

If God be on your side, fortune glides downhill towards good.

*Psalm cxxvi. 5.*

They that sow in tears shall reap in joy.

Hom., *Il.*, v. 484.

Δακρύοεν γελάσασα.

Smiling through tears.

Callimach., *Fr.*, 418.

Ἐπεὶ θεὸς οὐδὲ γελάσαι  
Ἄκλαυτεὶ μερόπτεσσω οἰζυροῖσιν ἔδωκε.

Since God has not given to wretched mortals to laugh without tears.

Apollon. Rhod., *iv.* 1165.

Ἄλλὰ γὰρ οὐποτε φύλα δηηπαθέων ἀνθρώπων  
Τερπωλῆς ἐπέβημεν ὀλῶ ποδί· σὺν δέ τις αἰεὶ  
Πικρὴ παρμέμβλωκεν εὐφροσύνησιν ἀνίη.

For we races of wretched mortals never are wont to approach joy with steady foot, but always some sharp pang of sorrow comes upon our pleasure.

Ammian. Marcel., *xv.* 5.

Quamquam optatissimum est perpetuo fortunam quam florentissimam permanere, illa tamen æquabilitas vitæ non tantum habet sensum, quantum cum ex sævis et perditis rebus ad meliorem statum fortuna revocatur. Hoc bonum habere tristia præcedentia, quod in locis suis secunda substituant.

Though it is to be wished that our fortune should always continue to be in a most prosperous state, yet that level condition of life has not the same feeling of pleasure as when good fortune returns after we have been overwhelmed by calamities and dangers. The evils that go before have this advantage, that they put prosperity in its right place.

*Psalm cxxvii. 1.*

Except the Lord build the house,

Euripid., *Supp.*, 303.

Ἐρωγέ σ', ὦ παῖ, πρῶτα μὲν τὰ τῶν θεῶν  
Σκοπεῖν κελεύω μὴ σφαλῆς ἀτιμάσας·  
Σφάλλει γὰρ ἐν τούτῳ μόνῳ, τᾶλλ' εὖ φρονῶν.

O son, I bid thee first consider whether thou mayest not err, when thou dishonourest what belongs to the gods; for in this alone thou errest, though thou mayest be wise in everything else.

*Psalm cxxvii. 3.*

Lo, children are an heritage of the Lord : and the fruit of the womb is his reward.

*Æschyl., Choëph., 503.*

Ὁ τοι καταλιπὼν εὐτεκνον πατὴρ σποράν,  
Οὐτός γ' ἄρ' οὐ τέθνηκεν οὐδέ περ θανάων.

When a father leaves good sons behind, though he be dead, he still lives.

*Cic., Ad Quirit. post red., i. 2.*

Quid dulcius hominum generi a naturâ datum est quam eui cuique liberi ?

What has been given by nature to the race of man more delightful than his children ?

*Cic., Fin., iii. 19.*

Perpicuum est a naturâ ipsâ noe, ut eos, quos genuerimus, amemus, impelli.

It is evident that we are urged by nature herself to love those whom we have begotten.

*Liv., i. 9.*

Nihil carius humano generi liberis. . . . Liberatorum amore nihil carius humano generi.

Nothing is dearer to the human race than his children. . . . Nothing is dearer to the human race than the love of children.

*Tact., Agr., 31.*

Liberos cuique ac propinquos suos natura carissimos esse voluit.

Nature has willed that his children and relations should be dearest to each.

*Psalm cxxix. 7, 8.*

Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.

Neither do they which go by say, The blessing of the Lord be upon you : we bless you in the name of the Lord.

*Hesiod, Works, 480.*

Ἐὶ δέ κεν ἡελίοιο τροπῆς ἀρόης χθόνα διαν,  
Ἥμενος ἀμήσεις, δλίγον περὶ χειρὸς ἐέργων,  
'Αντὶα δεσμεύων κεκοιμημένος, οὐ μάλα χαίρων·  
Οἴσεις δ' ἐν φαρμῶ παῦροι δέ σε θηήσονται.

But if thou at mid-winter shalt have ploughed the divine earth, thou wilt reap while thou sittest, grasping what meets your hand, tying up the sheaves, being covered with dust, not to your joy, and thou wilt carry it in a basket, and few will bid thee God speed.

*Psalm cxxxiii. 1.*

Behold, how good and how pleasant it is for brethren to dwell together in unity!

Cic., *Off.*, i. 17.

Sanguinis conjunctio et benevolentia devincit homines caritate.

Blood relationship and good-will bind men affectionately together.

Sall., *Jug.*, 10, 5.

Quis amicier, quam frater fratri?

Who is more friendly than a brother to a brother?

Val. Max., v. 5.

Ut primum amoris vinculum ducitur, plurima et maxima beneficia accipiese, ita proximum judicari debet, simul accipiese (ut fratres accipiunt).

As it is reckoned as the first bond of love to have received very many and great kindnesses; so it ought to be considered next to this, that they are received as brothers do.

*Psalm cxxxix. 4.*

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Sophoc., *Œd. Tyr.*, 499.

Ἄλλ' ὁ μὲν οὖν Ζεὺς ὁ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ βροτῶν εἰδότες.

But Jove and Apollo are wise, and know the affairs of men.

Xen. *Cyr.*, i. 17.

Θεοὶ δὲ ὄντες πάντα ἴσασι τὰ γεγενημένα καὶ τὰ ὄντα καὶ ὃ, τι ἐξ ἑκάστου αὐτῶν ἀποβήσεται.

The everlasting gods know all things, the past and the present, and what will result from each thing.

*Psalm cxxxix. 16.*

Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written.

Soph., *Aj.*, 950.

Οὐκ ἂν τὰδ' ἔσθη τῆδε, μὴ θεῶν μετὰ.

These things would never have been thus but with heaven's will.

*Psalm cxxxix. 21, 22.*

Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

I hate them with perfect hatred; I count them mine enemies.

Hom., *Il.*, ix. 613.

Οὐδέ τί σε χρῆ  
 Τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι·  
 Καλὸν τοι σὺν ἔμοι τὸν κήδειν ὅς κ' ἐμὲ κήδη.

Thou shouldest not love him, lest thou shouldest be hated by one who loves thee. It is right that my friend should honour him who honours me.

Polyb., *B. P.*, i. 14, 4.

Καὶ γὰρ φιλόφιλον δεῖ εἶναι τὸν ἀγαθὸν ἄνδρα, καὶ φιλόπατριν, καὶ συμμασεῖν τοῖς φίλοις τοὺς ἐχθροὺς, καὶ συναγαπᾶν τοὺς φίλους.

For it is becoming for a good man to be a lover of his friends and his country, to hate the enemy along with his friends, and to love their friends.

*Psalm cxxxix.* 23, 24.

Search me, O God, and know my heart; try me, and know my thoughts;

And see if there be any wicked way in me, and lead me in the way everlasting.

Stobæus, *Fr. Tit.*, i. 48.

Εἰ βούλει ἀγαθὸς εἶναι, πρῶτον πιστευσον, ὅτι κακὸς εἶ.

If thou wish to be good, first believe that thou art bad.

Hor., *Ep.*, i. 14, 13.

In culpâ est animus qui se non effugit unquam.

In the mind alone the fault lies—the mind that can never fly from itself.

Hor., *Ep.*, i. 4, 4.

Quid nunc te dicam facere,  
 An tacitum silvas inter reptare salubres,  
 Curantem, quidquid dignum sapiente bonoque est?

What shall I say that thou art now doing: that thou art sauntering silently amidst the healthful woods, meditating on what is worthy of a wise and good man?

Hor., *Ep.*, ii. 2, 205.

Non es avarus: abi. Quid? cætera jam simul isto  
 Cum vitio fugere? caret tibi pectus inani  
 Ambitione? caret mortis formidine et irâ?  
 Somnia, terrores magicos, miracula, sagas,  
 Nocturnos lemures, portentaque Thesæala rides?  
 Natales grate numeras? ignoscis amicis?  
 Lenior et melior fis accedente senectâ?  
 Quid te exemtâ juvet apinis de pluribus unâ?

Thou art not avaricious: be it so, I acquit thee of the charge. Well then. Art thou equally clear of other vices? Art thou not ambitious? Art thou without the fear of death and without passion? Dost thou laugh at dreams, magic illusions, miracles, witches, nocturnal apparitions, and Thessalian prodigies? Dost thou observe with pleasure the passing of thy years, forgiving to thy friends? Dost thou become gentler and more courteous as old age approaches? Of what use is getting rid of one falling in the midst of so many?

Sen., *Ep.*, 28, 7.

Quantum potes, te ipse coargue, inquire in te; accusatoris primum partibus fungere, deinde iudicis, novissime deprecatoris.

As much as in thee lies, reprove thyself, inquire and search into thyself, play the part first of an accuser, then of a judge, and lastly of a suppliant.

*Psalm cxliv. 4.*

Man is like to vanity: his days are as a shadow that passeth away.

Sophoc., *Inc. Fr.*, xxvii. 3.

ὦ θνητὸν ἀνδρῶν καὶ ταλαίπωρον γένος.  
Ὡς οὐδὲν ἐσμέν, πλὴν, σκιαῖσιν εἰκότες,  
Βάρος περισσὸν γῆς ἀναστρωφωμένοι.

O wretched, truly wretched, race of men; for what are we but shadows, a mere mass of clay, wayfarers on the earth!

Sophocl., *Ajax*, 126.

Ὅρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν  
Εἶδωλ' ὅσοι περ ζῶμεν ἢ κούφην σκιάν.

For I see that we mortals are nought but phantoms or unreal shadows.

Eurip., *Fr. Meleag.* (*Stobæus, Tit.*, 121, 125).

Τοὺς ζῶντας εἰς δρᾶ· καθανῶν δὲ πᾶς ἀνὴρ  
Γῆ καὶ σκιά· τὸ μηδὲν εἰς οὐδὲν ῥέπει.

Do to the living what good you may; for the dead are dust and a shadow; from nothing came we and to nothing go.

*Psalm cxliv. 10.*

It is God that giveth salvation unto kings.

Liv., xxxv. 39.

Diis quoque, non solum hominibus debetur triumphna.

Victory is due to the gods also, not only to men.

Tacit., *Hist.*, iv. 85.

Benignitate deum fractæ hostium vires.

By the kindness of the gods the power of the enemy was crushed.

Tacit., *Germ.*, 7.

Deo imperante, quem adesse bellantibus credunt.

At the instigation of the gods, whom they suppose to be present with warriors.

*Psalm cxlv. 13.*

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

Cic., *Leg.*, i. 7.

Si vero hisdem imperiis et potestatibus parent, multo etiam magis parent huic cœlesti descriptioni mentique divinæ et præpotenti deo, ut jam universus hic mundus una civitas communis deorum atque hominum existimanda sit.

But if they are obedient to the same command and authority, much more also are they subject to this heavenly regency, this divine mind and omnipotent God, so that this entire universe may be regarded as one vast commonwealth of gods and men.

*Psalm cxlv. 15.*

Thou givest them their meat in due season.

Sen., *De Benef.*, iv. 5.

Unde ista, quæ possides? . . . Neque enim necessitatibus tantummodo nostris provisum est, usque in delicias amamur. Tot arbusta non uno modo frugifera, tot herbæ salutares, tot varietates ciborum per totum annum digestæ, ut inertî quoque fortuita terræ alimenta præberent.

Whence hast thou those things, whereof thou art possessed? For the gods have not only provided for our necessities, but have even attended to our luxuries. So many varieties of fruit trees, so many wholesome herbs for the maintenance of our health, such variety of meats, digestible at all seasons of the year, so that a sluggard might find by mere chance sufficient sustenance upon the earth to feed him.

*Psalm cxlv. 18.*

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

Æschyl., *Eumenid.*, 297.

Κλύει δὲ καὶ πρόσωθεν ὦν θεὸς.

She hears even afar, being a goddess.

Liv., ix. 9.

Jam sponsiones quam fœdera sancta esse apud eos homines, apud quos juxta divinas religiones fides humana colatur.

Promises as well as treaties are regarded as sacred by those men by whom human faith is attended to with divine religious scruples.

*Psalm cxlvi. 5.*

Happy is he . . . whose hope is in the Lord his God.

Linus, *Fr. (Stobæus, cx. 1).*

Ἐλπῆσθαι χρὴ πάντ' ἐπεὶ οὐκ ἔστ' οὐδὲν ἀελλπτον·  
Ρᾶδια πάντα θεῷ τελέσαι, καὶ ἀνήνυτον οὐδέν.

All things should be hoped for, since there is nothing that may not be hoped for: there is nothing which the power of God may not accomplish.

*Psalm cxlvi. 5, 6.*

Whose hope is in the Lord his God;  
Which made heaven and earth, the sea, and all that therein is.

Soph., *Fr. Incert.*

Εἰς ταῖς ἀληθείαισιν, εἰς ἐστὶν Θεὸς  
 "Ὁς οὐρανὸν τ' ἔτευξε καὶ γαῖαν μακρῶν  
 Πόντου τε χαροπὸν ὄδμα, κἀνέμων βίαν.

There is assuredly only one God, there is, I say, one God, who made the heaven and earth and the dark-coloured abyss of the sea, and the violence of the winds.

*Psalm cxlvi. 9.*

God relieveth the fatherless and widow.

Apollon. Rhod., *Arg.*, iii. 985.

Καὶ Διὸς, ὃς ξέλνοις ἰκέτησί τε χεῖρ' ὑπερσχεῖ.

Jove, who stretches out his hand to strangers and suppliants.

*Psalm cxlvii. 5.*

Great is our Lord, and of great power : his understanding is infinite.

Hor., *Od.*, iii. 4, 45.

Qui terram inertem, qui mare temperat  
 Ventosum et urbes regnaque tristia,  
 Divosque mortalesque turbas  
 Imperio regit unus æquo.

(God), who alone with impartial sway rulest the inert earth, the stormy billows, cities and the gloomy realms below, and gods and tumultuous mobs of mortals.

Senec., *De Benef.*, iv. 8.

Quoties voles, tibi licet aliter hunc auctorem rerum nostrarum (deum) compellare et Jovem illum Optimum et Maximum rite dices et Tonantem et Statorem hunc eundem, et fatum si dixeris, non mentieris.

As often as thou shalt wish, thou mayest address this author of our world as God, and thou wilt without doing wrong call him Jove, best and greatest, the Thunderer, the Establisher, and if thou callest him Fate, thou wilt not lie.

Senec., *De Benefic.*, iv. 8.

Nec naturâ sine deo est, nec deus sine naturâ. Sic hunc naturam vocas, fatum, fortunam : omnia eiusdem dei nomina sunt varie utentis suâ potestate.

Nor is nature without God, nor God without nature. Thus thou callest him nature, fate, fortune ; all are names of the same God, using his power in various ways.

*Psalm cxlix. 1.*

Sing unto the Lord a new song, and his praise in the congregation of saints.

Herodot., i. 132.

Ἐωντῶ μὲν τῷ θύοντι ἰδίῃ μούνῳ οὐ οἱ ἐγγίνεται ἀρᾶσθαι ἀγαθὰ, ὁ δὲ πᾶσι τοῖσι Πέρσησι κατεύχεται εὖ γίνεσθαι καὶ τῷ βασιλεῖ.

The suppliant is not permitted to implore blessings on himself alone ; his whole nation, and particularly his sovereign, have a claim to his prayers, himself being necessarily comprehended with the rest.

Liv., xxxix. 15.

Consul ita cepit : Nulli unquam concioni, Quirites, tam non solum apta sed etiam necessariis hæc solemnibus deorum comprecatio fuit, quæ vos admoneret, hos esse deos, quos colere venerari precarique majores vestri instituisent.

The consul thus began : "Romans, in no former assembly was this solemn supplication to the gods more proper or even more necessary, as it serves to remind you that these are the deities whom the wisdom of your forefathers pointed out as the objects of your worship.

Liv., *Proëm. Fin.*

Cum bonis potius omnibus votisque ac precationibus deorum deorumque, al, ut poetis, nobis quoque mos esset, libentius inciperemus, ut oris tanti operis successus prosperos darent.

If it were customary with us as with poets, we would more willingly begin with good omens, and vows, and prayers to the gods and goddesses, that they would propitiously grant success to our endeavours in the prosecution of so arduous a task.

*Proverbs i. 8.*

My son, hear the instruction of thy father, and forsake not the law of thy mother.

Plant., *Stich.*, i. 1, 54.

Faciendum est nobis quod parentes imperant.

We must do what our parents command.

*Proverbs i. 10.*

My son, if sinners entice thee, consent thou not.

Cic., *Leg.*, i. 17.

Animis omnes tenduntur insidiæ, ab iis, qui teneros, et rudes cum acceperunt, inficiunt, flectunt, ut volunt.

All kinds of snares are laid for the mind by those errors which, taking possession of the young and inexperienced, imbue them deeply, and turn them any way they please.

*Proverbs i. 32.*

The prosperity of fools shall destroy them.

Euripid., *Fr. (Stobæus, Tit.)*, 105, 1).

Ὅρας τυράννους διὰ μακρῶν ἡσκημένους  
Ὡς μικρὰ τὰ σφάλλοντα, καὶ μὴ ἡμέρα  
τὸν μὲν καθέειλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω.  
Ἵπρόπτερος δ' ὁ πλούτος· οἷς γὰρ ἦν ποτε,  
Ἐξ ἐλπίδων πίπτοντας ὑπτίους ὀρώ.

Thou seest what a small thing trips up tyrants who have enjoyed long prosperity ; one day raises and one day casts down : riches have wings ; for I see many fallen from their high estate.



Euripid., *Fr.* (*Stobæus, Tit.*, 105, 8).

Οὐ χρὴ ποτ' ὀρθαῖς ἐν τύχαις βεβηκότα  
 "Ἐξέω τὸν αὐτὸν δαίμον' εἰσαεὶ δοκεῖν.  
 Ὅ γὰρ θεὸς πῶς, εἰ θεὸν σφε χρὴ καλεῖν,  
 Κάμνει ξυνὸν τὰ πολλὰ τοῖς αὐτοῖς ἀεὶ.  
 Θνητῶν δὲ θνητὸς ὄλβος· οἱ δ' ὑπέρφρονες,  
 Καὶ τῷ παρόντι τοῦτων πιστούμενοι,  
 Ἐλεγχον ἔλαβον τὴν τύχην ἐν τῷ παθεῖν.

The man enjoying high fortune ought not to expect that the same lot will ever attend him ; for that goddess, if we may call her a goddess, is disdainful, nor attends the same long : the happiness of mortals is fleeting. The arrogant, measuring the future by the present, finds out the truth by sufferings.

Sallust, *Jug.*, 41.

Secundæ res amant lasciviam atque superbiam.

Prosperity loves licentiousness and pride.

Attius, *Fr. Trag.*, 621.

Hujus demum miseret, cujus nobilitas miseras nobilitat.

He is to be pitied, whose high rank ennoble his misery.

Publ. Syr., *Sent.*, 429.

Miserum te judico, quod nunquam fueris miser.

I consider thee to be wretched, because thou hast never been wretched.

Ammian. Marcell., xxii. 12.

Immodicâ rerum secundarum prosperitate, velint luxuriantes nbertate nimiâ fruges, bonis eis profinus eum occasurum.

From his excessive prosperity he, like an over-luxuriant field of grain, will soon be destroyed by his own good fortune.

### *Proverbs ii. 7.*

He layeth up sound wisdom for the righteous : he is a buckler to them that walk uprightly.

Stobæus, *Tit.*, 29, 21.

Φιλεῖ δὲ τῷ κάμνοντι σὺσπεύδew θεός.

God is wont to lend a helping hand to the man in difficulty.

### *Proverbs ii. 22.*

But the wicked shall be cut off from the earth.

Liv., xxv. 6.

Si non deum irâ nec fato, cujus lege immobilis rerum humanarum ordo seritur, sed culpâ perimus ad Cannas, cujus tandem ea culpa fuit, militum an imperatorum ?

If the cause of our ruin at Cannæ was not the wrath of the gods, nor the decree of fate, under whose laws the immutable series of human events is carried on in a regular chain, but misconduct in some, to whom, I pray you, is that misconduct to be imputed ? To the soldiers or to the commanders ?

*Proverbs* iii. 17.

The ways of wisdom are ways of pleasantness, and all her paths are peace.

Sen., *Ep.*, 20.

Non potest enim cuiquam idem semper placere nisi rectum.

The same thing is not always able to please a man unless it be honourable.

Quint., i. 12.

Dedit hoc providentia hominibus munus, ut honesta magis juvent.

Providence has granted this gift to men, that things honourable should help men most.

*Proverbs* iii. 24.

Yea, thou shalt lie down, and thy sleep shall be sweet.

Hom., *Il.*, xxiii. 62.

Τὸν ὕπνος ἐμαρπτε, λύων μελεδήματα θυμοῦ  
Νήδυμος ἀμφιχυθεῖς.

Sleep seized him, relieving him from the cares of life, sweet poured around him.

Ovid., *Met.*, xi. 623.

Somne, quies rerum, placidissime somne deorum!  
Pax animi, quem cura fugit, qui corda diurnis  
Fessa ministeriis mulces reparasque labori!

Sleep, thou release from anxiety, sleep most gentle of gods! Peace of the mind from whom care flies, who soothest the heart wearied by the labours of the day, and refreshest after toil!

*Proverbs* iii. 27, 28.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

Hom., *Odys.*, iv. 649.

Αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,  
Ὅππότε ἄνῆρ τοιοῦτος ἐχὼν μελεδήματα θυμῷ  
Αἰτίζη; χαλεπὸν κεν ἀνήρασθαι δόσω εἴη.

I have willingly given to him: what could any one do, when such a man with grief at his heart presents a request? It would be difficult to refuse a gift.

Theocrit., *Idyl.*, xiv. 63.

Πολλοῖς πολλὰ διδούς· αἰτεῦμενος οὐκ ἀνανεύων.

Giving many things to many; being asked, never refusing.

*Proverbs* iv. 16.

The wicked sleep not.

Liv., xxxix. 16.

Creecit et serpit quotidie malum.

The evil increases and creeps on daily.

*Proverbs* iv. 23.

Keep thy heart with all diligence.

Publ. Syr., *Sent.*, 742.

Stultum imperare reliquis, qui nescit sibi.

It is foolish for a man to rule over others, who knowe not to rule himself.

*Proverbs* v. 6.

Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

Moschus, *Idyl.*, i. 15.

Γυμνός μὲν τόγχε σώμα, νόος δέ οἱ ἐμπεπύκασται.

He (Cupid), is naked so far as his body is concerned, but his mind is shrouded.

*Proverbs* vi. 18.

An heart that deviseth wicked imaginations.

Cic., *Pro M. Tull. Fr.*, 51.

Hæc tacita lex est humanitatis, ut ab homine consilii non fortunæ poena repetatur.

This is the unspoken law of the human kind, that man is required to suffer for the intention, and not for the result.

Sen., *Controv.*, v. 32.

Non eventus imputari debet ejusque rei, sed consilium.

It is not the event, but the will that ought to be considered.

Sen., *Controv.*, iv. 7.

Scelera quoque quamvis extra exitum subsederunt, puniuntur.

Wicked intentions, though they have been unsuccessful, are worthy of punishment.

Quintil., *Decl.*, 281.

Numquam mens exitu æstimanda est.

The mind's intention is not to be weighed with the result.

*Proverbs* vi. 23.

Reproofs of instruction are the way of life.

Aul. Gell., vii. 3.

Adversæ res edomant et docent, quid opus sit facto; secundæ res lætitiâ transversum trudere solent a rectis consulendo atque intelligendo.

Adversity subdues and teaches what ought to be done; prosperity is wont to turn man away through joyousness from right thoughts and a wise understanding.

*Proverbs vi. 35.*

He will not regard any ransom; neither will he rest content, though thou givest many gifts.

Hom., *Il.* ix. 379.

Ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρδῆς αἰσῆ.  
 Οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δολῆ  
 Ὅσσα τέ οἱ νῦν ἐστὶ, καὶ εἴ ποθεν ἄλλα γένοιτο,  
 Οὐδ' εἴ μοι τόσα δολῆ ὅσα ψάμαθος τε κόνις τε,  
 Οὐδέ κεν ὡς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων.

His gifts are hateful to me; I regard him no better than a slave, not even if he were to give me ten or twenty times as many as he now offers, and if some were added from some other quarter, not even if he would give me as many as the sand of the sea or the grains of dust, would he thus gain over Agamemnon.

*Proverbs viii. 27.*

When he prepared the heavens, I was there: when he set a compass upon the face of the depth.

Æschyl., *Eum.*, 827.

Καὶ κληῖδας οἶδα δώματος μὴν θεῶν,  
 Ἐν ᾧ κεραυνὸς ἐστὶν ἐσφραγισμένος.

I alone of gods know the keys of the abodes in which the thunder is sealed up.

*Proverbs x. 1.*

A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

Euripid., *Supp.*, 1102.

Πατρὶ δ' οὐδὲν ἥδιον  
 Γέροντι θυγατρὸς ἀρσένων δὲ μείζονες  
 Ψυχὰι, γλυκεῖαι δ' ἦσσαν ἐς θωπεύματα.

Nothing is sweeter to an aged father than his daughter; the spirit of a son is higher, but a daughter's love is his chiefest comfort.

Sen., *Ep.*, 94.

Reverentia frenat animos ac vitia compescit.

Respect to parents curbs the spirit and restrains vice.

## Proverbs x. 7.

The memory of the just is blessed.

Euripid., *Fr. Tem.*, i. 3.

Ἀρετὴ γὰρ, κὰν θάνη τις, οὐκ ἀπόλλυται,  
 Ζῆ δ', οὐκέτ' ὄντος σώματος· κακοῖσι δὲ  
 Ἄπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός.

A virtuous life even at death does not perish, but lives on, when the body moulders; but when the wicked die, everything dies with them; and is buried in the earth.

Eurip., *Fr. Erechth.*, 11.

Ἐγὼ δὲ τοὺς καλῶς τεθνηκότας  
 Ζῆν φῆμι μᾶλλον τοῦ βλέπειν τοὺς μὴ καλῶς.

I maintain that those who have died honourably are alive, rather than that those live who lead a dishonoured life.

Sen., *De Benef.*, iv. 30.

Non sine ratione sacra est magnarum virtutum memoria.

It is not without reason that the remembrance of great virtues is sacred.

Tacit. *Ann.*, ii. 71.

Non hoc præcipuum amicorum munus est, prosequi defunctum ignavo questu, sed quæ voluerit meminisse, quæ mandaverit exsequi.

To show respect for the dead with idle wailings is not the principal office of friends—it is to remember his dying wishes, to fulfil his last injunctions.

## Proverbs x. 9.

He that walketh uprightly walketh surely.

Hor., *Od.*, iii. 3, 1.

Iustum et tenacem propositi virum,—  
 Si fractus illisbatur orbis,  
 Impavidum ferient ruinæ.

The just man, firm to his purpose,—even if the universe were to fall in pieces around, the ruins would strike him undismayed.

Quintil., *Declam.*, 294.

Nihil est quod timeas, si innocens es.

Thou needest fear nothing, if thou art innocent.

## Proverbs x. 15.

The destruction of the poor is their poverty.

Theognis, *Eleg.*, 173.

Ἄνδρ' ἀγαθὸν πενίη πάντων δάμνησι μάλιστα  
 Καὶ γήρως πολιῶ Κύρνε καὶ ἠπιάλου,  
 Ἐν δὴ χρῆ φεύγοντα καὶ ἐς βαθυκῆτα πόντον  
 Ῥιπτεῖν καὶ πετρώων, Κύρνε, κατ' ἠλιβάτων.  
 Καὶ γὰρ ἀνὴρ πενίη δεδμημένος οὔτε τι εἰπεῖν  
 Οὐθ' ἔρξαι δύναται, γλώσσα δὲ οἱ δέδεται.

Poverty most of all things depresses a noble man, more even, Cynus, than hoary age and hot ague. It in truth he ought to flee, casting himself into the depths of the sea and down steep rocks. For every man subdued by poverty can neither say nor do anything, but his tongue is tied.

Amm. Marc., xxix. 1.

Angustiis paupertatis attriti: cujus metu vel in mare nos ire præcipites suadet Theognis, poeta vetus et prudens.

Worn out with the distresses of the most miserable poverty: for fear of which that wise old poet Theognis advises a man to rush even into the sea.

*Proverbs x. 19.*

In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

Pind., *Pyth.*, i. 157.

Καιρὸν εἰ φθέγγαιο, πολλῶν  
Πειρατα συντανύσαις  
Ἐν βραχεῖ, μέλων ἔπεται  
Μῶμος ἀνθρώπων.

If thou speakest suitably, comprising in few words the sum of many things, less envy will follow from men.

Pind., *Pyth.*, ix. 134.

Βαῖά δ' ἐν μακροῖσι ποικίλλειω, ἀκοὰ σοφοῖς.

To speak cleverly a little on a long subject is a saying for poets to hear.

Sophoc., *Fr. Alet.* (*Stobæus, Tit.*, 35, 4).

Βραχεῖ λόγῳ δὲ πολλὰ πρόσκειται σοφά.

There is much wisdom included in a few words.

Euripid., *Æol. Fr.*, v. 2.

Παῖδες, σοφοῦ πρὸς ἀνδρὸς, ὅστις ἐν βραχεῖ  
Πολλοὺς λόγους ὁῖος τε συντέμνειω καλῶς.

Boys, he is wise, whoever is able to comprise a long subject cleverly in a few words.

Stob., *Fr. Inc. Tit.*, 35, 7.

Οὐκ ἂν τις εἴπη πολλὰ, θαυμασθήσεται,  
Ὅ μικρὰ δ' εἰπὼν μᾶλλον, ἂν ἦ χρήσιμα.

It is not the man who says much that we admire, but rather he that says a little, if it be profitable.

Pythagor., (*Stob.*), *Tit.*, 35, 8.

Μὴ ἐν πολλοῖς ὀλίγα λέγε, ἀλλ' ἐν ὀλίγοις πολλά.

Do not say a few things in many words, but many things in a few words.

*Proverbs x. 22.*

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

Valer. Max., iv. 4, 1.

Omnia habet, qui nihil concupiscit.

He who covets nothing possesses everything.

*Proverbs xi. 8.*

The righteous is delivered out of trouble, and the wicked cometh in his stead.

Curt., vi. 10.

Verba innocenti reperire facile est, modum verborum misero tenere difficile.

It is easy for the innocent to find words; for the wretched it is difficult to put a limit to his words.

Hist. Aug., *Ant. Heliog.*, 14.

Nil agunt improbi contra innocentes.

The wicked can do nothing against the innocent.

*Proverbs xi. 13.*

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

Plant., *Bacch.*, i. 2, 10.

Mali sunt homines, qui bonis dicunt male.

These men are wicked, who speak ill of the good.

Cic., *Am.*, 18.

Est boni viri non solum ab aliquo allatas criminationes repellere, sed ne ipsum quidem esse suspiciosum.

It is the duty of a good man not only to repel charges when brought against his friend by any one, but not even himself to be suspicious.

Cic., *Act ii. in Verr.*, v. 71.

Tacitæ magis et occultæ inimicitæ timendæ sunt quam indictæ et apertæ.

Enmities that are unspoken and concealed are more to be dreaded than those which are proclaimed openly.

*Proverbs xi. 14.*

In the multitude of counsellors there is safety.

Hom., *Il.*, ii. 372.

Αἱ γὰρ,

Τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν.

Would to Jove that I had ten such counsellors among the Greeks as Nestor.

Herodot., iv. 143.

Δαρείος δὲ εἶπε, Μεγαβάξους ἂν οἱ τοσοῦτους ἀριθμῶν γενέσθαι βούλεσθαι μᾶλλον ἢ τὴν Ἑλλάδα ὑπήκοον.

Darius said that he would rather have as many Megabyzi (as grains in a pomegranate), than that Greece should be subject to him.

Aristot., *Eth.*, iii. 5.

Συμβούλους δὲ παραλαμβάνομεν εἰς τὰ μεγάλα, ἀπιστοῦντες ἡμῖν αὐτοῖς ὡς οὐχ ἱκανοῖς διαγρῶναι.

We take advice of others in great matters, distrusting ourselves as unable to decide with sufficient accuracy.

Cic., *Senect.*, 10.

Dux ille Græciæ nusquam optat, ut Ajacis similes habeat decem, at ut Nestoris.

The leader of Greece nowhere wishes that he should have ten men like Ajax, but men like Nestor.

*Proverbs xi. 21.*

Though hand join in hand, the wicked shall not be unpunished.

Pind., *Isth.*, vii. 67.

Τὸ δὲ πὰρ δίκαν  
Γλυκὺ πικροτάτα μένει τελευτά.

A most bitter end awaits unlawful pleasures.

Pind., *Pyth.*, iv. 247.

Ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι  
Κέρδος αἰνήσασαι πρὸ δίκας δόλιον,  
Τραχεῖαν ἐρπόντων πρὸς ἐπίλδαν ὄμως.

The minds of mortals are readier to give assent to gain acquired with craft than with honesty, though they are brought quickly to a severe reckoning.

Euripid., *Fr.* (*Stob.*)

Οὐ γὰρ τις, οὐτε χρημάτων ὑπεργεγῶς,  
Νόμον μαιῶν ἀσφαλῶς γηράσκειται.  
Ἄλλ' ἡμέρας ἢ νυκτὸς ἢ Δίκη ποτὲ  
Τῷ δυσσεβοῦντι, σίγ' ἔχουσ' ἐνήλατο.

For no one, not even though exceeding in riches, if he transgresses the law, will reach old age in safety. But day or night, Vengeance, stealing silently, will reach the evil-doer.

Theocrit., *Idyl.*, x. 18.

Ἐυρε θεὸς τὸν ἀλιτρὸν.  
God has found out the sinner.

*Proverbs xi. 22.*

As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.



Pind., *Isth.*, vii. 29.

Σθένει  
Τ' ἔκπαγλος, ἰδεῖν τε μορφάεις·  
Ἄγει τ' ἀρετὰν οὐκ ἀσχιον φυᾶς.

He is astonishing for his strength, and beautiful to behold; he brings valour not inferior to his external appearance.

Sclerias, *Fr. Stob.* T., 2, 9.

Πολλοῖσι θνητῶν ἡ μὲν ὄψις εὐγενής,  
Ὁ νοῦς δ' ἐν αὐτῇ δυσγενής εὐρίσκεται.

Thou mayest see many men of a comely countenance, but the mind is found rude and ill formed.

*Proverbs* xii. 13.

The wicked is snared by the transgression of his lips.

Pind., *Olymp.*, i. 84.

Ἄκέρδεια λέλογχεν  
Θαμνὰ κακαγόρωσ.

Slanderers often get evil for their pains.

Euripid., *Bacch.*, 385.

Ἀχαλίων στομάτων  
Ἄνόμου τ' ἀφροσύνας  
Τὸ τέλος δυστυχία.

Misery is the end of unbridled tongues and lawless folly.

*Proverbs* xii. 21.

But the wicked shall be filled with mischief.

Herodot., vii. 133.

Ὁ τι δὲ τοῖσι Ἀθηναίοισι ταῦτα ποιήσασι τοὺς κήρυκας συνήρεικε ἀνεθέλητον γενέσθαι, οὐκ ἔχω εἶπαι, πλὴν ὅτι σφέων ἡ χώρα καὶ ἡ πόλις ἐδηϊώθη· ἀλλὰ τοῦτο οὐ διὰ ταύτην τὴν αἰτίην δοκέω γενέσθαι.

The city and country of the Athenians were afterwards laid waste; but that they suffered thus in consequence of their treatment of the ambassadors is more than I will assert; indeed, I can by no means ascribe it to that cause.

Herodot., viii. 109.

Τάδε γὰρ οὐκ ἡμεῖς κατεργασάμεθα, ἀλλὰ θεοὶ τε καὶ ἥρωες, οἱ ἐφθόνησαν ἄνδρα ἓνα τῆς τε Ἀσίας καὶ τῆς Εὐρώπης βασιλεῦσαι ἔδοντα ἀνόσιόν τε καὶ ἀπάσθαλον.

We ourselves have not accomplished the defeat of Xerxes; we must thank the gods and the heroes, who would not suffer an individual marked by his impiety and crimes to be the lord of Asia and of Europe.

Herodot., ix. 93.

Ἐπεὶ τε ἐπειρώτευν τοὺς προφῆτας τὸ αἴτιον τοῦ παρεόντος κακοῦ· οἱ δὲ αὐτοῖσι ἔφραζον ὅτι ἀδίκως τὸν φύλακον τῶν ἱρῶν προβάτων Ἐύηνιον τῆς ὄψις ἐστέρησαν.

When the prophets were asked respecting the cause of the present calamity, they replied, that it was because they had unjustly deprived Evenius of his sight.

Cæs., B. C., ii. 12.

Hostes inopinato malo turbati deorum irâ perculei.

The enemy, overwhelmed by sudden misfortune, were destroyed by the anger of the gods.

*Proverbs xii. 26.*

The righteous is more excellent than his neighbour.

Aristot. *Eth.*, iii. 3.

Κατ' ἀλήθειαν ὁ ἀγαθὸς μόνος τιμητὸς.

In truth, the good man is alone worthy of honour.

Sen., *Ep.*, 90.

Inter homines pro maximo est optimus.

Among men the righteous is the mightiest.

*Proverbs xiii. 5.*

A righteous man hateth lying.

Hom., *Odyss.*, iii. 328.

Ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν.

He will not tell a lie, for he is of the best principles.

*Proverbs xiii. 24.*

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Petron., *Sat.*, iv. 1.

Parentes objurgatione digni sunt, qui nolunt liberos suos severe lege proficere.

Parents are worthy of reproof, who are unwilling that their children should benefit by severe correction.

*Proverbs xiii. 25.*

The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

Cic., *Cæl.*, 19.

Vitium ventris et gutturis non modo non minuit ætas hominibus, sed etiam auget.

Age does not only not diminish, but even increases, the vices of the belly and the throat.

*Proverbs xiv. 34.*

Righteousness exalteth a nation.

Cic., *Off.*, i. 25.

Omnino qui reipublicæ præfuturi sunt, duo Platonis præcepta teneant: Unum, ut utilitatem civium eis tueantur, ut quæcunque agunt, ad eam referant, obliti commodorum suorum: alterum, ut totum corpus reipublicæ curent: ne, dum partem aliquam tuentur, reliquas deserant.

Above all, let those who are to rule a state observe those two precepts of Plato: One, that they attend to the good of the citizens in such a way that all their acts refer to it, forgetful of their own interests: another, that they include the whole body of the state, lest, while they are attending to one portion, they should be neglecting the rest.

Amm. Marc., xxv. 3.

Justi esse finem imperii obedientium commodum et salutem.

The advantage and safety of subjects is the end of a just government.

*Proverbs xv. 3.*

The eyes of the Lord are in every place, beholding the evil and the good.

Hom., *Odyss.*, iv. 468.

Θεοὶ δὲ τε πάντα ἴσασιν.

The gods know all things.

Hom., *Odyss.*, viii. 280.

Ἡ ἥλιος, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.

The sun, who sees and hears all things.

Hesiod, *Works*, 267.

Πάντα ἰδὼν Διὸς ὀφθαλμὸς καὶ πάντα νοήσας.

The eye of Jove that sees and understands all things.

Plutarch., *Marcell.*, 7.

Ὁ Μάρκελλος πρὸς τὸν οὐρανὸν εἶπεν. Ὡ μεγάλα καὶ ἡγεμόνων ἔργα καὶ πράξεις περιβλέπων ἐν πολέμοις καὶ μάχαις Φερέτριε Ζεῦ, μαρτύρομαι σε.

Marcellus raised his voice to heaven: O Jove Feretrius, who beholdest in war and battles the great actions and deeds of generals, I call thee to witness.

*Proverbs xv. 13.*

By sorrow of the heart the spirit is broken.

Hor., *Ep.*, i. 2, 39.

Si quid

Est animum, differt curandi tempus in annum.

If any distemper prey upon thy mind, why dost thou delay from year to year to apply a remedy?

*Proverbs xv. 24.*

The way of life is above to the wise.

Sall., *Ad Cæs.*, ep., 2.

Ad virtutem una et ardua via est ; ad pecuniam, quâ cuique lubet, nititur.

There is only one and a difficult road to virtue ; men struggle for money in any way they choose.

*Proverbs xv. 27.*

He that is greedy of gain troubleth his own house.

Cæs., B.C., vi. 22.

Ex pecuniæ cupiditate factiones dissensionisque nascuntur.

Factions and dissensions arise from love of money.

Sall., *Cat.*, 33.

Imperium, divitiarum, quarum rerum causâ bella atque certamina omnia inter mortales sunt.

Empire, riches, for the sake of which all wars and quarrels arise among men.

Sall., *Ad C. Cæs.*, ep., 2.

Ubi cupidus divitiarum invasit, neque disciplina, neque artes bonæ, neque ingenium ullum satis pollet, quia animus magis aut minus mature postremo tamen succumbit. Avaritia bellua fera, immanis, intoleranda. Quo intendit, oppida, agros, fana atque domos vastat, divina cum humanis permiscet, neque exercitus, neque mœnia obstant, quo minus vi suâ penetret. Famâ, pudicitiam, liberis, patriâ atque parentibus cunctos mortales spoliât.

Where the desire of riches has seized upon men, neither discipline, nor good arts, nor any kind of disposition, have sufficient power of resistance, because the mind, sooner or later, but at last sinks under. Avarice is a wild beast, savage and ungovernable. Whersover it directs itself, it lays waste towns, fields, temples, and houses, confounds things human and divine : neither armies nor walls can prevent it from inauating itself by its power. It deprives all men of fame, modesty, children, country, and parents.

*Proverbs xv. 32.*

He that refuseth instruction despiseth his own soul.

Sophocl., *Incert. Fr.*, ci. 2.

Νέος πέφυκας ; πολλὰ καὶ μαθεῖν δὲ, δεῖ,  
Καὶ πόλλ' ἀκοῦσαι καὶ διδάσκεισθαι μακρὰ.

Art thou in the days of thy youth ? thou must learn much, and hear much, and be taught for a long time.

Sophocl., *Incert. Fr.*, ci. 3.

'Αεὶ τι βούλου χρήσιμον προσμανθάνειν.

Be always wishing to add something useful to thy stores.

Sophocl., *Fr. Incert.*, c. 3.

Χωρεῖτε, παῖδες ὄντες, εἰς τὰ τῶν σοφῶν  
 Διδασκαλεῖα, μουσικῆς παιδεύματα.  
 Προσλαμβάνειν γὰρ δεῖ καθ' ἡμέραν αἰεὶ  
 "Ἔως ἂν ἐξῆ μανθάνειν βελτίονα"  
 Παις δ' ὢν κακὸν μὲν δρᾶν τι προῖκ' ἐπίσταται,  
 Αὐτὸς παρ' αὐτοῦ μανθάνων ἀνεὶ πόνου.  
 Τὰ χρηστὰ δ' οὐδ', ἂν τὸν διδάσκαλον λάβῃ,  
 Ἐμνημόνευσεν, ἀλλὰ μέμνηται μῦθις.  
 Ταῦτ' οὖν φυλαξώμεσθα, καὶ μοχθητέον,  
 Ὡ παῖδες, ὡς ἂν μήτ' ἀπαιδευτῶν βροτῶν  
 Δοκῶμεν εἶναι, κάποδημούντος πατρὸς.

Go in the days of thy youth to the school of wisdom, to discipline thy mind; for daily, hourly thou must add to thy stores, making thyself a better man; the idle boy does ill thoughtlessly, easily learning from himself; but even though he has had a teacher, he does not remember the good he has been taught: let us, then, boys, take heed and labour, that we may not seem to be peasant-born or country-bred.

*Proverbs xvi. 5.*

Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished.

Euripid., *Fr. Incert.*

"Ἀππεταὶ τοι τῶν ἀγαν  
 Θεὸς, τὰ μικρὰ δ' εἰς τύχην ἀνεῖς ἐξῆ.

God overtakes the arrogant, while he leads the humble on to fortune.

*Proverbs xvi. 6.*

By mercy and truth iniquity is purged.

Cic., *Off.*, i. 7.

Fundamentum est autem justitiæ fides, id est, dictorum, conventorumque constantia.

The foundation of justice is faithfulness, meaning by that a perseverance in all our statements and in all our promises.

Cic., *Off.*, iii. 29.

O fides alma, apta pinnis, et jusjurandum Jovis!

O holy faith, winged and the very oath of Jove.

Sen., *Ep.*, 28.

Fides sanctissimum humani pectoris bonum est, nullâ necessitate ad fallendum cogitur, nullo corrumpitur bono.

Faith, the holiest principle of the human breast, is compelled by no necessity to deceive, is corrupted by nothing that is good.

Quintil., *Decl.*, 343.

Fides supremum rerum humanarum vinculum est, sacra laus fidei inter hostes.

Faith is the firmest bond of human things, the holy union between enemies.

Val. Max., vi. 6.

Venerabile Fidei numen dexteram suam certissimum salutis humanæ pignus ostentat.

The revered deity of Faith shows her right hand, as the surest pledge of the safety of man.

Tacit., *Hist.*, i. 15.

Fides, libertas præcipua humani animi bona.

Good faith, independent spirit, the prime virtues of the human character.

*Proverbs xvi. 14.*

The wrath of a king is as messengers of death ; but a wise man will pacify it.

Pind., *Pyth.*, iii. 20.

Χόλος

Δ' οὐκ ἀλθιος  
Γίνεται παιδων Διός.

The anger of the sons of Jove is never in vain.

Sen., *Med.*, 494.

Gravis ira regum est semper.

The wrath of kings is heavy.

Tacit., *Ann.*, vi. 15.

Tibi summum rerum iudicium

Dii dedere : nobis obsequii gloria relicta est.

To thee the gods have given the supreme government of the world ; to us the glory of obedience has been left.

Plin., *Panegy.*, iii. 2.

Principem dat deus, qui erga omne hominum genus vice suâ fungatur.

God bestows on us a prince, who acts as his vicegerent to all the human race.

*Proverbs xvi. 31.*

The hoary head is a crown of glory, if it be found in the way of righteousness.

Hom., *Il.*, xxiii. 787.

Εἰδόσιν ὑμῶν ἑρέω πᾶσιν, φίλοι, ὡς ἔτι καὶ νῦν  
'Αθάνατοι τιμῶσι παλαιότερους ἀνθρώπων.

Friends, I say this to all of you, though you are already aware of it, that even now the immortals honour the older men.

Cic., *Off.*, i. 34.

Est adolescentia majores natu vereri.

It belongs to the young to pay reverence to the elders.

*Proverbs xvi. 32.*

He that ruleth his spirit is better than he that taketh a city.

Hom., *Il.*, ix. 255.

Σὺ δὲ μεγαλήτορα θυμὸν  
'Ισχεῖν ἐν στήθεσσι φιλοφροσύνη γὰρ ἀμείνων.

Do thou restrain thy haughty spirit in thy breast, for better far is gentle courtesy.

Menand., *Fr. In.*

Εἰ γὰρ σφόδρ' ἀλγείς, μηδὲν ἠρεθισμένος  
Πράξης προπετῶς, ὀργῆς γὰρ ἀλογίστου κρατεῖν,  
'Ἐν ταῖς ταραχαῖς μάλιστα τὸν φρονούντα δεῖ.

Though thou art in great grief, do nothing rashly in thy irritation, for it becomes the wise to get the better of senseless passion, especially in excitement.

*Proverbs xvii. 1.*

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

Senec., *Ep.*, 90.

Sub marmore atque auro servitus habitat.

Slavery dwells under a marble roof and amidst gold plate.

Victor., *De Vir. Illustr.*, 33.

Malo, inquit Curius Dentatus, hæc in fictilibus meis esse et aurum habentibus imperare.

I prefer, says Curius Dentatus, that these should be among my earthen vessels, and to rule over those who possess golden vessels.

Hist. Aug., *Pertinax*, c. 7.

Sanctius est inopem rempublicam obtinere, quam ad divitiarum cumulum per discrimina atque dedecoris vestigia pervenire.

It is better to rule a poverty-stricken commonwealth, than to reach the summit of a heap of riches acquired through dangers and by knavish tricks.

*Proverbs xvii. 17.*

A friend loveth at all times, and a brother is born for adversity.

Hom., *Il.*, xv. 404.

'Αγαθὴ δὲ παραφασίς ἐστὶν ἐταῖρου.

The consolation of a friend is good.

Hom., *Il.*, xviii. 128.

Οὐ κακὸν ἐστὶν

Τειρομένους ἐτάρῳσιν ἀμυνέμεν ἀπὸν δλεθρον.

It is good to ward off destruction from friends in adversity.

Euripid., *Androm.*, 985.

Τὸ συγγενὲς γὰρ δεινόν, ἐν τε τοῖς κακοῖς  
Οὐκ ἔστιν οὐδὲν κρείσσον οἴκειου φίλου.

Relationship is a strong tie, and in adversity there is nothing firmer than a friend of the same family.

*Proverbs xviii. 5.*

It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

Aristot., *Ethic.*, v. 7.

Καὶ ζητοῦσι δικαστὴν μέσον, καὶ καλοῦσιν ἐνιοὶ μεσιδίους, ὡς ἐὰν τοῦ μέσου τύχῳσι, τοῦ δικαίου τευξόμενοι. μέσον ἄρα τι τὸ δίκαιον, εἴπερ καὶ ὁ δικαστής.

They seek a judge as a mean ; some call them mediators, under the idea that if they hit the mean they will hit the just : the just, therefore, is a kind of mean, because the judge is so.

Theocrit., *Idyll.*, v. 68.

Τὸ δ' ὦ ἴγαθέ, μήτ' ἐμέ, Μόρσων,  
'Ἐν χάριτι κρίνης, μήτ' ὦν τύ γα τοῦτον ὀνάσης.

But do not thou, good Morson, decide in my favour, nor, on the other hand, help this man as far as you are concerned.

*Proverbs xviii. 7.*

A fool's mouth is his destruction, and his lips are the snare of his soul.

Incert., *Apud Grot.*

'Ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.

The tongue has brought many to destruction.

*Proverbs xviii. 24.*

A man that hath friends must show himself friendly ; and there is a friend that sticketh closer than a brother.

Cic., *Amicit.*, 6.

Quid dulcius, quam habere qui cum omnia audeas sic loqui ut tecum !

What is more delightful than to have one with whom one may dare to converse as with oneself !

Sen., *De Tranq.*, 7.

Nihil æquus oblectaverit animum, quam amicitia fidelis et dulcis.

There will be nothing so delightful as a faithful and pleasing friend.

*Proverbs xix. 8.*

He that getteth wisdom loveth his own soul.

Amm. Marc., xiv. 11.

Homini salus beneficio nullo pensatur.

The life of a man cannot be put in the balance with any kind of services.



*Proverbs xix. 9.*

A false witness shall not be unpunished ; and he that speaketh lies shall perish.

Hom., *Il.*, iv. 235.

Οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγὸς.

For Jove shall not assist the liar.

Euripid., *Med.*, 1392.

Τίς δὲ κλύει σου θεὸς ἢ δαίμων,  
Τοῦ ψευδόρκου καὶ ξεωπάτου ;

What god or deity will hear thee, thou perjured man and traitor to the rights of hospitality ?

Xen., *Anab.*, iii. 1, 14.

Ἄγωνοθέται δ' οἱ Θεοὶ εἰσιν, αἱ σὺν ἡμῶν, ὡς εἰκόσ, ἔσονται, οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν.

The gods are the guardians of battles, who will be on our side, as is right, for our opponents have sworn falsely.

Lucan., vii. 349.

Causa jubet melior superos sperare secundos.

Our cause being the better one makes us hope that the gods will be propitious.

*Proverbs xix. 17.*

He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will he pay him again.

Sen., *De Benef.*, i. 1.

Et magni animi et boni proprium est non fructum beneficiorum sequi, sed ipsa.

This is the part both of a great and good mind, not to pursue the fruit of benefits, but benefits themselves.

*Proverbs xx. 1.*

Wine is a mocker, strong drink is raging ; and whosoever is deceived thereby is not wise.

Pind., *Nem.*, ix. 118.

Θαρσαλέα δὲ παρὰ  
Κρητήρα φωνὰ γίνεται.

The voice becomes bold by the side of the wine-cup.

Athenæus, xi. 413 c.

Οἶνος ἀνωγε γέροντα καὶ οὐκ ἐθέλοντα χορεύειν.

Wine compels the old man, even against his will, to dance.

Ovid., *Fast.*, v. 3, 10.

Ebrius incinctis philytrá conviva capillis  
Saltat, et imprudens vertitur arte meri.

The drunken guest, with his hair bound with the linden tree, dances, and, foolish, turns round under the influence of wine.

*Proverbs xxi. 14.*

A gift in secret pacifieth anger, and a reward in the bosom strong wrath.

Hom., *Il.*, ix. 119.

Ἄλλ' ἐπεὶ ἀσάμην φρεσὶ ληνγαλήσι πιθήσας,  
Ἄψ ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα.

But since I have erred and followed my baneful passions, I wish again to make him my friend, and to give immense gifts.

Hom., *Il.*, ix. 522.

Οὔτω καὶ τῶν πρόσθεν ἐπειθόμεθα κλέα ἀνδρῶν  
Ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι,  
Δωρητοὶ τε πέλοντο παράρρητοί τ' ἐπέεσσιν.

Thus we hear old heroes praised, that when a violent passion seized them, they were gained over by gifts and suppliant words.

Plat., *Repub.*, iii. 4 or 390 E.

Δῶρα θεοῦς πείθει, δῶρ' αἰδοῦσιν βασιλῆας.

Gifts persuade the gods and revered kings.

Arrian, *Exped. Alex.*, vii. 29.

Μόνη γὰρ ἔμοιγε δοκεῖ ἰάσις ἀμαρτίας, ὁμολογεῖν τε ἀμαρτανόντα, καὶ δῆλον εἶναι ἐπ' αὐτῷ μεταγινώσκοντα.

For I think that the only remedy for sin is confession and acknowledgment of it, and an evident proof of penitence.

*Proverbs xxi. 25.*

The desire of the slothful killeth him ; for his hands refuse to labour.

Sen., *Controv.*, i. 8.

Interdum continuatus labor firmiores facit : sæpe quod corroboraverat, desidia consumpsit.

At times continuous labour strengthens the body : sloth often wastes away what labour had made strong.

Dionys. Cat.

Plus vigila semper, nec somno deditus esto :  
Nam diuturna quies vitiiis alimenta ministrat.

Be always on the watch, and give not thyself up to sleep : for long rest furnishes food for vices.

*Proverbs xxiii. 5.*

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

Sophocl., *Alet.*, vi. 1.

Τίς δὴ ποτ' ἔλβον ἢ μέγαν θείη βροτοῦ  
 Ἡ μικρὸν, ἦτοι μηδαμοῦ τιμώμενον ;  
 Οὐ γὰρ ποτ' αὐτῶν οὐδὲν ἐν ταύτῳ μένει.

Who, pray, should regard the weal or woe of man as big, little, or nothing at all? for none of them ever remain the same.

Euripid., *Inc. Fr.*, 23.

Ὅρῳ τυράννου δια μακρῶν ἠϋξήμενου  
 Ὡς μικρὰ τὰ σφάλλοντα, καὶ μί' ἡμέρα  
 Τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω.  
 Ὑπόπτερος δ' ὁ Πλοῦτος· οἷς γὰρ ἦν ποτὲ,  
 Ἐξ ἐλπίδων πίπτοντας ὑπτίους ὀρώ.

Thou seest what a small thing may trip up princes who have long grasped a crown; one day throws down one and raises up another, but riches are more giddy; for I see those who once enjoyed them fallen from their high estate.

*Proverbs xxv. 15.*

By long forbearing is a prince persuaded.

Tacit., *Agric.*, 42.

Sciant, posse etiam sub malis principibus magnos viros esse, obsequiumque ac modestiam, si industria ac vigor assint, eo laudis excedere, quo plerique per abrupta, sed in nullum Reipublicæ usum, ambitiosâ morte inclauerunt.

Let them know that even under bad princes men may become great, and that humbleness and modesty, if united to industry and energy of character, may rise to a high point of public esteem, equal to that which many others, by dangerous paths, have reached without benefit to their country, by an ambitious death.

*Proverbs xxv. 21, 22.*

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

Val. Max., iv. 2, 4.

Spéciosius aliquanto injuriæ beneficiis vincuntur quam mutui odii pertinaciâ pensantur.

Injuries are overcome somewhat more nobly by kindnesses than they are required by the obstinacy of mutual hatred.

*Proverbs xxvi. 21.*

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

Hom., *Odyss.*, ii. 85.

Ἵψαγόρη, μένος ἄσχετε, παῖον ξείπες  
Ἕμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.

Proud, insolent, what dost thou say? heaping reproaches upon us, and besprinkling us with thy foul tongue.

*Proverbs xxvi. 27.*

Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

Hesiod, *Works*, 265.

Οἱ αὐτῷ κακὰ τεύχει ἀνήρ ἄλλω κακὰ τεύχων,  
Ἕ δὲ κακῆ βουλῆ τῷ βουλευσάντι κακίστη.

For himself a man works evil who works evil for another, and the evil counsel is worst to him who has devised it.

Pausan., ii. 9, 5.

Παρεδήλωσα δὲ τὰδε ἀπιδῶν ἐς τὸ Ἡσιόδου σὺν θεῷ πεποιμημένον, τὸν ἐπ' ἄλλον βουλευόντα ἄδικα ἐς αὐτὸν πρῶτον τρέπεον.

I have shown these things incidentally, referring to the saying of Hesiod, suggested by God, that he who devises evil for another finds that it turns first against himself.

*Proverbs xxvii. 1.*

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Simonides, *Fr.* (*Stobæus*, *Tit.*, 105, 9).

Ἄνθρωπος εὖν μήποτε φήσης ἅ τι γίγνεται,  
Μηδ' ἀνδρα ἰδῶν (ἔλβιον) ὅσον χρόνον ἔσσειται.  
Ἰκεῖα γάρ, οὐδὲ ταυπτερούγου μῦθας  
Οὕτως ἂ μεταστάσις.

Being a man, do not say what will be to-morrow, nor, seeing a man happy, how long he will be so. For the vicissitudes of fortune are swift, more so than the rapid whirling fly.

Sophocl., *Ajax*, 1419.

Ἦ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν  
Γινῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις  
Ἦτων μελλόντων ἅ τι πράξει.

It is by sight that men know many things, for until to-morrow stands before their eyes no mortal seer knows what to-morrow will bring forth.

Euripid., *Orest.*, 979.

Ἔτερα δ' ἕτερος ἀμείβεται  
Πήματ' ἐν χρόνῳ μακρῷ·  
Βροτῶν δ' ὁ πᾶς ἀστάθμητος αἰών.

But in the long lapse of time his share of sorrow cometh to every man ;  
for the life of man is full of uncertainty.

Amm. Marc., xxvi. 8.

Quivis beatus versâ rotâ fortunæ ante vesperum potest esse miserrimus.

Any happy man by the mere turn of the wheel of fortune may be before evening  
most wretched.

Macrob., *Sat.*, i. 7.

Necis quid vesper serus vebat.

Thou knowest not what the late evening may bring forth.

*Proverbs xxvii. 4.*

Wrath is cruel, and anger is outrageous.

Epicharm., *Fr.*

Οὐδὲ εἰς οὐδὲν μετ' ὀργῆς κατὰ τρόπον βουλευεται.

No one roused by passion can deliberate as he ought.

Euripid., *Fr. Æol.*

Ὅργῃ γὰρ ὅστις εὐθέως χαρίζεται  
Κακῶς τελευτᾷ· πλείστα γὰρ σφάλλει βροτούς.

Whosoever goes headlong along the path, whither passion leads, comes  
to a bad end ; for it makes men greatly to err.

Euripid., *Med.*, 1079.

Θυμὸς  
Ὅσπερ μεγίστων αἰτίος κακῶν βροτούς.

Anger, which is the cause of the greatest evils to men.

Hor., *Ode.*, iv. 1520.

Non ira, quæ proculdus enses,  
Et miseram inimicat urbem.

Anger, which sharpens swords and embroils wretched cities.

*Proverbs xxvii. 8.*

As a bird that wandereth from her nest ; so is a man that  
wandereth from his place.

Sen., *Ep.*, 12.

Non convalescit planta, quæ sæpe transfertur.

A plant does not thrive that is often transplanted.

*Proverbs xxvii. 14.*

He that blesseth his friend with a loud voice, rising early in  
the morning, it shall be counted a curse to him.

Hom., *Il.*, x. 249.

Μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει.

Neither praise me over much nor blame me.

Theognis, *El.*, 611.

Οὐ χαλεπὸν ψέξαι τὸν πλησίον, οὔτε κεν αὐτὸν  
Αἰνῆσαι.

It is not difficult to blame our neighbour, nor yet to praise him.

Democritus, *Fr.* (*Stobaeus, Tit.*, 2, 37).

Ἔστι ράδιον μὲν ἐπαινεῖν ἃ μὴ χρῆ, καὶ ψέγειν· ἐκότερον δὲ πονηροῦ τινος ἦθους.

It is easy to praise and to blame what one ought not; both belong to a bad character.

*Proverbs xxvii. 17.*

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Sen., *Ep.*, 6, 4.

Nullius boni, sine socio, jucunda possessio est.

The possession of no good thing is pleasant without a companion.

Sen., *Ep.*, 9, 14.

Ut aliarum nobis rerum innata dulcedo est, sic amicitiae.

As the delight of other things is inborn in us, so also of friendship.

*Proverbs xxvii. 22.*

Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

Epictet., *Dissert.*, ii. 15, 13.

Ὡστε μοι δοκῶ, ὁ πρότερον ἠγνῶν, νῦν εἰδέναι, τί ἐστὶ τὸ ἐν τῇ συνηθείᾳ λεγόμενον, Μωρὸν οὔτε πείσαι οὔτε ῥῆξαι ἐστι. Μή μοι γένοιτο φίλον ἔχειν σοφὸν μωρὸν· Δυσμεταχειριστότερον οὐδὲν ἐστι.

So that methinks that I now know that of which I was before ignorant, the meaning of the common proverb, That you can neither persuade nor break a fool. May it never be my fate to have a wise fool for my friend; for nothing is more untractable.

*Proverbs xxvii. 23.*

Be thou diligent to know the state of thy flocks, and look well to the herds.

Hom., *Odyss.*, xv. 88.

Βούλομαι ἤδη νείσθαι ἐφ' ἡμέτερ'· οὐ γὰρ ἐπισθεν  
Οἴτρον ἰὼν κατέλειπον ἐπὶ κτεάτεσσιν ἐμοῖσιν·  
Ἦ τί μοι ἐκ μεγάρων κειμήλιον ἐσθλὸν δληται.

I wish now to return to my lands, for I have left no guardian over my property, lest any of my possessions should be stolen from my house.

*Proverbs xxviii. 1.*

The righteous are bold as a lion.

Cic., *Quint.*, 15.

Pecuniam si cuiquam fortuna ademit, aut si alicujus eripuit injuria, tamen, dum existimatio est integra, facile consolatur honestas egestatem.

If fortune deprived any one of money, or if the injustice of another took it away, yet, provided his reputation is unsullied, honour easily makes amends for poverty.

*Proverbs xxviii. 10.*

He shall fall into his own pit.

Tacit., *Ann.*, iii. 57.

Minæ quidem hostiles in ipsos vertebant.

The threats against the enemy recoiled upon themselves.

*Proverbs xxviii. 13.*

He that covereth his sins shall not prosper.

Sen., *Ep.*, 28, 7.

Qui peccare se nescit, corrigi non vult. Deprehendas te oportet, antequam emendeas.

He who does not know that he has offended, will not be corrected. Thou must find out thine own sin before thou amendest thyself.

Sen., *Ep.*, 28, 7.

Initium est salutis notitia peccati.

The knowledge of a man's fault is the beginning of his health.

Sen., *Ep.*, 6, 1.

Hoc ipsum argumentum est in melius translatis animi, quod vitia sua, quæ adhuc ignorabat, videt.

This is the proof of a mind that begins to be changed for the better, when it sees in itself those vices of which beforetimes it was ignorant.

*Proverbs xxx. 17.*

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Tacit., *Ann.*, xiv. 4.

Ferendas parentum iracundias et placandum animum.

The anger of parents must be borne, and their wrath must be soothed.

Justin., xx. 4.

Vera ornamenta matronarum pudicitia, non vestie.

The true adornment of wives is modesty, not dress.

Amm. Marc., xiv. 1.

Uxor lenitate femineâ ad veritatis humanitatisque viam reducere utilia suadendo debet.

The wife ought, by giving him useful advice with feminine gentleness, to lead her husband to the paths of truth and mercy.

*Proverbs xxxi. 19.*

She layeth her hands to the spindle, and her hands hold the distaff.

*Æschyl., Sept. c. Theb., 200.*

Μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω,  
Τᾶξωθεν· ἔνδον δ' οὔσα μὴ βλάβῃν τίθει.

What goes on without is man's concern, but do thou remaining within cause no mischief.

*Herodot., iv. 162.*

Οἱ ἐξέπεμψε δῶρον ὁ Εὐέλθων ἄτρακτον χρύσειον καὶ ἡλακάτην· ἔφη γὰρ τοιοῦτοισι γυναικῶν δωρέεσθαι, ἀλλ' οὐ στρατιῇ.

Evalthon sent to him as a gift a golden spindle and distaff, for he said that such were the things with which women were presented, and not with an army.

*Apollon. Rhod., i. 303.*

ἼΑλλὰ σὺ μὲν νῦν αἴθι μετ' ἀμφιπόλοισιν ἔκηλος μίμνε δόμοις.

But do thou remain quietly in the house with thy servants.

*Ovid., Met., xii. 474.*

Columque,  
I, cape cum calathis, et stamina pollice torque :  
Bella relinque viris.

Go, take the distaff with the basket, and twist the thread with thy thumb; leave war to men of bravery.

*Ecclesiastes i. 4.*

One generation passeth away, and another generation cometh.

*Lucret., v. 828.*

Mutat enim mundi naturam totius ætas,  
Ex alioque alius status excipere omnia debet,  
Nec manat ulla sui eimilis res : omnia migrant,  
Omnia commutat natura et vertere cogit.

For time changes the nature of the whole world, and one state after another ought to receive all things; nor does anything remain like to itself: all things are fluctuating; nature is changing everything and forcing them to turn.

*Corn. Gall., Eleg., i. 109.*

Cuncta trahit secum vertitque volubile tempus,  
Nec patitur certâ currere quemque viâ.

Quick-rolling time draws and turns everything with itself, nor allows any one to run by an unerring way.

*Ecclesiastes i. 14.*

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.



Æschyl., *Fr. Incert.*, 13, 2.

Τό τοι βρότειον σπέρμ' ἐφίμερα φρονεῖ,  
Καί πιστόν οὐδέν μᾶλλον ἢ κάπνου σκιά.

The race of men think thoughts of vanity, and is not less fleeting than the shadow of smoke.

Liv. xxx. 31.

Humanæ infirmitatis memini et vim fortunæ reputo et omnia quæcunque agimus, subjecta esse mille casibus.

I am sensible of the instability of human affairs; I am mindful of the power of fortune, and I know that all our undertakings are subject to a thousand casualties.

*Ecclesiastes* ii. 18, 19.

Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me.

And who knoweth whether he shall be a wise man or a fool?

Euripid., *Herac.*, 329.

Οὐδέν κακίων τυγχάνεις γεγώς πατρός  
Παύρων μετ' ἄλλων· ἕνα γὰρ ἐν πολλοῖς ἴσως  
"Ευροῖς ἂν ὅστις ἐστὶ μὴ χείρων πατρός.

Being born of noble parents, you are in no way inferior to your father with but few others; for among many you may find perhaps but one who is not inferior to his father.

Plant., *Pseud.*, i. 5, 24.

Probum patrem esse oportet, qui gnatum suum  
Esee probiorem, quam ipsus fuerit, postulet.

He must be an immaculate father, who wishes his son to be more immaculate than he himself has been.

*Ecclesiastes* ii. 26.

For God giveth to a man that is good in his sight wisdom, and knowledge, and joy.

Cic., *Leg.*, i. 23.

Cum animus cœlum, terras perspexerit, seseque non unius circumdatum mœnibus loci, sed civem totius mundi quasi unius urbis agnoverit, quam pro nihilo putabit ea, quæ vulgo dicuntur amplissima.

When the mind of man shall have surveyed the heaven, the earth, and shall recognise itself as not confined within the walls of one city, but as a citizen of the whole universe, how insignificant will he then esteem those things which are held in the highest admiration by vulgar minds.

*Ecclesiastes* iii. 1.

To every thing there is a season, and a time to every purpose under the heaven.

Curt., vi. 3, 7.

Fruges quoque maturitatem statuto tempore expectant.

Grain too expects to be ripe at its appointed time.

*Ecclesiastes* iii. 2.

A time to die.

Æschyl., *Sept. c. Theb.*, 279.

Τοιαῦτ' ἐπέυχου μὴ φιλοστόνωσ θεοῖς,  
Μηδ' ἐν ματαίοις κἀγροῖσι ποιφύγμασιν·  
Οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον.

Offer not prayers to the gods with tears, nor with vain and wild sobbings; for none the more wilt thou escape thy destiny.

*Ecclesiastes* iii. 7.

A time to keep silence, and a time to speak.

Fr. Simonides, *Poet. Eleg.*, p. 398.

Ἔστι καὶ σιγᾶς ἀκίνδυνον γέρας.

The reward of silence, too, is attended by no danger.

*Ecclesiastes* iv. 9, 10.

Two are better than one; because they have a good reward for their labour.

For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.

Euripid., *Phœn.*, 752.

Εἰς δ' ἀνὴρ οὐ πᾶνθ' ὄρα.

One man sees not everything.

Euripid., *Heracl.*, 274.

Μίασ γὰρ χειρὸς ἀσθενὴς μάχη.

The attack of a single arm is powerless.

Xen., *Cyr.*, viii. 5.

Ὅλιγα γὰρ εἰς ἂν ἴδοι καὶ εἰς ἀκούσειε.

One alone could see and hear few things.

Arist., *Polit.*, iii. 12.

Τοῦ δὲ ἐνὸς οἱ δύο ἀγαθοὶ βελτίους.

Two good men are better than one.

Aristot., *Ethic.*, viii. 1.

Σύν τε δὺ' ἐρχομένω  
Καὶ γὰρ νοῆσαι καὶ πράξαι δυνατώτεροι.

"When two come together" they are more able to conceive and to execute.

Sophoc., *Ajax*, 160.

Μετὰ γὰρ μεγάλων βαιὸς ἀριστ' ἄν,  
Καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.

For the low joined to the great, and the great by means of his inferiors might best be supported.

Aristot., *Polit.*, iii. 7.

Ἔσται γὰρ ἕκαστος μὲν, χείρων κριτῆς τῶν εἰδόντων· ἅπαντες δὲ συνελθόντες, ἢ βελτίους, ἢ οὐ χείρους.

For each individual will be a worse judge of these affairs than those who have given particular attention to them; yet when they come together, they will know them better, or at least not worse.

### *Ecclesiastes* v. 10.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase.

Cic., *Senect.*, 13.

Plato escam malorum voluptatem appellat, quod ea videlicet homines capiuntur ut hamo pisces.

Plato calls pleasure the bait of evil, for with it men are caught as a fish with a hook.

Sall., *Jug.*, 64.

Animo cupienti nihil satis festinatur.

To the mind desirous of wealth nothing is speedy enough.

Petron., *Sat.*, c. 140.

Nulli celerius homines incidere debent in malam fortunam, quam qui alienum concupiscunt.

No one falls more quickly into bad fortune, than he who covets the goods of others.

### *Ecclesiastes* v. 12.

The sleep of a labouring man is sweet, whether he eat little or much.

Stat., *Silu.*, iv. 4, 33.

Vires instigat alitque  
Tempestiva quies: major post otia virtus.

Rest at a proper time stimulates and gives nourishment to the strength of the body: after ease there is greater power infused.

*Ecclesiastes v. 16.*

And what profit hath he that hath laboured for the wind?

Pind., *Pyth.*, iii. 106.

Χρὴ τὰ εὐκότα πὰρ  
Δαιμόνων μαστενέμεν θναταῖς φρεσὶ.

It is right to seek from the gods what is reasonable with human desires.

Antonin., v. 17.

Τὸ τὰ ἀδύνατα διώκειν, μανικόν.

To pursue after the impossible is madness.

*Ecclesiastes v. 19.*

Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

Hom., *Odys.*, ix. 5.

Οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι  
Ἡ δὲ εὐφροσύνη μὲν ἔχη κατά δῆμον ἅπαντα,  
Δαιτυμόνες δ' ἀνὰ δώματ' ἀκούζωνται ἁοιδοῦ  
Ἡμενοὶ ἐξέλεις, παρὰ δὲ πλήθωσι τράπεζαι  
Σίτου καὶ κρεῖων, μέθην δ' ἐκ κρητῆρος ἀφύσσω  
Οἰνοχόος φορέσει, καὶ ἐγχείη δεπάεσσιν,  
Τουτό τι μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.

I do not think that there is any kind of life more delightful than when joy pervades the whole people, and the guests in the houses listen to the song, sitting in order, while the tables groan under bread and meat, and the cupbearer, drawing wine from the goblet, bears it and pours it into cups: this, indeed, seems to me the height of joy.

*Ecclesiastes vi. 2.*

A man to whom God hath given riches . . . yet giveth him not power to eat thereof.

Virg., *Æn.*, xi. 794.

Audit, et voti Phœbus succedere partem  
• Mente dedit; partem volucres dispersit in auras.

Phœbus heard and allowed one part of the desire to be gratified, part he scattered in thin air.

*Ecclesiastes vi. 10.*

That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.

Hesiod, *Works*, 210.

"Ἀφρων δ' ὅς κ' ἐθέλη πρὸς κρείσσονας ἀντιπεριζέειν.

Senseless is he who shall wish to oppose those who are mightier.

Pind., *Nem.*, x. 135.

Χαλεπὰ δ' ἔρις ἀνθρώ-  
ποις ὀμιλεῖν κρεσσόνων.

It is hard for mortal men to engage in strife with mightier beings.

Euripid., *Hec.*, 404.

Σὺ δ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχων.

Fight not with the strong.

### *Ecclesiastes* vii. 1.

And the day of death than the day of one's birth.

Herodot., i. 31.

Διέδεξε ἐν τούτοισι ὁ θεὸς, ὡς ἄμεινον εἴη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῶειν.

In the case of these (Cleobas and Biton), God showed that it was better to die than to live.

Herodot., vii. 46.

Ὁ μὲν θάνατος μοχθηρῆς ἐούσης τῆς ζῆς καταφυγὴ αἰρετωτάτη τῷ ἀνθρώπῳ γέγονε, ὁ δὲ θεὸς γλυκύν γεύσας τὸν αἰῶνα φθονερὸς ἐν αὐτῷ εὐρίσκειται ἐών.

Death becomes the most delightful refuge of the unfortunate, and perhaps the invidiousness of the deity is most apparent by the very pleasures we are permitted to enjoy.

Sen., *Ep.*, 4, 3.

Nulli potest segura vita contingere, qui de producendâ nimis cogitat, qui inter magna bona multos consules numerat.

No man can enjoy a peaceful and secure life, who labours too much to prolong it, and who esteems it a great benefit to see and observe the revolution of many years.

Sen., *De Consol. ad Marc.*, 21.

Felicissimis optanda mors est.

Death is to be wished for by the most fortunate.

### *Ecclesiastes* vii. 9.

Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

Aristot., *Apud Stobæum T.*, 20, 55.

Ὡσπερ ὁ καπνὸς ἐπιδάκνων τὰς ὄψεις, οὐκ ἔφ' βλέπεω τὸ κείμενον ἐν τοῖς ποσίν, οὕτως ὁ θυμὸς ἐπαιρόμενος τῷ λογισμῷ ἐπισκοπεῖ, καὶ τὸ συμβησόμενον ἐξ αὐτοῦ ἄπονον οὐκ ἀφήσκει τῇ διανοίᾳ προσλαβεῖν.

As smoke, smarting the eyes, does not allow them to see what is lying at the feet, so anger rising up obscures the judgment, and does not permit what is about to happen easily to reach the intellect.

*Ecclesiastes vii. 11.*

Wisdom is good with an inheritance.

Callimach., *Ad Ion.*, 94.

Δίδου δ' ἀρετὴν τ' ἀφενόν τε,  
Οὐτ' ἀρετῆς ἄτερ ὄλβος ἐπίσταται ἄνδραν ἀέξειν,  
Οὐτ' ἀρετῆ ἀφένιοιο· δίδου δ' ἀρετὴν τε καὶ ὄλβον.

Grant excellence and wealth : neither without virtue can wealth give prosperity to men, nor virtue without wealth ; give, then, both virtue and wealth.

*Ecclesiastes ix. 2.*

All things come alike to all : there is one event to the righteous, and to the wicked.

Sen., *Ep.*, 91, 16.

Æquat omnes cinis : impares nascimur, pares morimur.

Dust makes all equal : we are born unequal, we die equal.

Diog. Laert., vi. 1, 4.

Τότ' ἔφη τὰς πόλεις ἀπόλλυσθαι, ὅταν μὴ δύνωνται τοὺς φαύλους ἀπὸ τῶν σπουδαίων διακρίνειν.

Antisthenes said that cities perished when they were unable to distinguish the good from the bad.

*Ecclesiastes ix. 10.*

Whatsoever thy hand findeth to do, do it with thy might.

Euripid., *Æol. Fr.*, xvii. 1.

Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν.

Those must work who wish to be in good circumstances.

Democritus, *Stob. T.*, 29, 67.

Τὸ αἰεὶ μέλλειν, ἀτελέας ποιεῖ τὰς πρῆξιας.

To be always delaying leaves the work unaccomplished.

Virg. *Æn.* ii. 61.

Omnibus est labor impendendus.

Labour is to be bestowed on all things.

*Ecclesiastes ix. 11.*

I returned and saw under the sun that the race is not to the swift, nor the battle to the strong.

Hom., *Od.*, viii. 329.

Κιχάνει τοι βραδὺς ὤκιν.

The slow in truth is able to overtake the swift.

Pind., *Isthm.*, iv. 52.

Ἔστω δ' ἀφάνεια τύχας  
Καὶ μαρναμένων,  
Πρὶν τέλος ἄκρον ἰκέσθαι.

The fortune of the warrior is unknown till the end comes.

*Ecclesiastes* ix. 15.

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

Hom. *Odys.*, iv. 695.

Οὐδέ τις ἐστὶ χάρις μετόπισθ' εὐεργέων.

Nor is there any gratitude in after times for kindnesses that are past.

Pind., *Isth.*, vii. 23.

Ἄλλὰ παλαιὰ γὰρ εὔδει  
Χάρις, ἀμνόμενες δὲ βροτοί.

But alas! gratitude falls asleep, and men are forgetful.

Sophoc., *Ajax*, 1266.

Φεῦ· τοῦ θανάτου ὡς ταχεῖά τις βροτοῖς  
Χάρις διαρρεῖ καὶ προδοῦσ' ἀλίσκεται.

Alas! how quickly does all grateful recollection of the dead fade away among men, and is found to have left.

Theocrit., v. 37.

Ἴδ' ἂ χάρις ἐς τί ποθ' ἔρπει.

See to what gratitude comes!

*Ecclesiastes* x. 4.

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

Sen., *De Irá*, iii. 26.

Placidores itaque invicem simus: mali inter malos vivimus. Una res nos facere potest quietos, mutuae facilitatis conventio.

Let us then be forgiving to one another, for being of evil inclinations ourselves, we live in an evil world. One thing alone can enable us to live at peace, mutual forgiveness.

*Ecclesiastes xi. 9.*

Walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

Euripid., *Fr. Aug.*

\*Ἡ πᾶσιν ἀνθρώποισιν, οὐχ ἡμῶν μόνον,  
\*Ἡ καὶ παραντικ' ἢ χρόνῳ Δαίμων βίον  
\*Ἔσφηλε, κούδεις διὰ τέλους εὐδαιμονεῖ.

God trips up the course of life of all men, not only of us, either at the very moment or at some future time, and no one is continuously happy.

*Ecclesiastes xii. 5.*

Because man goeth to his long home, and the mourners go about the streets.

Solon, *Fr.*, 21.

Μηδέ μοι ἀκλανστος θάνατος μόλοι, ἀλλὰ φίλοισι καλλείπομι θανῶν ἄλγεα καὶ στοναχάς.

May my death be not unwept, but when dead may I cause grief and wailing to my friends.

Sen., *Consol. ad Helviam*, c. 18.

Nam et infinito dolore, cum aliquem ex carissimis amiseras, affici, stulta indulgentia est: et nullo inhumana duritia.

For when thou hast lost any one of thy dearest friends, it is foolish to indulge in never-ending grief, and it is inhuman hardness of heart to indulge in none.

*Ecclesiastes xii. 7.*

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Plat., *Phæd.*, 56 or 106 E.

\*Ἐπιόντος ἄρα θανάτου ἐπὶ τὸν ἀνθρώπον τὸ μὲν θνητὸν, ὡς εἰκεν, αὐτοῦ ἀποθνήσκει, τὸ δ' ἀθάνατον σῶν καὶ ἀδιάφθορον οἴχεται ἀπίων, ὑπεκχωρήσαν τῷ θανάτῳ.

When, therefore, death comes upon man, the mortal part, as it seems, dies, but the immortal part departs safe and uncorrupted, having withdrawn itself from death.

Epictet., *Dissert.*, iii. 13, 13.

\*Ἄλλος παρέχει τροφὰς, ᾧ μέλει, ἄλλος ἐσθῆτα. . . . "Ὅταν δὲ μὴ παρέχῃ τὰ αναγκαῖα, τὸ ἀνακλητικὸν σημαίνει τὴν θύραν ἤνοιξε, καὶ λέγει σοι, Ἔρχου. Ποῦ; εἰς οὐδὲν δειών· ἀλλ' ὅθεν ἐγένου, εἰς τὰ φίλα καὶ συγγενῆ, εἰς τὰ στοιχεῖα.



One person, whose business it is, supplies me with food, another with clothing. . . . And when he does not supply one with what is necessary for life, God gives the signal, opens the door, and says, "Go." Whither? "To nothing dreadful, but to the place whence thou camest, to thy friends and kinsmen, to the elements."

Moschion, *Fr.* (*Stobæus, Tit.*, 123).

'Εάσατ' ἤδη γῆ καλυφθῆναι νεκρούς·  
 "Ὅθεν δ' ἕκαστον εἰς τὸ σῶμα' ἀφίκετο,  
 'Ενταύθ' ἀπελθεῖν, πνεῦμα μὲν πρὸς αἰθέρα,  
 Τὸ σῶμα δ' εἰς γῆν. Οὐ τι γὰρ κεκτήμεθα  
 'Ημέτερον αὐτὸ, πλὴν ἐνοικῆσαι βίον·  
 Κἄπειτα τὴν θρέψασαν αὐτὸ δεῖ λαβεῖν.

Allow the dead now to be covered up in the earth ; and to return thither, whence each element has come into the body, the spirit to heaven, the body to the earth, for we have not got it as a possession, but merely for our life to dwell in ; and then she that has fed us must receive it back.

*Ecclesiastes* xii. 13.

Fear God, and keep his commandments : for this is the whole duty of man.

Hom., *Il.*, xxiv. 503.

'Αλλ' αἰδεῖο θεοὺς, 'Αχιλεῦ, αὐτὸν τ' ἐλέησον.

Achilles, reverence the gods, and take pity on him.

Theognis, *Eleg.*, 1179.

Κύρνε, θεοὺς αἰδοῦ καὶ δεῖδιθι· τοῦτο γὰρ ἄνδρα  
 εἴργει μήθ' ἔρδειν μήτε λέγειν ἄσεβῆ.

Cyrnus, reverence and fear the gods ; for this prevents man from either doing or saying unholy things.

Epictet., *Encheir.*, 31.

Τῆς περὶ τοὺς θεοὺς εὐσεβείας ἴσθι ὅτι τὸ κυριώτατον ἐκείνῳ ἐστίν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν, ὡς ὄντων καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως, καὶ σαυτὸν εἰς τοῦτο κατατεταχέναι τὸ πείθεσθαι αὐτοῖς, καὶ εἶκειν πᾶσι τοῖς γενομένοις, καὶ ἀκολουθεῖν ἐκόντα, ὡς ὑπὸ τῆς ἀρίστης γνώμης ἐπιτελουμένοις.

Know that the true principle of reverence of the gods is that one should have true ideas respecting them, as that they exist and overrule all things rightly and justly, and that thou art appointed to obey them, and to yield to all that is done, and to follow them willingly as accomplishing everything with the best foresight.

*Song of Solomon* ii. 15.

Take us the foxes, the little foxes, that spoil the vines : for our vines have tender grapes.

Theocrit., *Idyl.*, 48.

Ἄμφι δέ μιν δὴ ἀλώπεκες, ἀ μὲν ἀν' ὄρχων  
Φουρῆ, σινομένα τῶν τρώξιμον.

And around him two foxes, one is roaming up and down the rows, spoiling the ripe grapes.

*Isaiah* i. 11, 16, 17.

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil;

Learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.

Plat., ii. *Alcib.*, 13 or 149 E.

Καὶ γὰρ ἂν δεῖνόν εἴη, εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἂν τις ὅσιος καὶ δίκαιος ὢν τυγχάνῃ. πολλῶ γε μᾶλλον, οἶμαι, ἢ πρὸς τὰς πολυτελεῖς ταύτας πομπάς τε καὶ θυσίας, ἃς οὐδὲν κωλύει πολλὰ μὲν εἰς θεοὺς, πολλὰ δ' εἰς ἀνθρώπους ἡμαρτηκότας καὶ ἰδιώτην καὶ πᾶν ἔχειν ἀν' ἑκάστον ἔτος τελεῖν· οἱ δέ, ἅτε οὐ δωροδόκοι ὄντες, καταφρονοῦσιν ἀπάντων τούτων, ὡς φησὶν ὁ θεὸς καὶ θεῶν προφήτης. κινδυνεύει γοῦν καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι δικαιοσύνη τε καὶ φρόνησις διαφερόντως τετιμῆσθαι.

For it would be a dreadful thing if the gods were to look to our gifts and sacrifices and not to the soul, to see if it were holy and just. Surely they look much more to this than to expensive processions and sacrifices, which there is nothing to prevent either individuals or states, who have sinned greatly against the gods and against men, from paying yearly. But they, for they despise gifts, refuse all such things, as says the god and the prophet of the gods. It seems, then, that justice and prudence are not far from being greatly honoured by the gods and by men too.

Pers., ii. 69.

Discite, pontifices, in sacro quid facit aurum?  
Nempe hoc quod Veneri donatæ a virgine puppæ.

Say, ye priests, what avails gold in sacrifice? Just as much as the dolls which the maidens present to Venus.

*Isaiah* ii. 4.

And he shall judge among the nations, and shall rebuke many people.

Herodot., ii. 20.

Τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσι καὶ αἱ τιμωρίαι παρὰ τῶν θεῶν.

For great crimes great punishments are inflicted by God.

Eurip., *Troad.*, 613.

Τὰ μὲν πυργούσ' ἄνω  
Τὰ μὴδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπόλεσαν.

The gods exalt tower-like some things that were of no account, but destroy others that are in repute.

*Isaiah* ii. 4.

Nation shall not lift up sword against nation, neither shall they learn war any more.

Bacchylides, *Fr.*, 'ix.

Ἐν δὲ σιδαροδέτοισι πόρπαξιν αἰθᾶν ἀραχνῶν ἱστοὶ πέλονται.

In the iron-bound handles of the shields are webs of the spiders.

Theocrit., xvi. 96.

Ἀράχνια δ' εἰς ἔπλ' ἀράχλαι  
Λεπτὰ διαστήσαιντο, βοᾶς δ' ἔτι μῆδ' ὄνομ' εἴη.

Oh that spiders might distend fine webs in the arms, and not even the name of the battle-cry be heard any more!

*Isaiah* iii. 10.

For they shall eat the fruit of their doings.

Cic., *Sen.*, 3.

Exercitationes virtutum in omni ætate cultæ, cum multum diuque vixeris, mirificos afferunt fructûs.

A life employed in the pursuit of virtues, when thou hast laboured much and long, brings forth most wonderful fruits.

Cic., *Sen.*, 18.

Honeste acta superior ætas fructûs capit auctoritatis extremos.

The earlier part of life, which has been honourably spent, reaps the fruits of authority at its end.

*Isaiah* v. 8.

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

Sophocl., *Æd. Col.*, 1211.

Ὅστις τοῦ πλέονος μέρους χρήξει τοῦ μετρίου παρεῖς  
Ζῶειν, σκαιοσύναν φυλάσσω  
Ἐν ἐμοὶ κατάδηλος ἔσται.  
Ἐπεὶ πολλὰ μὲν αἱ μακρὰ  
Ἀμέραι κατέθεντο δὴ  
Λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὄπου,  
Ὅταν τις ἐς πλέον πέσῃ  
Τοῦ θέλοντος· ὁ δ' ἐπικουρος

Ἴσοτέλεστος,  
 Ἄϊδος ὅτε Μοῖρ' ἀνυμέναιος  
 Ἄλυρος ἄχορος ἀναπέφηνε,  
 Θάνατος ἐς τελευτάν.

Whoever seeks to live a long life, neglecting the mean, will be found in my eyes to be acting like a fool; since length of days often brings us nearer to sorrow, and no joy is found by adding field to field; and in the end death cometh in aid alike of the rich and poor, when the noise of merriment is hushed, the string of the lute is broken, and the dancers cease from their dancing.

*Isaiah* v. 20.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Theognis, *Eleg.*, 403.

Πολλάκι δ' εἰς ἀρετὴν  
 Σπεύδει ἀνὴρ κέρδος διζήμενος, ὄντινα δαίμων  
 Πρόφρων ἐς μεγάλην ἀμπλακίην παράγει,  
 Καὶ οἱ ἔθηκε δοκεῖν, ἃ μὲν ἦ κακά, ταῦτ' ἀγάθ' εἶναι  
 Εὐμαρέως, ἃ δ' ἂν ἦ χρήσιμά, ταῦτα κακά.

Often a man is hastening, while he is amassing riches, towards high honours, but fortune quickly leads him astray into great sin, and is wont to make him think that what is really evil, that is good; that what is advantageous, that is bad.

Sal., *Cat.*, 52.

Jampridem equidem nos vera rerum vocabula amisimus; quia bona aliena largiri, liberalitaa; malarum rerum audacia fortitudo vocatur: eo republica in extremo sita.

For a long time past we have lost the true appellations of things, calling the lavish-ing what does not belong to us by the name of liberality; boldness in wickedness is designated bravery: to such an extremity is the state reduced.

Tacit., *Ann.*, xiv. 21.

Pluribus ipsa licentia placebat, ac tamen honesta nomina prætendebant.

To many this licentious conduct was congenial, but they disguised it under honourable names.

*Isaiah* v. 21.

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Cæsar, *B.C.*, viii. 43.

Ut id non hominum consilio, sed deorum voluntate factum putarent.

So that they thought that it was done not by the counsel of men, but by the will of the gods.

Val. Max., i. 6, 11.

Humana consilia castigantur, ubi ac celestibus præferunt.

The counsels of men are thwarted, when they are preferred to those of heaven.

Vell. Paterc., ii. 110.

Rumpit, interdum moratur proposita hominum fortuna.

Fortune brings to nothing, sometimes delays the purposes of men.

*Isaiah vi. 4.*

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Callimach., *Ad Apoll.*, 1.

Ὅσον ὁ τ'ἀπόλλωνος ἐσείσατο δάφνινος ὄρηξ,  
Ὅσα δ' ἄλλον τὸ μέλαθρον, ἐκάς, ἐκάς, ὅστις ἀλιτρός.  
Καὶ δὴ που τὰ θύρετρα καλῶ ποδὶ Φοῖβος ἀράσσει.  
Ὅυχ ὄρας; ἐπένευσεν ὁ Δῆλιος ἠδὺ τι φοῖνιξ  
'Ἐξαπίνης, ὁ δὲ κύκνος ἐν ἡέρι' καλὸν ἀεῖδει.  
Αὐτοὶ νῦν κατοχῆς ἀνακλινεσθε πυλῶν,  
Αὐταὶ δὲ κληῖδες· ὁ γὰρ θεὸς οὐκ ἔτι μακράν.

How the laurel-shoot of Apollo has heaved! how the whole of the temple shakes! Hence, hence, ye sinners. Now verily does Phoebus knock at the doors with gentle foot. See you not? The Delian palm submissive bends, and the swan sings sweetly in the air. Now of your own accord fall back, ye bolts of the doors, and yourselves, ye bars, for the god is at hand.

*Isaiah xi. 6.*

The wolf also shall dwell with the lamb.

Virg., *Ecl.*, iv. 22.

Nec magnos metuent armenta leones.

Nor will the oxen be afraid of the great lions.

*Isaiah xiii. 11.*

And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

Herodot., vii. 10.

Ὅυ γὰρ ἐῶ φρονέειν μέγα ὁ θεὸς ἄλλον ἢ ἑαυτόν.

The Supreme Being allows no one to be infinite in wisdom but himself.

Xen., *Anab.*, iii. 2, 6.

Ἰκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς κἄν ἐν δεινοῖς ὥσι σώζειν εὐπετῶς ὅταν βούλωνται.

The gods are able quickly to humble the proud, and, when they wish, easily to save the poor, even when they are in difficulties.

*Isaiah xix. 2.*

They shall fight every one against his brother.

Ovid, *Met.*, i. 145.

Fratrum quoque gratia rara est.  
The agreement of brothers is also rare.

*Isaiah* xxviii. 29.

The Lord, wonderful in counsel, and excellent in working.

Antonin., ii. 3.

Τὰ τῶν θεῶν προνοίας μεστά.  
All the works of God are full of foresight.

*Isaiah* xxx. 1.

They may add sin to sin.

Sophoc., *Ajax*, 866.

Πόνος πόνῳ πόνον φέρει.  
Double double, toil and trouble.

Apollon. Rhod., ii. 222.

Πρὸς δ' ἔτι πικρότατον κρέμαται κακὸν ἄλλο κακοῖσιν.  
But, besides, another most bitter evil is added to these evils.

Sen., *Her. F.*, 208.

Gradus est futuri. Finis alterius mali  
The end of one evil is the stepping-stone to another.

*Isaiah* xxx. 8.

Note it in a book, that it may be for the time to come for ever and ever.

Callimach., *Ad Cer.*, 57.

Ἐπεν ὁ παῖς, Νέμεσις δὲ κακὰν ἐγράψατο φωνάν.  
The youth thus spoke, and Nemesis recorded the ill-omened speech.

*Isaiah* xxxii. 2.

As rivers of water in a dry place; as the shadow of a great rock in a weary land.

Hesiod, *Works*, 589.

Ἄλλὰ τότε ἤδη  
Ἐἶη πετραίη τε σκίη καὶ βίβλιος οἶνος,  
. . . ἐπὶ δ' αἰθροπα πινόμεν οἶνον  
Ἐν σκίῃ ἐξόμενον.

But then at last be thine the rocky shade and Biblian wine . . . .  
then sit in the shade and drink, moreover, dark-hued wine.

Virg., *Æn.*, i. 348.

Tunc somni dulces, densæque in montibus umbræ.

Then sweet sleep amidst the rocky shade.

*Isaiah xxxiv.* 17.

And he hath cast the lot for them, and his hand hath divided it unto them by line.

Plat., *Leg.*, iv. 8 or 716 c.

Ὁ δὲ θεὸς ἡμῶν πάντων χρημάτων μέτρον ἂν εἴη μάλιστα, καὶ πολὺ μᾶλλον ἢ ποῦ τις, ὡς φασιν, ἄνθρωπος.

The Deity will be especially the measure to us of all things, and much more so thou, as some say, any man.

*Isaiah xxxv.* 10.

Sorrow and sighing shall flee away.

Sophocl., *Trach.*, 830.

Πῶς γὰρ ἂν ὁ μὴ λεύσσω

\*Ἐτι ποτ' ἔρ' ἐπίπονον ἔχει θανῶν λατρείαν ;

For how shall he, who is dead and beholds not the light, any longer have sorrow and toil ?

*Isaiah xl.* 18.

To whom then will ye liken God ? or what likeness will ye compare unto him ?

Plutarch, *Num.*, c. 8.

Ὅτε γὰρ ἐκεῖνος αἰσθητὸν, ἢ παθητὸν, ἀράτον δὲ καὶ ἀκήρατον καὶ νοητὸν ὑπελάμβανεν εἶναι τὸ πρῶτον· οὗτος τε διεκώλυσε ἀνθρωποειδῆ καὶ ζωόμορφον εἰκόνα Θεοῦ Ῥωμαίους νομίζειν. Οὐδ' ἦν παρ' αὐτοῖς οὔτε γραπτὸν οὔτε πλαστὸν εἶδος Θεοῦ πρότερον· ἀλλ' ἐν ἑκατὸν ἑβδομήκοντα τοῖς πρώτοις ἔτεσι ναοὺς μὲν οἰκοδομοῦμενοι, καὶ καλιάδας ἱερὰς ἰστώντες, ἀγαλμα δ' οὐδὲν ἔμμορφον ποιοῦμενοι διετέλουν· ὡς οὔτε ὄσιον ἀφομοιοῦν τὰ βελτίονα τοῖς χείροσιν, οὐτ' ἐφάπτεσθαι Θεοῦ δυνατὸν ἄλλως, ἢ νοήσει.

Pythagoras was of opinion that the First Cause was not an object of sense, nor liable to passion, but invisible, incorruptible, and to be discerned only by the mind. Thus Numa forbade the Romans to represent the deity in the form either of man or beast. Nor was there among them formerly any image or statue of the divine being: during the first hundred and seventy years they built temples, indeed, and other sacred domes, but placed in them no figure of any kind; persuaded that is impious to represent things divine by what is perishable, and that we can have no conception of God but by the understanding.

Tacit., *Germ.*, 9.

Nec cohibere parietibus deos, neque in ullam humani oris speciem assimilare ex magnitudine celestium arbitrantur.

And owing to the grandeur of the heavenly beings, they (the Germans) do not think that the gods should be confined within walls, nor likened to any appearance of the human form.

*Isaiah xl. 26.*

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number : he calleth them all by names, by the greatness of his might, for that he is strong in power ; not one faileth.

Cic., *Nat. D.*, ii. 2.

Quid enim potest esse tam apertum, tamque perspicuum, cum cœlum suspeximus, cœlestiaque contemplati sumus, quam esse aliquod numen præstantissimæ mentis, quo hæc regantur ?

For what can be so plain and evident, when we behold the heavens and contemplate the celestial bodies, as that there is some supreme divine intelligence by which all these things are governed ?

Cic., *Nat. D.*, ii. 30.

Dico igitur providentiâ deorum mundum, et omnes mundi partes et initio constitutas esse, et omni tempore administrari.

I maintain, therefore, that the universe and all its parts were originally constituted, and have been at all times governed, by the providence of the gods.

*Isaiah xli. 23.*

Show the things that are to come hereafter, that we may know that ye are gods.

Orpheus, *De Prot.*, 25.

Τὰ τ' ἔοντα,

Ὅσα δ' ἔσονται ὑστερον αὐθις.

The present, the past, and what shall be hereafter.

Virg., *Æn.*, iv. 392.

Novit namque omnia vates,

Quæ sint, quæ fuerint, quæ mox ventura trahantur.

For the prophet knows all things, which are, which were, and which will be.

*Isaiah xlii. 21.*

The Lord is well pleased for his righteousness' sake.

Plin., *Min.*, *Panegy.*, 2.

Dii innocentia et sanctitate lætantur.

The gods rejoice in innocence and holiness.

*Isaiah xliii. 21.*

This people have I formed for myself ; they shall show forth my praise.



Herodot., viii. 13.

Ἐποίητό τε πᾶν ὑπὸ τοῦ θεοῦ, ὅπως ἂν ἐξισωθεῖη τῶ Ἑλληνικῶ τὸ Περσικὸν μὴδὲ πολλὰ πλέον εἶη.

It seemed a divine interposition that the Persian fleet should thus be rendered equal, or at least not much superior, to that of the Greeks.

Tacit., *Ann.*, xiii. 56.

Id dis placitum, ut arbitrium penes Romanos maneret.

The gods had appointed that to the Romans should appertain the sovereign disposal.

*Isaiah* xlv. 5.

I am the Lord, and there is none else.

Hist. Aug., *Ant. Heliog.*, 7.

Omnes deos sui dei ministros esse siebat, cum alios eius cubicularios appellaret, alios diversarum rerum ministros.

He said that all the gods were servants of his god, calling some chamberlains, and others servants of different things.

*Isaiah* xlvii. 13.

Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee.

Apollon. Rhod., ii. 819.

Ἄλλὰ μιν οὔτι  
Μαντοσύναι ἐσάωσαν, ἐπεὶ χρεὼ ἦγε δαμῆναι.

But prophetic lore did not save him, as he was fated to die.

Apollon. Rhod., iv. 1503.

Ἄδευκέα δ' οὐ φύγεν αἴσαν μαντοσύναις.

Nor did he escape bitter death by his prophetic lore.

Cic., *Tusc. Quæst.*, i. 40.

Nam nunc quidem cogitationibus molestissimis effeminamur, ut, si ante mors adventet, quam Chaldæorum promissa consecuti sumus, spoliati magnis quibusdam bonis, illusi, destitutique videamur.

For now we are made like women by our sad thoughts, so that, should death overtake us before we attain the promises of our Chaldæan astrologers, we seem to be deprived of some great advantages, and are disappointed and forlorn.

Virg., *Æn.*, ix. 328.

Sed non augurio potuit depellere pestem.

But he could not ward off death by his knowledge of augury.

Hor., *Od.*, i. 11, 3.

Nec Babylonios  
Temptaris numeros.

Tamper not with the calculations of Chaldæan astrologers.

Juv., vi. 558.

Chaldæis sed major erit fiducia ; quidquid  
Dixerit astrologus credent a fonte relatum  
Hammonis.

But in Chaldæan predictions their belief will be still greater ; whatever the astrologer says, they believe as if reported from the fountain of Ammon.

*Isaiah li. 7.*

Fear ye not the reproach of men, neither be ye afraid of their revilings.

Epictet., *Encheir.*, 35.

Ἐὶ ὀρθῶς ποιεῖς, τί φοβῆ ἡ τοῦ ἐπιπλήξοντα οὐκ ὀρθῶς ;

If thou art acting rightly, why art thou afraid of those who shall blame you wrongly ?

*Isaiah lii. 7.*

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.

Tacit., *Ann.*, xii. 19.

Bellorum egregii fines, quoties ignoscendo transigitur.

The noblest end to wars was when matters were settled by pardoning the conquered.

Val. Max., iv. 2.

Offensarum acerbitas deposita candidâ relatione celebranda est.

The bitterness of quarrels being laid aside is to be celebrated by a pleasing account of what took place.

*Isaiah lv. 8, 9.*

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Plat., *Phæd.*, 35 or 85 E.

Περὶ τῶν τοιοῦτων τὸ μὲν σαφὲς εἰδέναι ἐν τῷ νῦν βίῳ ἀδύνατον.

Respecting these heavenly matters it is impossible in the present life to know clearly.

Plat., *Epin.*, 8.

Οὐδ' ὂν δυνατὸν εἰδέναι τῇ θνητῇ φύσει τῶν τοιοῦτων περὶ.

About such heavenly things it is not possible for man of mortal nature to know.

*Isaiah lvii. 1.*

None considering that the righteous is taken away from the evil to come.

Plutarch, *Consol. ad Apollon.*, 31.

Τίς γὰρ οἶδεν εἰ ὁ θεὸς πατρικῶς προειδὼς, καὶ κηδόμενος τῶν ἀνθρωπείων γένους, προορώμενος τὰ μέλλοντα συμβήσεσθαι, προεξάγει τινὰς ἐκ τοῦ ζῆν ἀώρους ;

For who knows whether God, with fatherly foresight and care for mankind, seeing what will happen, may not carry off some prematurely from life ?

*Isaiah lvii. 2.*

The righteous shall enter into peace : they shall rest in their beds, each one walking in his uprightness.

Sen., *Oct.*, 442.

Justum esse facile est, cui vocat pectus metu.

It is easy for a man to be just, whose breast is free from fear.

Dionys. Cat.

Cum recte vivas, ne cures verba malorum.

When thou livest uprightly, care not for the slanders of the wicked.

*Isaiah lvii. 21.*

There is no peace, saith my God, to the wicked.

Plat., *De Leg.*, 5.

Τιμωρία πάσης ἀδικίας ἀκλόουθος.

Punishment follows every wicked act.

Publ. Syr., *Sent.*, 119.

Cave ne quidquam incipias, quod pœniteat postea.

Beware of beginning anything of which you will repent afterwards.

Sen., *Ep.*, 105, 9.

Nocens habuit aliquando latendi fortunam, nunquam fiduciam.

The guilty have sometimes the chance of being concealed, never have any certainty.

Amm. Marc., xxi. 6.

Mementote, quod, si quid admisit hujusmodi, conscientiæ ipsius sententiâ puniatur, quam latere non poterit.

Remember that if a man has committed anything of the kind, he will be punished by the sentence of his own conscience, which he will not be able to escape.

*Isaiah lviii. 7.*

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh ?

Publ. Syr., *Sent.*, 50.

Beneficium dando accepit, qui digno dedit.

He who has given to the worthy has received a kindness while conferring it.

Sen., *Ep.*, 81, 2.

Nemo habet tam certam in beneficiis manum, ut non sæpe fallatur.

Nobody has so sure a hand in conferring benefits, but that he is often deceived.

Sen., *Controv.*, i. 76.

Iniquum est collapsis manum non porrigere : commune hoc jus generis humani est.

It is wrong not to stretch out the hand to assist the fallen : this is the common right of the human race.

Dionys. Cat.

Si potes ignotis etiam prodesse memento.

Remember to do good even to strangers, if thou art able.

*Isaiah* lxiν. 6.

We all do fade as a leaf.

Mimnern., *Fr.* (*Stobæus Tit.*, 98, 13.)

Ἡμεῖς δ' οὐδ' αὖτε φύλλα φύει πολυάνθεμος ὥρη  
 Ἐαρος, δὲ αἰψ' αὐγὴ αὖξεται ἡελίου,  
 Τοῖς ἴκελοι, πῆχυιον ἐπὶ χρόνον ἀνθεσιν ἤβης  
 Τερπόμεθα, πρὸς θεῶν εἰδότες οὕτε κακόν,  
 Οὐτ' ἀγαθόν· κῆρες δὲ παρεστήκασιν μέλαιναί,  
 Ἡ μὲν ἔχουσα τέλος γήραος ἀργαλέον,  
 Ἡ δ' ἐτέρη θανάτου· μὲνυθα δὲ γίγνεται ἡβης  
 Καρπός, ὅσον τ' ἐπὶ γῆν κίθναται ἡέλιος.  
 Αὐτὰρ ἐπεὶ δὴ τοῦτο τέλος παραμειψεται ὥρης,  
 Αὐτίκα δὴ τεθνάναι βέλτιον, ἢ βίωτος.  
 Πολλὰ γὰρ ἐν θυμῷ κακὰ γίγνεται, ἀλλοτὲ τ' οἶκος  
 Τρυχοῦται, πενήτης δ' ἔργ' ὀδυνηρὰ πέλει.  
 Ἄλλος δ' αὖ παίδων ἐπιδεδεσται, ὧν τε μάλιστα  
 Ἰμεύρων κατὰ γῆς ἔρχεται εἰς αἰδην,  
 Ἄλλος νοῦσον ἔχει θυμοφθόρον· οὐδέ τις ἐστὶν  
 Ἀνθρώπων, ᾧ Ζεὺς μὴ κακὰ πολλὰ διδῶ.

We, like leaves, which the many-flowering spring sends forth, when the bright rays of the sun begin to increase, rejoice in the short-lived flower of youth, knowing by the gods neither good nor evil. The twin Fates, stern deities, stand beside us, the one bringing the sad burden of old age, the other bringing death : nor does our life last longer than the quick-flitting rays of the sun. But when the rosy hour of youth has passed, nothing is more to be wished for than speedy death. The ills of life hover round us ; now loss of property with pinching poverty, again the desire of offspring, without which man descends to Hades, or disease seizes upon him : there is no man on whom God does not shower many ills.

*Isaiah* lxiν. 8.

But now, O Lord, thou art our father : we are the clay, and thou our potter ; and we all are the work of thy hand.

Euripid., *Fr. Alex. (Stobæus) Tit.*, 86, 2.

Περὶ σφόδρον ὁ λόγος, εὐγένειαν εἰ  
 Βρότειαν εὐλογησομένην.  
 Τὸ γὰρ πάλαι καὶ πρῶτον ἔτ' ἐγενόμεθα,  
 Διὰ δ' ἔκρυνεν ἅ τε κοῦσα γὰ βροτοῦς,  
 Ὀμοίαν χθῶν ἅπασιν ἐξεπαίδευσεν ὄψω.  
 Ἴδιον οὐδὲν ἔχομεν· μία δὲ γονὰ  
 Τὸ τ' εὐγενὲς καὶ τὸ δυσγενές·  
 Νόμῳ δὲ γαῦρον αὐτὸ κρᾶναι χρόνος,  
 Τὸ φρόνιμον εὐγένεια καὶ τὸ συνετὸν ᾧ  
 Θεὸς δίδωσιν, οὐχ ὁ πλοῦτος.

Vain it is to praise ancient lineage ; for when we were first made of old, our mother earth, separating us, made us all of one likeness : we have nothing of our own : the beggar and the noble are made of one clay : Time, being master of us, accomplishes everything by its own law : it is good sense and intelligence that is nobility, not riches.

*Isaiah lxv. 25.*

The wolf and the lamb shall feed together.

Hor., *Epod.*, iv. 1.

Lupis et agnis quanta sortito obtigit,  
 Secum mihi discordia est.

You and I differ as much as wolves and lambs.

*Jeremiah ix. 3.*

They proceed from evil to evil.

Terent., *Eun.*, v. 5, 17.

Aliud ex alio malum.

One evil arises from another.

Tacit., *Hist.*, i. 88.

Præcipuum pessimorum incitamentum, quod boni mærebant.

The principal incitement to the most abandoned arises from the grief that overwhelms the good.

*Jeremiah ix. 4, 5.*

Take ye heed every one of his neighbour, and trust ye not in any brother : for every brother will utterly supplant, and every neighbour will walk with slanders.

And they will deceive every one his neighbour, and will not speak the truth : they have taught their tongue to speak lies, and weary themselves to commit iniquity.

Phædr., iii. 9, 1.

Vulgare amici nomen sed rara est fides.

The name of friend is common enough, but faithfulness is rarely found.

*Jeremiah ix. 23.*

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.

Euripid., *Her. Fur.*, 772.

Θεοὶ θεοὶ τῶν ἀδίκων  
 Μέλουσι καὶ τῶν ὁσίων ἐπφείν.  
 Ὁ χρυσὸς ἂ τ' εὐτυχία  
 Φρενῶν βροτοῦς ἐξάγεται,  
 Δύνασιν ἀδικῶν ἐφέλκων.  
 Χρόνον γὰρ οὐτις ἔτλα  
 Τὸ πάλιν εἰσορᾶν.  
 Νόμον παρέμενος, ἀνομίᾳ χάριν διδοὺς  
 Ἐθραυσεν δλβου κελαιὸν ἄρμα.

The gods from on high regard the wicked and the good. Riches and prosperity try the hearts of men, leading them to the ways of unrighteousness. No one ventures to contemplate the evil days that will come: transgressing the law and having joy in unlawful pleasures, he dashes in pieces the chariot of his prosperity.

*Jeremiah x. 2.*

Be not dismayed at the signs of heaven.

Liv. xxi. 62.

Romæ aut circa urbem multa eâ hieme prodigia facta, aut, quod evenire solet, motis semel in religionem animis, multa nunciata et temere credita sunt.

During this winter, at Rome and in its vicinity, many prodigies either happened, or, as is not unusual when people's minds have taken a turn towards superstition, many were reported and credulously believed.

*Jeremiah xiv. 21.*

Do not, O Lord, disgrace the throne of thy glory.

Herodot., iii. 38.

Πανταχῆ ὦν μοι δῆλὰ ἐστὶ ὅτι ἐμάνη μεγάλως ὁ Καμβύσης· οὐ γὰρ ἂν ἰροῖσί τε καὶ νομαίοισι ἐπεχείρησε καταγελαῖν. . . : οὐκ ἔστι ἄλλον γε δὴ ἢ μαινόμενον ἄνδρα γέλωτα τὰ τοιαῦτα τίθεσθαι.

For my own part I am satisfied that Cambyses was in a great measure deprived of his reason: he would not otherwise have disturbed the sanctity of temples or of established customs. . . . No one, therefore, but a madman, would treat such prejudices with contempt.

Curt., vii. 6, 6.

Cum diis pugnare sacrilegos tantum.

It is only the sacrilegious that fight with the gods.

*Jeremiah xxiii. 23.*

Am I a God at hand, saith the Lord, and not a God afar off ?

Sophocl., *Elect.*, 175.

Ἔστι μέγας ἐν οὐρανῷ  
Ζεὺς, ὃς ἐφορᾷ πάντα, καὶ κρατύνει.

Mighty is God in heaven, who seeth all things and hath all things under his feet.

Virg., *Ecl.*, iii. 60.

Jovis omnia plena.

All things are full of Jove.

Sen., *De Consol. ad Helv.*, 8.

Quisquis formator universi fuit, sive ille dens est potens omnium, sive incorporalis ratio ingentium operum artifex, sive divinus spiritus per omnia maxima minima aequali intentione diffusus.

Whosoever has created this universe, whether it be that Almighty God, or whether it be that incorporal reason, the workmaster of great things, whether it be a divine spirit equally extended amidst all great and small creatures.

*Jeremiah xxiii. 24.*

Do I not fill heaven and earth ? saith the Lord.

Orpheus, *Frag.*, 1.

Θεὸς ἐν πᾶσι περιπίσσειται.

God goes through all.

Plat., *Cratyl.* 27 or 413 c.

Νοῦν πάντα κοσμεῖν τὰ πράγματα διὰ πάντων ἰδντα.

It is God that puts in order all things, penetrating all.

Diog. Laërt., vii. 1, 148.

Οὐσίαν θεῶν Ζήνων φησι τὸν ὅλον κόσμον καὶ τὸν οὐρανόν.

Zeno says that the whole world and heaven form the substance of God.

*Jeremiah xxxi. 14.*

My people shall be satisfied with my goodness, saith the Lord.

Plat., *Republ.*, vii. c. 3 or 517 B.

Ἐν τῷ γνωστῷ τελευταία ἡ τοῦ ἀγαθοῦ ἰδέα καὶ μόγις ὀρᾶσθαι.

In the subjects of human knowledge the idea of the good is the last object of vision and hard to be seen.

Clem. Alexandr., *Protr.*, 47.

Τάγαθὸν ἐρωτᾶς μ' οἶδόν ἐστιν ; ἄκουε δὴ.  
 Τεταγμένον, δίκαιον, ὅσιον, εὐσεβές,  
 Κρατοῦν ἑαυτοῦ, χρήσιμον, καλόν, δέον,  
 Ἀσύτηρόν, ἀσθένειστον, ἀλεῖ συμφέρον,  
 Ἄφοβον, ἄλυπον, λυσιτελές, ἀνώδυνον.

Dost thou ask what goodness is? Hear then. It is what is rightly ordered, just, holy, pious, self-controlled, useful, honourable, right, strict, steady, always advantageous, fearless, painless, profitable, allaying pain.

*Lamentations* iii. 26.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

Flor., iv. 8, 8.

Magnæ indolis signum est sperare semper.

It is the proof of a great spirit to hope always.

*Lamentations* iii. 33.

For he doth not afflict willingly, nor grieve the children of men.

Plant., *Aulul.*, iv. 10, 11.

Fieri infectum non potest.

Deos credo voluisse : nam ni vellent, non fieret scio.

It cannot be undone : I believe that the gods wished it : for had they not, I know it would not have been done.

*Lamentations* iii. 39.

Wherefore doth a living man complain, a man for the punishment of his sins?

Hor., *Od.*, iii. 24, 33.

Quid tristes querimoniam,

Si non supplicio culpa reciditur?

What avail sad wallings if crime is not repressed by punishment.

*Ezekiel* viii. 14.

And, behold, there sat women weeping for Tammuz (Adonis).

Aristoph., *Lysistr.*, 387.

Ἄρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφή,  
 Ὅ τ' Ἀδωνιασμὸς οὗτος οὐπὶ τῶν τεγῶν,  
 Ὅδ' γὰρ ποτ' ὦν ἤκουον ἐν τῇ κκλησίᾳ ;



Has the wantonness of the women broken forth . . . this mourning on the roofs for Adonis, which I once heard when I was in the Assembly?

*Ezekiel xxxvi. 26, 27.*

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Epictet., *Encheir.*, 38.

Ἐν τῷ περιπατεῖν καθάπερ προσέχεις, μὴ ἐπιβῆς ἢ λυθῆς ἢ στρέψῃς τὸν πόδα, οὕτω πρόσεχε, μὴ τὸ ἡγεμονικὸν βλάβῃς σεαυτοῦ.

In walking about, as you are careful not to place your foot on a nail or sprain it, so take care not to injure your own ruling faculty.

*Daniel ii. 20.*

For wisdom and might are his.

Plat., *Leg.*, x. 10 or 902.

Τὸν θεὸν ὄντα τε σοφώτατον, βουλόμενον τ' ἐπιμελεῖσθαι καὶ δυνάμενον.

God is very wise; he is willing and able to take care of all things.

*Daniel iv. 34.*

I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

Plutarch., *Aristid.*, 6.

Ζηλοῦν τοὺς θεοὺς καὶ μακαρίζειν εὐκασι κατὰ τὸ εὐφθαρτον καὶ διδίων.

Men seem to envy and think the gods happy because of their freedom from death and corruption.

*Daniel iv. 35.*

And he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

Æschyl., *Fr. Incert.*

ὦ Ζεῦ πάτερ, Ζεῦ σὸν μὲν οὐρανοῦ κράτος,  
Σὺ δ' ἔργ' ἐπ' οὐρανίων καὶ ἀνθρώπων ὄρα's,  
Λεωργὰ κἀθέμιστα, σοὶ δὲ θηρίων  
Ἵβρις τε καὶ δίκη μέλει.

O father Jove, thy power is over heaven, thou seest the impious and knavish works of mortals, even the violence and penalty due to brute beasts are attended to by thee.

Justin, ii. 12.

Ut intelligeret manus tota, quam nullæ essent hominum adversus deos vires.

That the whole band might understand how vain is the power of man against the gods.

*Hosea iv. 1.*

There is no truth, nor mercy, nor knowledge of God in the land.

Liv., vi. 41.

Cum fide omnis humana societas tollitur.

With credit all human society is at an end.

Publ. Syr., *Sent.*, 160.

Fidem qui perdit, perdere ultra nil potest.

He who destroys faith can destroy nothing beyond.

*Hosea ix. 7.*

The prophet is a fool.

Euripid., *Fr. Incert.*, 127.

Μάντις γ' ἄριστος ὅστις εἰκάζει καλῶς.

He is the best prophet who guesses best.

*Hosea ix. 11-14.*

As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them!

Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts.

Hesiod, *Works*, 242.

Τοῖσι δ' οὐρανὸθεν μέγ' ἐπήγαγε πῆμα Κρονίων  
 Λιμὸν ὁμοῦ καὶ λοιμὸν ἀποφθινύθουσι δὲ λαοί.  
 Οὐδὲ γυναῖκες τίκτουσιν μινύθουσι δὲ αἰκοί,  
 Ζητῆς φραδμοσύνησιν Ὀλυμπίου ἄλλοτε δ' αὖτε  
 Ἡ τῶνγε στρατῶν εὐρὴν ἀπώλεσεν ἢ ὄγε τεῖχος,  
 Ἡ νέας ἐν πόντῳ Κρονίδης ἀποτίννται αὐτῶν.

On them the son of Cronus (God) is wont to send from heaven great calamity, famine and pestilence at the same time: and the people waste away: neither do the women bear children, and families come to nought by the counsels of God: and at other times he either destroys their whole army, or he lays low their walls, or in the deep he sinks their ships.

*Hosea xi. 9.*

I am God, and not man; the Holy One.

Plutarch, *Pericl.*, 39.

Θεῶν γένος—ἀναίτιον κακῶν.

The race of the gods is guiltless of evil.

*Joel ii. 14.*

Who knoweth if he will return and repent, and leave a blessing behind him.

Hom., *Il.*, xxiv. 301.

Ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλεήσῃ.

For it is good to raise our hands to Jove to try if he will have pity.

*Amos iii. 3.*

Can two walk together, except they be agreed?

Plant., *Trinum.*, i. 2, 16.

Omnibus amicis, quod mihi est, cupio esse item.

What is mine, I wish also to belong to all my friends.

Terent., *Adelph.*, v. 3, 17.

Communia sunt amicorum inter se omnia,

All things are common among friends.

Cic., *Leg.*, i. 12.

Unde est illa Pythagorea vox, “Τὰ τῶν φίλων κοινὰ,” καὶ “Φίλων ἰσότητα.”

Hence the saying of Pythagoras, “The things of friends are in common,” and again, “Friendship is equality.”

Cic., *Amicit.*, 16.

Ut, quemadmodum in se quisque, sic in amicum sit animatus.

As any one feels towards himself, with the same feelings ought he to be animated towards his friend.

Cic., *Planc.*, 2.

Vetus est lex illa justæ veræque amicitiae, ut idem amici semper velint, neque est ullum amicitiae certius vinculum quam consensus et societas consiliorum et voluntatum.

It is an old principle of just and real friendship, that friends should always have the same predilections, nor is there any surer bond of friendship than an agreement and union in designs and desires.

*Jonah i. 5.*

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them: but Jonah was gone down into the sides of the ship.

Diog. Laert., i. 8, 5.

Ἀνάχαρσις ἔφη τέτταρας δακτύλους τοῦ θανάτου τοὺς πλεόντας ἀπέχειν.

Anacharsis said that sailors were only four fingers distant from death.

Q. Calab., vii. 297.

Ναύται γὰρ ἀεὶ σχεδὸν εἰσι δλέθρου.

For sailors are almost always near destruction.

*Jonah i. 17.*

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Lucian, *Ver. Hist.*, i. 30 or p. 94.

Πρὸς ἀνίσχοντα τὸν ἥλιον ἄφνω ὀρώμεν θηρία καὶ κήτη πολλὰ μὲν καὶ ἄλλα, ἔν δὲ μέγιστον ἀπάντων· ἐπιγίγει δὲ κεχηνός, καὶ πρὸ πολλοῦ ταράττει τὴν θάλατταν, τοὺς ὀδόντας ἐκφαίνει, ὀξεῖς δὲ πάντας ὡς περ σκόλοπας καὶ λευκοὺς ὡς περ ἑλεφαντίνους· τὸ δὲ ἦδη παρήν, καὶ ἀναβρόφησαν ἡμᾶς, αὐτῇ νηὶ κατέπιεν.

At sun-rise we suddenly see many wild beasts and whales, one largest of all: it approached gaping and disturbing the sea far before it, showing its teeth, sharp as stakes and white as ivory: it was near, and swallowing gulped us down with the ship.

*Jonah iv. 2.*

God is slow to anger, and of great kindness.

Sen., *De Benef.*, vii. 31.

Errorem labentium animorum placidi ac propitii dī ferunt.

The gods with mildness and kindness wink at and suffer the errors of our sinful souls.

*Nahum i. 2.*

The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

Æschyl., *Fr. Incert.*, 4.

Ὅρα δίκη σ' ἀναυδος οὐχ ὄρωμένη  
 Ἐύδοντι καὶ στείχοντι καὶ καθημένω,  
 Ἐξῆς δ' ὀπάξει δόχμον, ἄλλοθ' ὕστερον.  
 Οὐδ' ἐγκαλύπτει νύξ κακῶς εἰργασμένα·  
 Ὅτι δ' ἂν ποιῆς, νύμῃς ὄραν δεινὸν τινα.

Justice, silent and unseen, beholdeth thee whilst thou sleepest, when thou goest on the way, and when thou sittest down. She is either alongside of thee or else behind thee. Night cannot conceal crimes that have been committed: whatsoever thou shalt do, believe that there is One terrible that seeth it.

Sophoc., *Œd. Col.*, 1536.

Θεοὶ γὰρ εἶ μὲν, ὀψέ δ' εἰσορῶσ', ὅταν  
 Τὰ θεῶν ἀφείλῃς τις εἰς τὸ μαίνεσθαι τραπήῃ.

The gods deal with thee in the end full well, when thou, despising holy things, turnest thyself to folly.

### *Habakkuk* i. 13.

Thou art of purer eyes than to behold evil, and canst not look on iniquity.

Callim., *Fr.*, 132.

Ὅστις ἀλιτροῦς  
 Ἀυγάξειω καθαραῖς οὐ δύναται λογχάσειν.

Who art of purer eyes than to look upon the wicked.

### *Habakkuk* ii. 3.

Though it tarry, wait for it; because it will surely come, it will not tarry.

Val. Max., i. 11.

Lento gradu ad vindictam sui divina procedit ira, tarditatemque supplicii gravitate compensat.

Divine wrath proceedeth to vengeance with a slow step, and maketh up for its delay by the severity of punishment.

### *Habakkuk* ii. 6.

Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

Cic., *Off.*, iii. 8.

Hinc sicæ, hinc venena, hinc falsa testamenta nascuntur, hinc furta, peculatus, ex-pilationes direptionesque sociorum et civium, hinc opum nimiarum potentia non ferendæ.

Hence arise stiletos, hence poisonings, hence forgery of wills, hence thefts, embezzlements, plundering and robbery of allies and fellow-citizens, hence the insufferable oppressions of excessive opulence.

*Zechariah i. 5.*

Your fathers, where are they? and the prophets, do they live for ever?

Plant., *Cure.*, i. 3, 83.

Nulli est homini perpetuum bonum.

No blessing lasteth for ever.

Liv., xxx. 30, 21.

Simul parva ac sperata decora unius horæ fortuna evertere potest.

The chance of a single hour may destroy at once both the honours which you have attained and those for which you hope.

Liv., lii. 17.

Quia quæque nox aut dies ferat, incertum esse; puncto sæps temporis maximarum rerum momenta verti.

It is uncertain what a night or a day may bring forth; often in a moment of time things of the highest importance are turned upside down.

Sen., *Ep.*, 101.

Omnis dies, omnis hora, quam nihil simus, ostendit, et aliquo argumento recenti admonet fragilitatis oblitos.

Every day, every hour showeth us of what little account we are, and by some new proof warneth us of our frailty.

Vell. Pat., ii. 75.

Quis fortunæ mutationes, quis dubios rerum humanarum casûs satis mirari potest? Quis non diversa præsentibus contrariaque exspectatis aut speret aut timeat?

Who can sufficiently wonder at the chances of fortune, and the critical chances of human things? Who is there but must hope or fear the opposite to the present and the contrary to what is expected?

*Zechariah i. 15.*

I was but a little displeased, and they helped forward the affliction.

Hom., *Odys.*, iv. 754.

Μηδὲ γέροντα κάκου κεκακωμένον.

Add not to the grief of the man already afflicted.

Sophoc., *Ajax*, 363.

Μὴ κακὸν κακῷ διδοῦς

\*Ακος πλέον τὸ πῆμα τῆς ἀτης τίθει.

Do not, by adding ill as a remedy to ill, increase the pain of the calamity.

Euripid., *Alc.*, 1047.

Μὴ νοσοῦντί μοι νόσον  
Προσθῆς· ἄλις γὰρ συμφορᾷ βαρύνομαι.

Add not a sickness to me already sick; for I am sufficiently borne down by misery.

*Zachariah* ii. 5.

For I, saith the Lord, will be unto her a wall of fire round about.

Callimach., *Ad Del.*, 23.

Κεῖναι μὲν πύργοισι περισκεπέεσσω ἔρυμαλ  
Δῆλος δ' Ἀπόλλωνι· τί δε στιβαρώτερον ἔρκος;  
Τείχεα μὲν καὶ λαῆς ὑπὸ ρίπῆς κε πέσειεν  
Στρυμονίου Βορέαο· θεὸς δ' ἀεὶ ἀστυφέλικτος.

They are strong and safe with well-fenced towers, but Delos with Apollo. What is a more firm rampart? Walls, indeed, and stones might fall under the violence of the Thracian north-wind, but the god is ever undisturbed.

*Zachariah* vii. 9.

Show mercy and compassions every man to his brother.

Aristot., *Polit.*, vii. 7.

Οὐ καλῶς δ' ἔχει λέγειν χαλεποὺς εἶναι πρὸς τοὺς ἀγνώστας· πρὸς οὐθένα γὰρ εἶναι χρὴ τοιοῦτον.

It is not right to say that you should act harshly to strangers, for we ought to do so to no one.

Ovid., *Art. Am.*, ii. 11, 145.

Dextera præcipus capit indulgentia mentes:  
Asperitas odium sævaque bella movent.  
Odimus accipitrem, qui semper vivit in armis,  
Et pavidum solitos in pecus irs lupos.

Kind courtesy especially charmeth the mind: churlishness and bitter taunts excite hatred. We hate the hawk, who always liveth in warfare, and the wolves who are wont to rush on the startled flock.

Nep., *Thrasyb.*, 2.

Cives civibus parcere æquum est.

It is right that citizens should spare citizens.

Sen., *De Clem.*, i. 5.

Est clementia omnibus quidem hominibus secundum naturam, maxime tamen decora imperatoribus.

Clemency is agreeable to all men's nature, but especially it best befitteth princes.

Hist. Aug., *Div. Aurel.*, 24.

Non est quidquam, quod imperatorem Romanum melius commendet gentibus, quam clementia.

There is nothing which recommendeth a Roman emperor more to foreign nations than clemency.

Hist. Aug., *Anton. Pius*, 10.

Antoninus Pius Scipionis sententiam frequentans dixit, malle se unum civem servare quam mille hostes occidere.

Antoninus Pius used frequently to repeat the saying of Scipio, that he would rather save one citizen than kill a thousand enemies.

*Zechariah xii. 10.*

I will pour upon the house of David . . . the spirit of grace.

Tacit., *Ann.*, iii. 58.

Princeps deum munere summus pontifex et summus hominum.

By the goodness of the gods the chief of pontiffs was also the chief of men.

Tacit., *Germ.*, 33.

Bructeris excisis favore quodam erga nos deorum.

The Bructeri having been extirpated by the favour of the gods towards the Romans.

Amm. Marc., xxi. 13.

Favore numinis summi presente, cujus perenni suffragio damnantur ingrati.

With the favour of the supreme deity, by whose everlasting sentence the ungrateful are condemned.

*Malachi iii. 6.*

For I am the Lord, I change not.

Æschyl., *Prom.*, 34.

Διὸς γὰρ δυσπαράλητοι φρένες.

For the heart of Jove is difficult to be changed.

*Matthew i. 21-23.*

And she shall bring forth a son, and thou shalt call his name Jesus ; for he shall save his people from their sins.

(Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us.)

Virg., *Ecl.*, iv. 48.

Adgrederere, O magnos, aderit jam tempus, honores,  
 Cara deum soboles, magnum Jovis incrementum !  
 Adspice convexo nutantem pondere mundum,  
 Terras, tractusque maris, cœlumque profundum ;  
 Adspice, venturo lætantur ut omnia sæclo.



O beloved offspring of the gods, great favourite of Jove, begin to enjoy thy mighty honours. Behold the world with its convex weight, leaping for joy, the earth and the wide expanse of sea, and the hollow concave of heaven. See how all things are rejoicing at the time which is at hand.

Tacit., *Hist.*, ii. 78.

Post Muciani orationem cæteri audentius circumstistere, hortari, responsa vatum et siderum motûs referre.

After this animating speech of Mucianus, all pressed round him with greater confidence, exhorting him to undertake the enterprise; they recalled to his memory the responses of the prophets and the movements of the stars.

Tacit., *Hist.*, v. 15.

Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret Oriens, profectique Judææ rerum potirentur, quæ ambages Vespasianum ac Titum prædixerat. Sed vulgus, more humanæ cupidinis, sibi tantam fatorum magnitudinem interpretati ne adversis quidem ad vera mutabantur.

The majority were deeply persuaded that it was contained in the ancient writings of the priests that the East would renew its strength, and that they who should come out of Judæa would rule the world—mysterious words, which had foreshadowed Vespasian and Titus. But the Jewish people, according to the usual custom of mankind, interpreting this mighty destiny as referring to themselves, were not induced to give up their mistake even by affliction.

Suet., *Vesp.*, i. 4.

Percrebruerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judææ profecti rerum potirentur. Id de Imperatore Romano, quantum postea eventu paruit, prædictum, Judæi ad se trahentes, rebellârunt.

An old and widespread belief had pervaded the whole of the East that it was pre-ordained that at that time those who came out of Judæa should be the rulers of the world. This prediction, which referred to the Roman Emperor, as was proved by the event, the Jews taking to themselves, broke out in rebellion.

Joseph., *B. Jud.*, vi. 5, 4.

Τὸ ἐπάραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ἦν χρησμοὺς ἀμφίβολος ἐν τοῖς ἱεροῖς εὐρημένους γράμμασι, ὡς κατὰ τὸν καιρὸν ἐκείνον ἀπὸ τῆς χώρας τις αὐτῶν ἀρξεί τῆς οἰκουμένης. τοῦτο οἱ μὲν ὡς οἰκείον ἐξέλαβον, καὶ πολλοὶ τῶν σοφῶν ἐπλανήθησαν περὶ τὴν κρίσιν· ἐδήλου δ' ἄρα περὶ τοῦ Ουεσπασιανοῦ τὸ λόγιον ἡγεμονίαν, ἀποδειχθέντος ἐπὶ Ἰουδαίας αὐτοκράτορος.

That which excited them chiefly to the war was an ambiguous prediction found in their sacred writings, how at this time some one should arise in their country who would be ruler of the world. They took this as referring to themselves, and many of the wise men were led astray in this matter. The saying, in reality, foreshadowed the command of Vespasian, as chief ruler over Judæa.

### Matthew ii. 9.

And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

Ammian. Marc., xxii. 9.

Miratus voces multitudinis magnæ, salutare sidus illuxisse Eois partibus acclamtis.

Wondering at the voices of the vast multitude, who cried out that he had come to shine on the Eastern regions like a star that shed safety on the world.

*Matthew iii. 4.*

And his meat was locusts and wild honey.

Diodor. Sic., xix. 94.

Φύεται γὰρ παρ' αὐτοῖς τὸ πέπερι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον ἀγριον, ᾧ χρώνται ποτῶ μεθ' ὕδατος.

For among the Arabians pepper grows on trees, and honey which they call wild, used for drink when mixed with water.

*Matthew iii. 11.*

He shall baptize you with the Holy Ghost, and with fire.

Moschus, *Idyl.*, i. 29.

Μήτι θλιγῆς, πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βέβηπται.

Do not touch them, deceitful gifts ; for they have all been dipped in fire.

*Matthew iii. 16.*

And he saw the Spirit of God descending like a dove, and lighting upon him.

Hom., *Od.*, i. 320.

Ἄπέβη γλαυκῶπις Ἀθήνη,  
Ὅρνις δ' ὡς ἀνέπαια διέπτατο.

The blue-eyed Minerva vanished, flying away like a bird seeking the regions above.

Theocrit., *Idyl.*, xiii. 23.

Ἄλλὰ διεξάϊξε . . .  
Αἰετὸς ὡς, μέγα λαῖγμα.

But the ship broke through the mighty waves, swift as an eagle.

*Matthew iii. 17.*

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Theocrit., *Idyl.*, xvii. 71.

Ὁ δ' ὑψόθεν ἐκλαγε φωνῆ  
Ἐς τρὶς ὑπαὶ νεφέων Διὸς αἰσιος αἰετὸς ὄρνις·  
Ζηνὸς που τῶδε σῆμα. Διὶ Κρονίωνι μέλοντι  
Αἰδοῖσι βασιλῆες· ὁ δ' ἔξοχος, ὅν κε φιλάσῃ,  
Γεινόμενον ταπρῶτα.

The auspicious eagle-bird of Jove with its voice thrice from aloft, above the clouds, screamed, which is doubtless a sign of Jove, "To Jove, son of Saturn, noble kings are a care, and especially he whomsoever he shall have kissed at his birth."

Plutarch, *De Isid. et Osir.*, c. 12 or 355 E.

Τῆ μὲν πρώτη τὸν Ὅσιριν γενέσθαι, καὶ φωνὴν αὐτῷ τεχθέντι συνεκπεσεῖν, ὡς ἈΠΑΝΤΩΝ ΚΥΡΙΟΣ ἜΙΣ ΦΩΣ ΠΡΟΒΣΤΙΝ. Ἐνιοὶ δὲ Παμύλην τινὰ λέγουσιν ἐν Θήβαις ὑδρευόμενον ἐκ τοῦ ἱεροῦ τοῦ Διὸς φωνὴν ἀκοῦσαι, διακελευομένην ἀνειπεῖν μετὰ βοῆς ὅτι μέγας βασιλεὺς εὐεργέτης Ὅσιρις γέγονε.

Upon the first of these (days) they say Osiris was born, and that a voice came into the world with him, saying, "The Lord of all things is now born." There are others that affirm that one Pamyles, as he was fetching water at Thebes, heard a voice out of the temple of Jupiter, bidding him to publish with a loud voice that Osiris the great and good was born.

*Matthew iv. 16.*

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Pind., *Oli.*, x. 44.

\*Ἴδε πατρίδα πολυκτέανον  
Ἰπὸ στερεῷ πυρὶ πλαγαῖς τε σιδάρον  
Βαθὺν εἰς ὄχετόν ἄτας ἴζοισαν ἐάν πόλιω.

He saw that wealthy fatherland, his own city, destroyed by stubborn fire and blows of the sword, sitting down in the deep trench of calamity.

Ovid., *Trist.*, iv. 2, 44.

Et ducis invicti sub pede mæsta sedet.

And she sits sorrowing at the foot of the unconquered leader.

Virg., *Æn.*, vi. 617.

Sedet, æternumque sedebit

Infelix Theseus.

The unhappy man sits, and will sit for ever.

*Matthew iv. 22.*

And they immediately left the ship and their father, and followed him.

Epictet., *Encheir.*, vii.

\*Ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον, ἀφελὲς ἐκεῖνα πάντα, μηδὲν ἐπιστρεφόμενος.

If the captain should call, run to the ship and leave all these things, paying no regard to them.

*Matthew v. 8.*

Blessed are the pure in heart: for they shall see God.

Plat., *Phæd.*, c. 28.

Ὁ κεκαθαρμένος τε καὶ τετελεσμένος ἐκεῖσε ἀφικόμενος μετὰ θεῶν οἰκήσει.

He that is made pure and perfect coming thither will dwell with the gods.

*Matthew v. 12.*

Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets.

Liv., xxix. 17.

Dant animum ad loquendum libere ultimæ miseriæ.

Extreme of misery gives courage to speak with boldness.

*Matthew v. 17.*

I am not come to destroy the law.

Cic., *Republ.*, i. 44.

Nimia libertas ex populis et privatis in nimiam servitutem cadit.

Excessive liberty in nations or private individuals passes into excessive slavery.

*Matthew v. 23, 24.*

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee . . . go thy way ; first be reconciled to thy brother.

Theobulus, *Fr. apud Stobæum Tit.*, 5, 26.

Ἄδικούμενος διαλλάσσου, ὑβριζόμενος δὲ ἀμύνου.

Being injured become reconciled, fight for those insulted.

Senec. De Mor. no., 49.

Dissensio ab alio incipiat, a te autem reconciliatio.

Let wrangling begin from another, but reconciliation from thee.

Val. Max., ii. 1, 6.

Quoties inter virum et uxorem aliquid jurgii intercesserat, in sacellum deæ Viriplacæ, quod est in palatio, veniebant, et ibi invicem locuti quæ voluerant, contentione animorum depositâ concordēs revertebantur.

When a quarrel arose between husband and wife, they went to the chapel of the goddess Viriplaca, which is in the palace, and there having talked the matter over with each other, laying aside their wrangling spirit, they returned home in peace.

*Matthew v. 27, 28.*

Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

Alexis, *Fr. Com. Gr.*, p. 765.

Φεῦγ' ἡδονὴν φέρουσαν ὑστερον βλάβην.

Fly pleasure, which at last brings evil.

Cic., *Senect.*, 12.

Voluptas mentis (ut ita dicam), præstringit oculos, nec habet ullum cum virtute commercium.

Pleasure blinds, so to say, the eyes of the mind, and has no fellowship with virtue.

Ovid., *Amor.*, iii. 4, 5.

Ut jam servâris bene corpus, adultera mens est :  
Nec custodiri, ni velit, illa potest.  
Nec mentem servare potes, licet omnia claudas.  
Omnibus oclusis intus adulter erit.

Though thou mayest keep the body pure, the mind is impure ; nor can it be guarded, unless it be willing of itself. Nor canst thou keep the mind, although thou shuttest all the inlets ; it will be impure within, when all is closed up.

Senec., *De Irâ*, i. 3.

Injuriam qui facturus est, jam facit.

He who is about to do an injury is already doing it.

Publ. Syr. *Sent.*, 789.

Voluptas impudicum, non corpus facit.

Pleasure maketh the mind impure, not the body.

Publ. Syr., *Sent.*, 665.

Quod facere turpe est, dicere ne honestum puta.

What it is base to do, think it not honourable even to mention.

Plutarch, *Pericles*, c.

Ὁ μόνον ἔφη Περικλῆς τὰς χεῖρας δεῖ καθαρὰς ἔχειν τὸν στρατηγὸν, ἀλλὰ καὶ τὰς ὄψεις.

Pericles said that a general ought not only to have his hands clean, but his eyes pure from lust.

Epictet., *Encheir.*, 33.

Ἐπισφαλὲς τὸ εἰς ἀσχηρολογίαν προελθεῖν.

It is a dangerous habit to approach obscene talk.

Suet., *Nero*, 29.

Pudicitiae vitium plerosque dissimulare et callide obtegere.

Most men dissemble and cunningly cover up their vices.

Ælian., *Var. Hist.*, xiv. 28.

Ὁ γὰρ μόνον ὁ ἀδικήσας, κακὸς, ἀλλὰ καὶ ὁ ἐννοήσας ἀδικῆσαι.

For not only is he who commits an injustice bad, but also he who has imagined in his mind to do so.

*Matthew* v. 29.

And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Plat., *Symp.*, c. 24 or p. 205 c.

Αὐτῶν γε καὶ πόδας καὶ χεῖρας ἐθέλουσιν ἀποτέμεσθαι οἱ ἄνθρωποι, ἐὰν αὐτοῖς δοκῇ τὰ ἐαυτῶν πονηρὰ εἶναι.

Since men are willing to have their feet and hands cut off, if their own limbs seem to them to be an evil.

Plutarch, *Lysand.*, 8.

Ὁ δρῶν παρακρουόμενος τὸν μὲν ἐχθρὸν ὁμολογεῖ δεδιέναι, τοῦ δὲ θεοῦ καταφρονεῖν.

He who misleads his enemy by oath confesses that he fears him, but that he despises God.

*Matthew v. 34, 37.*

Swear not at all. . . . Let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

Choerilus, *Fr.* (*Stob. Tit.*, 27, 1).

"Ὀρκον δ' οὐτ' ἄδικον χρεῶν ἔμμεναι, οὕτε δίκαιον.

It should be impious to swear either unjustly or justly.

Plat., *Leg.*, xi. 3 or 917 B.

Πάντως μὲν δὴ καλὸν ἐπιτήδευμα θεῶν ὀνόματα μὴ χραίνειν βλάβως.

It is indeed a beautiful institution not to pollute the names of the gods.

Epictet., *Encheir.*, 33.

"Ὀρκον παραίτησαι, εἰ μὲν οἶόν τε, εἰς ἅπαν, εἰ δὲ μὴ, ἐκ τῶν ἐνόητων.

Be to be released from swearing altogether, if it be possible, but if not, as far as you can.

*Matthew v. 39.*

Whosoever shall smite thee on thy right cheek, turn to him the other also.

Plat., *Gorg.*, c. 65 or p. 509 c.

Δυσὸν οὖν ἕντιον, τοῦ ἀδικεῖν τε καὶ ἀδικεῖσθαι, μείζον μὲν φαμεν κακὸν τὸ ἀδικεῖν, ἔλαττον δὲ τὸ ἀδικεῖσθαι.

Of these two things, then,—the doing an injustice and suffering it,—we deem to do an injustice is a greater evil, to suffer an injury is a less one.

Cic., *Tusc. Quæst.*, v. 19.

Accipere quam facere præstat injuriam.

It is better to receive than to commit an injury.

Tacit., *Ann.*, xv. 2.

Vestra quidem vis et gloria in integro est, additâ modestiæ famâ, quæ neque summis mortalium spernenda est et a dis æstimatur.

Your resources are unimpaired and your honour unsoiled, while you have earned in addition the praise of moderation, a virtue not to be despised by the most exalted among men, and prized also by the gods.

Epictet., *Dissert.*, iii. 22.

Καὶ γὰρ λίαν τοῦτο κομψὸν τῷ Κυνικῷ παραπέλεκται· δαίρεσθαι δεῖ αὐτὸν, ὡς ὄνον, καὶ δαιρούμενον φιλεῖν αὐτοὺς τοὺς δαίροντας, ὡς πατέρα παννῶν, ὡς ἀδελφόν.

For this very curious quality is attached to a Cynic: he must be flogged like an ass, and, being flogged, he must love those who flog him, as if he were the father and brother of all.

Suet., *Titus*, 9.

Peritutum se potius quam perditutum adjurans.

Swearing with an oath that he would rather perish than destroy a man.

Dionys. Cat.

Vincere cum possis, interdum cede sodali,  
Obsequio quoniam dulces retinentur amici.

Though thou mayest be able to get the better of thy companion, sometimes yield to him, since kind friends are retained by courtesy.

*Matthew v. 42.*

Give to him that asketh thee.

Sen., *De Benef.*, ii. 5.

Omnis benignitas properat, et proprium libenter facientis est cito facere.

All true liberality delays not in performance, and he that does an act willingly ought to do it quickly.

*Matthew v. 43, 44.*

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Val. Max., iv. 2, 4.

Speciosius aliquanto injuriæ beneficiis vincuntur, quam mutui odii pertinaciâ pensantur.

It is wiser to get the better of injuries by kindnesses, than to persevere in mutual hatred.

Epictet., *Encheir.*, 10.

\*Ἄν λοιδορία προσφέρηται, εὐρήσεις ἀνεξικακίαν.

If abusive words are hurled against thee, thou wilt find patience to be the best mode of turning them aside.

Epictet., *Encheir.*, 33, 1.

Ἐάν τις σοι ἀπαγγείλῃ, ὅτι ὁ δεινὰ σε κακῶς λέγει, μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα, ἀλλ' ἀποκρίνου, ὅτι ἤγνυει γὰρ τὰ ἄλλα προσόντα μοι κακά, ἐπεὶ οὐκ ἂν ταῦτα μόνον ἔλεγε.

If any one has reported to thee that a certain person abuses thee, make no answer to what has been said, but reply, The man was ignorant of my other faults, since he would not have mentioned these only.

Antonin., vii. 26.

Ὅταν τις ἀμάρτη τι εἰς σέ, εὐθὺς ἐνθυμοῦ, τί ἀγαθὸν ἢ κακὸν ὑπολαβὼν ἤμαρτε· τοῦτο γὰρ ἰδὼν ἐλεήσεις αὐτὸν καὶ οὔτε θαυμάσεις οὔτε ὀργισθήσῃ.

If any one has done thee wrong, immediately consider with what idea of good or evil he has done thee wrong. For, looking at it in this light, thou wilt pity him, and wilt neither wonder nor be angry.

Ammian. Marcell., xxii. 14.

Abi securus ad lares, exutus omni metu clementiâ principis, qui, ut prudens definiuit, inimicorum, minuere numerum augereque amicorum sponte sua contendit ac libens.

Go thou home in safety, being relieved of all fear by the clemency of the emperor, who, like a wise man, has of his own accord and with pleasure, resolved to lessen the number of his enemies, and to increase that of his friends.

Diog. Laert., i. 4, 4.

Φίλον μὴ λέγειν κακῶς, ἀλλὰ μηδὲ ἐχθρόν.

Speak not ill of your friend, but not even of your enemy.

*Matthew* v. 48.

Be ye therefore perfect.

Epictet., *Encheir.*, 5.

Ἀξίωσον σεαυτὸν βιοῦν ὡς τέλειον.

Think it right to live as perfect.

*Matthew* vi. 2.

When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do.

Demosth., *Contra Aristogit.*, p. 502.

Καὶ ἃ τῶν ἄλλων τῶν ἡτυχηκότων ἕκαστος ἀψοφητὶ ποιεῖ, ταῦθ' οὗτος μονοῦ κώδωνας ἐξαψάμενος διαπράττεται.

And things, which each of the other unfortunate men do without noise, these this man accomplishes without sounding a trumpet before him.

Philem., *Fr.*

Μὴ λέγε τί δώσεις· μὴ δίδωσι γὰρ λέγων.

Tell not what thou art about to give : for he does not give who speaks of it.



*Matthew vi. 3.*

When thou doest alms, let not thy left hand know what thy right hand doeth.

Publ. Syr., *Sent.*, 78.

*Beneficium qui dedisse se dicit, petit.*

He who tells that he has conferred a benefit is asking it to be returned.

Sen., *De Benef.*, ii. 10.

*Beneficium in acta non mitto.*

I do not send my good deeds to be registered in a public document.

Martial., v. 52.

Quæ mihi præstiteris, memini, semperque tenebo.  
 Cur igitur taceo? Postume, tu loqueris.  
 Incipio quoties alicui tua dona referre,  
 Protinus exclamat: Dixerat ipse mihi.  
 Non belle quædam faciunt duo; sufficit unus  
 Huic operi: si vis, ut loquar, ipse tace.  
 Crede mihi, quamvis ingentia, Posthume, dona  
 Auctoris pereunt garrulitate sui.

Thy favours to me I remember well, and shall never forget. Why, therefore, do I hold my tongue? because thou thyself tellest them, Posthumus. Whenever I begin to tell of thy gifts to any one, I am answered straight "I heard it from his own mouth." Two cannot do the same things well: one is enough in this case. If thou wishest me to speak, be thou silent. Believe me, Posthumus, gifts, however great, lose their value by talkativeness on the part of the giver.

*Matthew vi, 4.*

That thine alms may be in secret: and thy Father which seeketh in secret himself shall reward thee openly.

Sen., *De Consol. ad Marc.*, 23.

*Eripit se aufertque ex oculis perfecta virtus.*

Perfect virtue withdraweth itself and vanisheth from our eyes.

*Matthew vi. 6.*

But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

Hom., *Odys.*, xii. 333.

Δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσω  
 Εἰδέξαιμην, εἴ τις μοι ὄδον φήνεε νέεσθαι.  
 Ἄλλ' ὅτε δὴ διὰ νῆσον ἰὼν ἤλυξα ἐταίρους,  
 Χεῖρας νιψάμενος, ὄθ' ἐπὶ σκέπας ἦν ἀνέμοιο,  
 Ἡρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν.

Then I withdrew to the island that I might uplift my prayer to the immortal gods, if any would disclose a safe course for our return. But when, pacing through the isle, I had separated from my companions, laving my hands where a shelter lay from piercing winds, I offered up my vows to all the gods in high Olympus.

Pind., *Olymp.*, i. 115.

\*Αγχι δ' ἐλθῶν  
Πολιάς ἀλδς ὁσος ἐν ὄρβνῳ  
\*Ἄπυεν βαρύκτυπον  
Εὐτράιαν.

But coming near to the hoary sea alone in the dark, he called out to the deep-rumbling wielder of the trident.

*Liv.*, xxix. 27.

Dii deæque qui maria terrasque colitis, vos precor quæsoque, quæ in meo imperio gesta sunt, geruntur, postque gerentur, ea mihi, populo plebique Romanæ sociisque nominique Latino, qui populi Romani quique meam sectam, imperium, auspiciisque terrâ marique sequuntur, bene verruncent, eaque vos omnia bene juvetis.

Ye gods and goddesses who preside over the seas and lands, I pray and beseech you, that whatever affairs have been carried on during my command may all conduce to the happiness of myself, the State and people of Rome; of the allies and the Latin confederates, who follow my party, command, and auspices; and those of the Roman people on sea, on land, and on rivers. Lend your favourable aid to all those measures, and further them by fortunate success.

*Sen.*, *De Benef.*, vi. 38, 5.

In secretum pectoris sui recedat quisque et inspiciat, quid tacitus optaverit.

Let each man take counsel of himself, and examine his inward conscience, and see what he hath secretly wished.

*Sen.*, *De Benef.*, ii. 1.

Vota homines parcius facerent, si palam facienda essent: adeo etiam deos, quibus honestissime supplicamus, tacite malumus et intra nosmetipsos precari.

Men would offer up vows more sparingly, if they had to be offered in public: therefore, also, we prefer to pray silently, and within our own breasts to the gods, whom we address in honourable terms.

*Curtius*, viii. 2.

Liberiorem penitentiam solitudo exciebat Alexandro, ob Clitum occisum.

Solitude called forth in Alexander's mind a stronger feeling of repentance for the murder of Clitus.

*Matthew* vi. 7, 8.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

*Antonin.*, v. 7.

Εὐχὴ Ἀθηναίων, “\*Τσον, ὄσον, ὦ φίλε Ζεῦ, κατὰ τῆς ἀρούρας τῆς Ἀθηναίων καὶ τῶν πεδίων.” \*Ἦτοι οὐ δεῖ εὐχεσθαι, ἢ οὕτως, ἀπλῶς καὶ ἐλευθέρως.

The prayer of the Athenians, "Rain, rain, dear Jove, on the fields and meadows of the Athenians." Either one ought not to pray, or else thus, simply and ingenuously.

*Matthew vi. 9.*

Our Father which art in heaven.

Hom., *Il.*, i. 544.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε.

Then the father of gods and men answered.

Virg., *Æn.*, i. 254.

Olli subridens hominum sator atque deorum.

The father of men and of gods smiling upon her.

Epictet., *Dissert.* i. 3, 1.

Εἴ τις τῷ δόγματι τούτῳ συμπαθῆσαι κατ' ἀξίαν δύναίτο, ὅτι γεγόναμεν ὑπὸ τοῦ θεοῦ πάντες προηγουμένως, καὶ ὁ θεὸς πατὴρ ἐστὶ τῶν τ' ἀνθρώπων καὶ τῶν θεῶν.

If a man were able to agree with this doctrine as he ought, that we are all sprung from God in a particular way, and that God is the father both of men and of gods.

Epictet., *Dissert.*, i. 6, 40.

Ὁ θεὸς, ὃ ἦν ἀγαθοῦ βασιλέως καὶ ταῖς ἀληθείαις πατὴρ.

God, like a good king and true father.

Epictet., *Dissert.*, i. 9, 7.

Τὸ δὲ τὸν θεὸν ποιητὴν ἔχει καὶ πατέρα καὶ κηδεμόνα, οὐκέτι ἡμᾶς ἐξαιρήσεται λυπῶν καὶ φόβων;

To have God as our maker, and father, and guardian, will not that free us from sadness and fear?

*Matthew vi. 10.*

Thy will be done.

Sen., *Ep.*, 76, 17.

Virum bonum concedas necesse est summæ necessitatæ erga deos esse: itaque quidquid illi acciderit, æquo animo sustinebit. Sciet enim id accidisse lege divinâ, quâ universa procedunt.

Thou must needs confess that a good man beareth the greatest reverence towards the gods; and for this reason he will bear patiently whatever may befall him. For he well knoweth that all things have befallen him by the will of the gods, by which all things are conducted.

Epictet., *Dissert.*, ii. 17.

Ἀπλῶς μηδὲν ἄλλο θέλει ἢ ὃ ὁ θεὸς θέλει.

In a word, desire nothing but that which God wills.

Epictet., *Encheir.*, 8.

Μὴ ζήτει τὰ γινόμενα γίνεσθαι ὡς θέλεις· ἀλλὰ θέλε γίνεσθαι τὰ γινόμενα, ὡς γίνεται.

Seek not that the things which happen should happen as thou wishest, but wish the things which happen to be as they are.

*Matthew vi. 11.*

Give us this day our daily bread.

Stobæus, *Fr. Incert. Auct.*

Ζεὺς ἔσθ' ὁ πέμπων τὴν ἐφήμερον τροφήν.

It is Jove that bestows on us our daily bread.

Ovid., *Fast.*, i. 677.

Frugibus immensis avidos satiate colonos,  
 Ut capiant cultus præmia digna sui.  
 Vos date perpetuos teneris sementibus auctus:  
 Nec nova per gelidas herba sit usta nives.  
 Cum serimus, cælum ventis aperite serenis:  
 Cum latet, ætheriâ spargite semen aquâ.

Satisfy the greedy farmers with the richest crops, that they may enjoy rewards worthy of their labour. Give uninterrupted growth to the tender seed, and let not the tender blade be withered by the cold snow. At seed-time clear the sky with cloudless winds; when the seed is covered in, let gentle showers descend from on high.

*Matthew vi. 13.*

Deliver us from evil.

Hom., *Od.*, v. 450.

Ἄλλ' ἐλάειρε, ἀναξ' ἰκέτης δέ τοι εὐχομαι εἶναι.

But pity me, O king, for I beg thee to be my deliverer.

Euripid., *Andr.*, 880.

᾿Ω Φοῖβ' ἀκέστορ, πημάτων δόλης λύσω.

O Phœbus, thou healer, deliver us from evil.

*Matthew vi. 13.*

For thine is the kingdom, and the power, and the glory, for ever.

Archiloch., *Fr.*

᾿Ω Ζεῦ, σὸν μὲν οὐρανοῦ κράτος.

O Jove, thine is the power in heaven.

Theognis, *El.*, 373.

Ζεῦ φίλε, θαυμάζω σε, σὺ γὰρ πάντεσσι ἀνάσσεις,  
 Τιμὴν αὐτὸς ἔχων καὶ μεγάλην δύναμιν·  
 Ἀνθρώπων δ' εὖ οἶσθα νόον καὶ θυμὸν ἐκάστων·  
 Σὸν δὲ κρᾶτος πάντων ἔσθ' ὕπατον, βασιλεῦ·

Blessed Jove, I look with wonder at thee, for thou rulest over all, thyself having honour and mighty power: well knowest thou all the thoughts of men and the devices of each: thy might, O king, is supreme.

Sophocl., *Œd. Tyr.*, 902.

Ἄλλ', ὦ κρατύνων, εἶπερ ὄρθ' ἀκούεις,  
 Ζεῦ, πάντ' ἀνάσσω, μὴ λάθοι  
 Σὲ τάν τε σὺν ἀθάνατον αἰὲν ἀρχάν.

But O! Sovereign Jove, if thou art rightly called Ruler of the Universe, may it not be concealed from thee and thine ever-undying empire.

*Matthew vi. 16.*

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.

Aristoph., *Lysistr.*, 7.

Μὴ σκυθρώπαζ' ὦ τέκνον·  
 Οὐ γὰρ πρέπει σοι τοξοποιεῖν τὰς ὀφρῦς.

Be not of a sad countenance, child! for it does not become thee to arch thy eyebrows like a bow.

Aristoph., *Plut.*, 756.

Ὅφρῦς ξυμῆγον, ἔσκυθρώπαζόν θ' ἅμα.

They were contracting their eyebrows, and were at the same time of a sad countenance.

Ælian., *Var. Hist.*, xiv. 22.

Καὶ ἐπὶ τοῖς σκυθρωποῖς καὶ ἀνηκέστοις ἕκαστος αὐτῶν συνωφρυσμένος ἦν δηλός, τὸ τῆς ψυχῆς πάθος ἐκ τοῦ προσώπου τῷ πλησίον διαδεικνύς.

And in their sad and very grievous state of affairs, each of them was evidently contracting their eyebrows, showing to their neighbours by their countenance the feelings of their mind.

Lucian., *Icaromenippus*, c. 5 or p. 756.

Ὅτῳ δὴ τοὺς ἀρίστους ἐπιλεξάμενος αὐτῶν, ὡς ἐνῆν τεκμηράσθαι, προσώπου τε σκυθρωπότητι, καὶ χροῶς ἀχρότητι, καὶ γενείου βαθύτητι, μάλα γὰρ ὑψαγῆραι τινές καὶ οὐρανογνώμονες οἱ ἄνδρες αὐτίκα μοι κατεφάνησαν.

Thus having selected some of the best of them, as far as one might judge from their sad countenance, pale colour, and bushy chin, for they appeared to me to be men of lofty words and star-gazers.

Aristænet., i. 17, p. 44.

Μὴ σκυθρόπαζε καλὴ γε οὖσα, μηδὲ τὰς ὀφρῦς ἀναγε, εἰ γὰρ φοβερὰ γένοιο, ἦττον ἔση καλὴ.

Being beautiful, do not be of a sad countenance, nor draw back your eyebrows, for if thou art frightened, thou wilt be less beautiful.

*Matthew vi. 20.*

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

Lucian, *Timon*, c. 36 or p. 149.

Πλοῦτος, ὃν οὔτε κόλαξ θωπεύων, οὔτε συκοφάντης φοβῶν, οὐ δῆμος παροξυνθεὶς, οὐκ ἐκκλησιαστῆς ψηφοφορήσας, οὐ τύραννος ἐπιβουλεύσας ἀφελέσθαι δύναται ἄν.

Riches, which could not be carried off by fawning flatterers, nor by terrifying sycophants, nor exasperated people, nor by the frequenter of public assemblies, nor by a plotting tyrant.

*Matthew vi. 21.*

For where your treasure is, there will your heart be also.

Epictet., *Dissert.*, i. 19.

Ἐκεῖ γὰρ καὶ θεοῖς εὐχαριστοῦμεν, ὅπου τὸ ἀγαθὸν τιθέμεθα.

For we thank the gods for those things in which we place our good.

Epictet., *Dissert.*, ii. 22.

Ὅπου γὰρ ἂν ἦ τὸ ἐγὼ, καὶ τὸ ἐμὸν, ἐκεῖ ἀνάγκη ῥέπειν τὸ ζῶον· εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῖον εἶναι· εἰ ἐν προαιρέσει, ἐκεῖ εἶναι· εἰ ἐν τοῖς ἐκτὸς, ἐκεῖ.

For where the I and the Mine are placed, thither of necessity must the animal incline; if in the flesh, there is the power that rules; if in the will, it is there; and if it is in externals, it is there.

*Matthew vi. 22.*

If therefore thine eye be single, thy whole body shall be full of light.

Epicharm., *Fr.*

Καθαρὸν ἂν τὸν νοῦν ἔχης, ἅπαν τὸ σῶμα καθαρὸς εἶ.

If thou hast a pure mind, thy whole body shall be pure.

*Matthew vi. 24.*

Ye cannot serve God and mammon.

Epictet., *Dissert.*, iv. 10, 24.

Ἄλλὰ προίκα θέλεις τὰ τηλικαῦτα λαβεῖν ; Καὶ πῶς δύνασαι ; Ἔργον ἐργῶ οὐ κοινωνεῖ. Οὐ δύνασαι καὶ τὰ ἐκτὸς ἔχειν ἐπιμελείας τετυχηκότα, καὶ τὸ σαυτοῦ ἡγεμονικόν. Εἰ δ' ἐκεῖνα θέλεις, τοῦτο ἀφεῖς· εἰ δὲ μὴ, οὔτε τοῦτο ἔξεις, οὔτ' ἐκεῖνα, περισπῶμενος ἐπ' ἀμφοτέρα. Εἰ τοῦτο θέλεις, ἐκεῖνά σε ἀφείναι δεῖ.

But dost thou wish to have for nothing things so great? How canst thou? One thing has nothing in common with the other. Thou art not able to have both external things on which thou hast bestowed care, and thy own leading faculty; but if thou wishest those, give up this; if thou dost not, thou wilt have neither this nor that, drawn in different directions to both. If thou wouldst have this, thou must give up those.

*Matthew vi. 27.*

Which of you by taking thought can add one cubit unto his stature?

Auct. Incert., *Fr. apud Athenæum.*

Ἄπαντα μόγις δῶρον ἐν εἰσῷ ἔτη.

All the years of man are scarcely a cubit in length.

Sen., *Œdip.*, 981.

Non sollicitæ possunt curæ  
Mutare rati stamina fusi.

Anxious cares cannot change the threads of the spindle of fate.

*Matthew vi. 31.*

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

Epictet., *Dissert.*, i. 9.

Ὅταν χορτασθῆτε σήμερον, κάθησθε κλάοντες περὶ τῆς αἰριον πόθεν φάγητε, Ἄνδράποδον, ἂν σχῆς, ἔξεις· ἂν μὴ σχῆς, ἐξελεύσῃ· ἠνοικταὶ ἢ θύρα.

When you have been satisfied to-day, you sit down, weeping for the morrow, whence you will eat. Slave, if thou hast it, thou wilt have it; if thou hast it not, thou wilt leave life: the door is open.

*Matthew vi. 33.*

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Sen., *Ep.*, 18, 9.

Aude contemnere opes et te dignum finge deo.

Dare to despise riches and make thyself worthy of God.

*Matthew vi. 34.*

Sufficient unto the day is the evil thereof.

Moschus, vi. 66.

Μάλα μὲν γε φιλοθρηγῆς κέ τις εἴη ὅστις ἀριθμήσειεν ἐφ' ἡμετέροις ἀχέεσσι.

Certainly he would be fond of sorrow who could count woes more than ours.

*Matthew vii. 1, 2.*

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Aristot., *Eth.*, iii. 2.

"Ἐκαστος κρίνει καλῶς ἃ γινώσκει, καὶ τούτων ἐστὶν ἀγαθὸς κριτής.

Every one judges justly in the things that he knows, and is a good judge of these.

Cic., *Act. ii. in Verr.*, iii. 2.

Ita postulatur ab omnibus, ut ab iis se abstineant maxime vitiiis, in quibus alterum reprehendunt. Omnia quæ vindicaris in altero, tibi ipsi vehementer fugienda sunt.

It is particularly required of all, that they abstain from those vices which they find fault with in another. All those things which thou blamest in thy neighbour should be specially shunned by thyself.

Quintil. *Inst.*, xi. 1.

Sine dubio in omnibus statim accusationibus hoc agendum est, ne ad eas libenter descendisse videamur.

Doubtless, in all accusations, this ought to be particularly attended to, that we do not appear to have willingly listened to them.

*Matthew vii. 3.*

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Theogn., *Eleg.*, 439.

Νήπιος δὲ τὸν ἐμὸν μὲν ἔχει νόον ἐν φυλακῆσι,  
Τὸν δ' αὐτοῦ ἴδιον οὐδὲν ἐπιστρέφεται.

Foolish is the man who has my mind in keeping, but turns not his attention to his own.

Euripid., *Fr. Incert.*

"Ἀπαντες ἐσμὲν εἰς τὸ νουθετεῖν σοφοί,  
Αὐτοὶ δ' ἁμαρτάνοντες οὐ γινώσκομεν.

We are all wise in giving counsel to others, but we do not see our own faults.



Fr., *Incert. Auct.*

Τὸ μὲν ἄλλότριον, ἀνθρώπε βασκανώτατε,  
Κακὸν ὄξυθερκεῖς, τὸ δ' ἴδιον παραβλέπεις.

O man, such is thy malice that thou art sharp in seeing the evil conduct of others, but passest over thine own.

Æsopus, *Fr. (Stobæus, Tit., 23, 6).*

Ἀἴσωπος ἔφη πῆρας ἕκαστον ἡμῶν φέρειν, τὴν μὲν ἐμπροσθεν, τὴν δὲ ὀπίσθεν· καὶ εἰς μὲν τὴν ἐμπροσθεν, ἀποτιθέναι τὰ τῶν ἄλλων ἀμαρτήματα· εἰς δὲ τὴν ὀπίσθεν, τὰ ἑαυτῶν, διὸ οὐδὲ καθορώμεν αὐτὰ.

Æsop said that each of us carried bags, one in front, one behind; into the one in front we put the faults of our neighbours, and into the one behind, our own, that we might not see them.

Sosicrates, *Apud Stob. Tit., 23, 2.*

Ἄγαθοὶ δὲ τὸ κακὸν ἐσμὲν ἐφ' ἐτέρων ἰδεῖν,  
Αὐτοὶ δ' ὅταν ποιῶμεν, οὐ γινώσκομεν.

We are excellent at seeing the evil conduct of others, but when we ourselves act in the same way, we are blind to our acts.

Hor., *Sat., i. 3, 26.*

Cur in amicorum vitiiis tam cernis acutum,  
Quam aut aquila aut serpens Epidaurius? At tibi contra  
Evenit, inquirant vitia ut tua rursus et illi.

Why art thou as sharp in seeing the faults of thy friends as either the eagle or Epidaurian serpent? But thou forgettest that they too pry into thy faults.

### Matthew vii. 7.

Seek, and ye shall find.

Sophoc., *Œd. Tyr., 110.*

Τὸ δὲ ζητούμενον  
Ἄλωτόν, ἐκφεύγει δὲ τὰ μὲλλούμενον.

Seek, and ye shall find; what is neglected escapes.

Demosth., *Orat. Amat., 1412, 21.*

Ἐνθυμούμενον, ὅτι διὰ μὲν ἀργίας καὶ ράθυμίας καὶ τὰ παντελῶς ἐπιπολῆς δυσχείρωτά ἐστι, διὰ δὲ καρτερίας καὶ φιλοπονίας οὐδεν τῶν ὄντων ἀγαθῶν ἀνάλωτον πέφυκε.

Thinking that through laziness and idleness things are very difficult to be got at, whereas by perseverance and patient industry everything good may be found.

### Matthew vii. 11.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Ovid, *Ep. ex Pont.*, ii. 9, 21.

Hoc tecum commune Deo quod uterque rogati  
Supplicibus vestris ferre soletis opem.  
Nam quid erit, quare solito dignemur honore  
Numina, si demas velle juvare deos?

This is common to thee with God, that both of you, when entreated, are wont to bring aid to your suppliants. For what reason would there be why we should honour the gods with their accustomed rites, if thou deniest that the gods are inclined to assist us?

Sen., *De Benef.*, iv. 4.

Hoc qui dicit, non excludit precantium voces et undique sublatis in cœlum manibus vota facientium privata ac publica. Quod profecto non fieret, nec in hunc furorem omnes mortales consensissent, alloquendi surda numina et inefficaces deos, nisi nõssent illorum beneficia nunc ultro oblata nunc orantibus data, magna, tempestiva, ingentes minas suo interventu solventia.

He who saith this doth not shut out the vows of those that pray, and who, lifting up their hands to heaven, offer up prayers, as well in private as in public: which assuredly would not be done, nor would all mankind consent to such madness as to implore a deaf divinity and invoke such gods as had no power to help them, if they did not know that the gods give favours sometimes of their own good will, sometimes upon prayers, that it is they from whom we receive so many great favours in their due times and seasons, and that by their aid we are put out of fear of such imminent dangers as daily threaten us.

### Matthew vii. 12.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

Isocrat., *Ad Demon.*, c. 4.

Τοιοῦτος γίνου περὶ τοὺς γονεῖς, ὡς ἂν εἴηαι περὶ σεαυτὸν γενέσθαι τοὺς σεαυτοῦ παῖδας.

Be such towards thy parents as thou shalt pray thy children shall be towards thyself.

Isocrat., *In Æginet.*, c. 23.

Τοιοῦτους μοι γενέσθαι δικαστὰς, ὡς ἂν περὶ αὐτοὺς τυχεῖν ἀξιώσῃτε.

That you would be such judges to me as you would desire to obtain for yourselves.

Sen., *Ep.*, 94, 43.

Ab alio expectes, alteri quod feceris.

Expect from another what thou dost to another.

Quintil., *Inst. Or.*, xi. 1. 66.

Nunquam decet sic adversus alios agere, quomodo adversus nos agi ab hominibus conditionis ejusdem iniquo animo feramus.

It doth not become us to act towards others, as we should be greatly annoyed if men of the same rank as ourselves should act towards us.

Auson., *Ephem.*, 63.

Non faciam cuiquam, quæ tempore eodem  
Nolim facta mihi.

I will not do to any one what I should be unwilling at the same time to be done to myself.

## Matthew vii. 13.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

Cebes, *Tab. lin.*, 270 ed. Hemsterh. or c. 15.

Οὐκοῦν καὶ θύραν τιὰ μικράν, καὶ ὁδὸν τιὰ πρὸ τῆς θύρας, ἥτις οὐ πολὺ ὀχλεῖται, ἀλλὰ πάνυ ὀλίγοι πορεύονται, ὥσπερ δι' ἀνοδίας τινὸς καὶ τραχείας καὶ πετρώδους εἶναι δοκούσης;

Seest thou not a certain small door and a certain road in front of the door, which is not much crowded, where only a very few are passing along, as it seems to be precipitous, rough, and craggy?

Cebes, *Tab. lin.*, 104 or c. 6.

Ποὶ δὲ ἀπαγοῦσω αὐτούς; Αἱ μὲν εἰς τὸ σώζεσθαι, ἔφη· αἱ δὲ εἰς τὸ ἀπόλλυσθαι.

Where are they leading them? These are led to be saved, said he; and those to be destroyed.

Ælian., *Var. Hist.*, iv. 17.

Προσέταπτε δὲ ὁ αὐτὸς Πυθαγόρας . . . μηδὲ βαδίξεν τὰς λεωφόρους.

Pythagoras ordered that we should not walk on the public roads.

## Matthew vii. 16, 17.

Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Pind., *Pyth.*, viii. 62.

Φυᾶ τὸ γενναῖον  
'Επιπρέπει ἐκ πατέρων παισὶν λῆμα.

The generous spirit of their sires shines forth in the children.

Euripid., *Fr. Alc.*, 7, *Dindorf.*

'Ὡς ἀληθὲς ἦν ἄρα  
'Εσθλῶν ἀπ' ἀνδρῶν ἐσθλὰ γίνεσθαι τέκνα,  
Κακῶν δ' ὁμοία τῇ φύσει τῇ τοῦ πατρὸς.

So true is it that noble children spring from noble sires, while the children of the wicked are like in nature to their sire.

Hor., *Od.*, iv. 4, 29.

Fortes creantur fortibus et bonis :  
Est in juvenis, est in equis, patrum  
Virtus; nec imbellem feroces  
Progenerant aquilæ columbam.

The brave are sprung from the brave and good; the spirit of their sires is in heifers and horses, nor do fierce eagles bring forth the unwarlike dove.

*Matthew vii. 21.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

Plat., *Phæd.*, c. 13 or p. 69 c.

Ἐλοὶ γὰρ δὴ, φασὶν οἱ περὶ τὰς τελετάς, ναρθηκοφόροι μὲν πολλοί, βάκχοι δὲ τε παῦροι.

“For there are,” say those who preside at the mysteries, “many wand-bearers, but few inspired.”

*Matthew viii. 2.*

Lord, if thou wilt, thou canst make me clean.

Epictet., *Dissert.*, iii. 10.

Ἄλλὰ ὁ κόσμος μέλλει ἀνατρέπεσθαι, σοῦ ἀποθανόντος ; Τί σὺν κολακεύεις τὸν ἰατρὸν ; τί λέγεις, Ἐάν σὺ θέλῃς, κύριε, καλῶς ἔξω.

Is the world going to be destroyed when thou art dead ? Why, then, dost thou use flattering words to the physician ? Why dost thou say, “If thou wiltest, master, I shall be well ?”

*Matthew viii. 12.*

But the children of the kingdom shall be cast out into outer darkness ; there shall be weeping and gnashing of teeth.

Plutarch, *De Superstit.*, c. 4 or 167 A.

Ἄδου τινὲς ἀνοίγονται πύλαι βαθεῖαι, καὶ ποταμοὶ πυρὸς ὁμοῦ καὶ στυγρὸς ἀπορρώγες ἀναπετάσσονται, καὶ σκότος ἐφήπλωται πολυφάνταστον, εἰδώλων τινῶν χαλεπὰς μὲν ὄψεις, οἰκτρὰς δὲ φωνὰς ἐπιφερόντων, δικασταὶ δὲ καὶ κολασταὶ, καὶ χάσματα καὶ μυχοὶ κακῶν μυρίων γέμοντες.

The deep gates of Hades are opened, and at the same time rivers of fire and the off-streams of Styx are laid bare and darkness is spread around, filled with strange phantoms terrible to look at, and uttering piteous cries, judges and executioners, and abysses and recesses full of ten thousand woes.

Plutarch, *Quomodo Adolescens rothias audire debeat*, c. 2 or p. 17 c.

Καὶ οὔτε Ὅμηρος, οὔτε Πίνδαρος, οὔτε Σοφοκλῆς πεπεισμένοι ταῦτα ἔχειν οὕτως ἔγραψαν,

\*Ἐνθεν τὸν ἄπειρον ἐρεύγονται σκότον  
Βληχροὶ ὄνοφερὰς νυκτὸς ποταμοί.

And neither Homer, nor Pindar, nor Sophocles believed when they wrote, “Where the rivers of black night belch forth endless darkness.”

Plutarch, *Orph. Mor.* p. 1130 D.

Τῶν ἀνοσίως βεβιωκότων καὶ παρανόμων ὁδὸς ἐστὶν εἰς ἐρεβός τι καὶ βάραθρον ὠθοῦσα τὰς ψυχὰς, ἐνθεν τὸν ἄπειρον ἐρεύγονται σκότον βληχροὶ ὄνοφερὰς νυκτὸς ποταμοί.

There is a road for those who have lived wickedly and lawlessly, along which their souls are pushed to Erebus and the abyss, whence rivers of black night belch forth endless darkness.

*Matthew viii. 26.*

Then he arose, and rebuked the winds and the sea; and there was a great calm.

Theocrit., *Idyl.*, xxii. 15.

Παταγεῖ δ' εὐρεία θάλασσα,  
 Κοπτομένη πνοιαῖς τε καὶ ἀρρήκτοισι χαλάζαις'  
 'ΑΛΛ' ἔμπης ὑμεῖς τε καὶ ἐκ βυθοῦ ἔλκετε νᾶας  
 'Αυτοῖσι νάνταισιν οἰομένους θανέεσθαι.  
 Αἴψα δ' ἀπολήγοντ' ἄνεμοι, λιπαρὰ δὲ γαλάνα  
 'Αμ πέλαγος.

The broad ocean roars, smitten by blasts and never-ceasing hail. But yet ye on your part rescue even from the terrible abyss ships and their crews; at the moment that they think that they are going to perish, the winds cease, and there is a great calm over the sea.

Virg., *Æn.*, i. 154.

Sic cunctus pelagi cecidit fragor, æquora postquam  
 Prospiciens genitor, cœloque invecus aperto,  
 Flectit equos, curruque volans dat lora secundo.

Thus all the roaring of the ocean ceased, when father Neptune, looking over the waves and riding in the clear heaven, directs his horses, and flying, gives reins to them as they hasten on with the chariot.

Hor., *Od.*, i. 12, 27.

Quorum simul alba nautis  
 Stella refuleit,  
 Defluit saxis agitated humor;  
 Concidunt venti, fugiuntque nubes,  
 Et minax (quod sic voluere) ponto  
 Unda recumbit.

For, as soon as their auspicious star has shone forth on the sailors, the foaming water flows down from the rocks, the winds are lulled, the clouds fly away, and the threatening wave (for so they have willed it) subsides on the surface of the deep.

Statius, *Sylv.*, ii. 2, 25.

Hic aervat terrae, hic sævis fluctibus obstat.  
 Mira quies pelagi: ponunt hic lassa furorem  
 Æquora, et insani spirant clementia Austri:  
 Hic præceps minus audet hiema, nulloque tumultu  
 Stagna modesta jacent, dominique imitantia mores.

Hercules watches over the domain, Neptune rises against the violence of the waves. There is an unwonted calmness in the sea: the weary waters lay aside their fury, and the maddened south winds blow more softly: here the fierce winter storms are less bold, and the lakes lie motionless, in imitation of the gentle manners of their master.

*Matthew ix. 6.*

Arise, take up thy bed, and go unto thine house.

Lucian, *In Philopseudem*, c. 11 or p. 39.

Καὶ ἀνέστησε τὸν Μίδα . . . καὶ τοὺς ὁ Μίδα αὐτὸς ἀράμενος τὸν σκίμποδα, ἐφ' οὗ ἐκεκρίμιστο, ὤχετο ἐς τὸν ἀγρὸν ἀπῴων.

And he (Babylonian sorcerer) restored Midas, and then Midas, taking up the bed in which he had been carried, departed to his own country.

*Matthew ix. 13.*

But go ye and learn what that meaneth, I will have mercy, and not sacrifice.

Cic., *Cluent.*, 68.

Pietate et religione et justis precibus deorum mentes, non contaminatâ superstitione neque ad scelus perficiendum cæsis hostiis possunt placari.

The minds of the gods can only be propitiated by piety, religion, and holy prayers, not by a polluted superstition, nor by victims slain to obtain their sanction for acts of wickedness.

*Matthew ix. 24.*

The maid is not dead, but sleepeth.

Orpheus, *Hym. to Sleep*.

Ἀυτοκασίγνητος γὰρ ἔφυσ λήθης, θανάτου τε.

For thou art twin brother of forgetfulness and death.

*Matthew x. 1.*

He gave them power . . . to heal all manner of sickness, and all manner of disease.

Simonides, *Fr.*, 73.

Ζεὺς πάντων αὐτὸς φάρμακα μόνος ἔχει.

God alone has remedies for all diseases.

Philetas, *Fr.*, 1.

Ἄλλ' ὄτ' ἐπὶ χρόνος ἔλθῃ, ὅς ἐκ Διὸς ἀλγεα πέσσει.

Ἐλλαχε καὶ πενθῶν φάρμακα μόνος ἔχει.

But when Time has come, which has the power to soften woes by the will of God, and alone has remedies for grief.

*Matthew x. 11.*

Inquire who in it is worthy.

Isocrat., *Ad Demon.*, c. 4.

Μηδένα φίλον ποιῶ, πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς προτέροις φίλοις.

Make no one thy friend before thou hast examined how he has treated his former friends.

*Matthew x. 16.*

Be ye therefore wise as serpents, and harmless as doves.

Cic., *Off.*, ii. 9.

Justitia sine prudentiâ multum poterit : eina justitiâ nihil valebit prudentia.

Justice without prudence will have much power : prudence without justice will prevail little.

*Matthew x. 19, 20.*

Take no thought how or what ye shall speak ; for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Quint. Curt., vi. 10.

Verba innocenti reperire facile est, modum verborum misero tenere difficile.

It is easy for the innocent to find words, it is difficult for the wretched to retain a form of words.

*Matthew x. 22.*

He that endureth to the end shall be saved.

P. Syr., *Sent.*, 421.

Miser dici bona vir esse non potest.

It is not possible for a good man to be called wretched.

Ovid., *Trist.*, v. 14, 29.

Rara quidem virtus, quam non fortuna gubernet,  
Quæ maneat stabili, cum fugit illa, peda.

Rare indeed is the merit not under the influence of fortune, which remaineth with a steady foot when she flieth away.

*Matthew x. 26.*

There is nothing covered, that shall not be revealed ; and hid, that shall not be known.

Pind., *Ol.*, i. 53.

Ἀμέραι δ' ἐπιλοιποὶ  
Μάρτυρες σοφώτατοι.

Rolling days are the surest witnesses of truth.

Pind., *Ol.*, x. 65.

Ὅ τ' ἐξελέγχων μόνος  
Ἄλαθειαν ἐτήτυμον  
Χρόνος. Τὸ δὲ σαφανὲς ἰὼν πρόσω  
Κατέφρασεν.

Time was present, the only genuine test of truth ; Time on its forward course has communicated to us the true account.

Sophoc., *Aj.*, 646.

"Ἀπανθ' ὁ μακρὸς κἀναριθμητος χρόνος  
Φύει τ' ἀδῆλα.

Time, the long, the countless, brings to light all that is covered.

Menand., *Fr. Incert.*

"Ἄγει τε πρὸς φῶς τὴν ἀλήθειαν χρόνος.

Time brings the truth to light.

Sen., *De Ira*, ii. 22.

Dandum semper tempus est : veritatem enim dies aperit.

We must always grant time : for time reveals the truth.

Sen., *Ep.*, 79, 14.

Nulla virtus latet : et latuisse, non ipsius est damnum. Veniet qui conditam, et seculi sui malignitate compressam, dies publicet. Paucis natus est, qui populum ætatis suæ cogitat. Multa annorum millia, multa populorum supervenient : ad illa respice. Etiam si omnibus tecum viventibus silentium livor indixerit : venient qui sine offensâ, sine gratiâ judicent. Si quod est pretium virtutis ex famâ, nec hoc interit. Ad nos quidem nihil pertinabit posterorum sermo : tamen etiam non sentientes colet, ac frequentabit.

No virtue lies concealed, nor is it any loss to it to have been hidden. The day will come which will bring it to light, though hidden and kept down by the world's malice. He is born for the advantage of few men, who thinketh only on the people of his own time. Many thousands of years and nations shall succeed us : look thou on them. Though envy hath enjoined silence on all those that live with thee, there shall others succeed, who shall judge without hatred or favour, and if virtue ought to receive any recompense by glory, she will not lose it. We will not understand what posterity says of us, yet will they honour us and attend upon us, though we perceive it not.

### *Matthew x. 29.*

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Xen., *Mem.*, i. 4.

Σὺ δὲ ἀμφοτέρου τῶν πλείστου ἀξίων τετυχηκῶς, οὐκ οἶει σοῦ θεοῦ ἐπιμελεῖσθαι ;

Dost thou, who sharest both these excellent endowments, think that the gods take no thought for thee ?

Plat., *Leg.*, x. 10 or p. 900 c.

'Ἄλλ' οὐδὲν τάχ' ἂν ἴσως εἴη χαλεπὸν ἐνδείξασθαι τοῦτό γε, ᾧς ἐπιμελεῖς σμικρῶν εἰσι θεοὶ οὐχ ἦττον ἢ τῶν μεγέθει διαφερόντων.

But perhaps it would not be difficult to show this at least, that the gods are no less careful of small things than of those that are distinguished by their size.

### *Matthew x. 30.*

But the very hairs of your head are all numbered.



Nepos, *Fragm.*

Nihil utiquo diis invitis fieri potest.

Nothing assuredly can be done against the will of the gods.

Nepos, *Timol.*, c. 4.

Nihil rerum humanarum sine dei numine geritur.

Not one of the affairs of man is carried on without the authority of the gods.

Epictet., *Dissert.*, iii. 24.

Οὐδ' ἀμελῶν ὅς γε οὐδὲ τῶν μικροτάτων τινὸς ἀμελεῖ· ἀλλὰ γυμνάζων, καὶ μάρτυρι πρὸς τοὺς ἄλλους χρώμενος.

Not because he neglects me, for he does not neglect even the most insignificant things; but he treats me thus in order to exercise me and make use of me as a witness to others.

*Matthew xi. 8.*

They that wear soft clothing are in king's houses.

Lucian, *Timon.*, c. 38.

Ἄντ'ι μαλακῆς χλαμύδος ταύτην τὴν διφθέραν ἢ τιμωτάτη σοι πενία περιετέθεικεν.

Instead of soft clothing, Poverty, so dear to thee, has thrown round thee his leathern garment.

*Matthew xi. 17.*

We have piped unto you, and ye have not danced.

Æsop., *Fab.*, 39.

Ὅτε ἤλουν, οὐκ ᾤρχεῖσθε.

When I have piped, ye do not dance.

*Matthew xi. 18.*

They say, He hath a devil.

Sophocl., *Ajax*, 243.

Κακὰ δεινάζων ῥήμαθ', ἃ δαίμων  
Κοῦδεις ἀνδρῶν ἐδίδαξεν.

Speaking bitter words and abusive, that a devil, not mortal, had taught him.

*Matthew xi. 21.*

They would have repented long ago in sackcloth and ashes.

Menander, *Fr.*, 42.

Ἐπειτα σακκίον ἔλαβον, εἰς θ' ὁδόν  
Ἐκάθισαν αὐτοὶ ἐπὶ κόπρου, καὶ τὴν Θεόν  
Ἐξελάσαντο τῷ ταπεινώσαι σφόδρα.

Then they took sackcloth, and they sat themselves down on dung by the road side, propitiating the goddess by lowly repentance.

Diodor. Sic. xix. 106.

Εἰώθασι γὰρ, ἐπειδὴν μείζων τις ἀτυχία γένηται περὶ τὴν πόλιν, μέλασι ῥακίοις κατακαλύπτει τὰ τείχη.

For they are accustomed, when any great misfortune has befallen the city, to envelope the walls in black sackcloth.

Plutarch, *De Superstit.*, p. 168 D.

Ἐξω κάθηται σακκίον ἔχων, ἢ περιεζωσμένος ῥάκεσι ῥυπαροῖς.

He sits outside, clothed in sackcloth or wrapped round in foul rags.

*Matthew xi. 25.*

I thank thee, O Father, Lord of heaven and earth.

Cleanthes (*Ex Stobæo, eclog. phys.*, i. 12).

Κύδιστ' ἀθανάτων, πολυώνυμε παγκρατὲς αἰεὶ  
 Ζεῦ, φύσεως ἀρχηγέ, νόμου μέτα πάντα κυβερνῶν,  
 Χαίρε. Σὲ γὰρ πάντεσσι θέμις θνητοῖσι προσαυδᾶν.  
 Ἐκ σοῦ γὰρ γένος ἐσμὲν, ἰῆς μίμημα λαχόντες  
 Μοῦνοι, ὅσα ζῶει τε καὶ ἔρπει θνήτ' ἐπὶ γαίαν.  
 Τῷ σε καθυμνήσω, καὶ σὸν κράτος αἰὲν αἴεσω.  
 Σοὶ δὴ πᾶς ὄδε κόσμος ἐλισσόμενος περὶ γαίαν  
 Πείθεται ἢ κεν ἀγῆς, καὶ ἐκὼν ὑπὸ σείῳ κρατεῖται,  
 Οὐδέ τι γίγνεται ἔργον ἐπὶ χθονὶ σοῦ δίχρα, δαῖμον,  
 Οὔτε κατ' αἰθέριον θεῖον πόλον, οὐτ' ἐνὶ πόντῳ,  
 Πλὴν ὅποσα βέζουσι κακοὶ σφετέρῃσιν ἀνοίαις.

O mightiest of the immortals, of many names, but always omnipotent, Jove, founder of nature, governing all things by an unerring law, hail ! For it is lawful for all mortals to address thee ; we are thy children, having obtained the echo of thy voice, as many of us mortals as live and creep on this earth. Therefore I shall sing of thee, celebrating thy power for ever. All this universe circling round the earth obeyeth thee, wherever thou leadest it, and willingly is subject to thee. Nor is anything, O God, done without thee on earth, nor in the eternal heaven, nor in the sea, except what the wicked do by their own folly.

*Matthew xi. 29, 30.*

Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

Sen., *Consol. ad Polyb.*, c. 36.

Discat ab illo clementiam, atque a mitissimo omnium principe mitis fieri.

Let him learn clemency from him, and to become meek from a prince, the meekest of all.

Lucian, *De Merc. cond.* p. 456.

Φέρεω τὸ ζυγὸν εὐλαφρὸν τε καὶ εὐφορον.

To bear a yoke, light and easy to be borne.

Hist. Aug., *Anton. Diadum.*, 2.

Scio me Pii, me Marci, me Veri suscepisse nomen, quibus satisfacere perdifficile est.

I know that I have taken upon myself the names of Pius, of Marcus, of Verus, to which it is very difficult to act up.

*Matthew xii. 8.*

The Son of man is Lord even of the sabbath day.

Liv., v. 4.

Nusquam nec opera sine emolumento, nec emolumentum ferme sine impensâ operâ est.

In no case is labour without gain, nor is gain generally procured without the expense of labour.

Val. Max., viii. 8.

Otio non evanescit virtus sed recreatur. Strenius quoque interdum appetendum est, ut tempestivâ laboris intermissione ad laborandum fiant vegetiores.

Virtue doth not vanish, but is refreshed by ease. Even the active ought sometimes to desire it, that they may become more vigorous for labour by the seasonable intermission from toil.

Val. Max., vii. 8, 2.

Hominem rerum natura continui laboris patientem esse non sinit.

Nature doth not allow man to be able to endure constant labour.

Val. Max., vii. 2, 11.

Videte ne, dum et coelum custoditis, terram amittatis.

Take care lest, while you are watching heaven, you lose the earth.

*Matthew xii. 25.*

Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand.

Sen., *De Irâ*, ii. 31, 7.

Salva autem esse societas nisi amore et custodiâ partium non potest.

A society cannot be safe unless guarded by the affection and aid of all parties in the State.

*Matthew xii. 34.*

For out of the abundance of the heart the mouth speaketh.

Euripid., *Bacch.*, 369.

Μῶρα γὰρ μῶρος λέγει.

For the fool speaks foolish things.

Menand., *Fr. Incert.*

Ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται.

The character of a man is known by his speech.

Diog. Laert., ix. 7, 5 (*Democritus*).

Λόγος ἔργου σκιά.

Conversation is the shadow of the character of a man.

Dionys. Cat.

Sermo hominum mores et celat et indicat idem.

The conversation of men both concealeth and also maketh known their character.

*Matthew xii. 35.*

A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

Theognis, *El.*, 409.

Οὐδένα θησαυρὸν καταθήσει ἐνδον ἀμείνω  
Αἰδοῦς, ἢν ἀγαθοῖς ἀνδράσι, Κύρνε, δίδως.

There is nothing more valuable to be laid up for children than a sense of shame, which thou also givest to good men.

Cic., *Rosc. Amer.*, 51.

Pudor ornat ætatem juvenilem.

Modesty setteth off youth.

Amm. Marc., xxv. 4.

Ut egregius pictor vultum speciosum effingit, ita pudicitia celsius consurgentem vitam exornat.

As a first-rate painter portrayeth a handsome face, so modesty setteth off a life that continueth to rise higher and higher.

*Matthew xii. 39.*

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.

Demosthen., *De Falsâ Legat.* p. 428.

Τότε μὲν τοίνυν οὕτω σεμνὸν ἦν τὸ δίκαιον καὶ τὸ κολάζειν τοὺς τὰ τοιαῦτα ποιούντας ἐντιμον, ὥστε τῆς αὐτῆς ἡξειοῦτο στάσεως τὸ τε ἀριστεῖον τῆς θεοῦ, καὶ αἱ κατὰ τῶν τὰ τοιαῦτα ἀδικούντων τιμωραὶ.

Then, indeed, justice was so much respected and the guilty punished so severely, that the same spot was fixed upon for the statue in honour of the goddess, and for the punishment of those guilty of such enormities.

*Matthew xii. 43.*

The unclean spirit seeketh rest, and findeth none.

Theocr., *Id.*, ii. 38.

Ἦνιδε σιγᾷ μὲν πόντος, σιγῶντι δ' ἀῆται·  
Ἄ δ' ἐμὰ οὐ σιγᾷ στέρνων ἐντοσθεν ἀνια.

Behold the sea is calm, and the breezes are still, yet the anguish of my breast within is not still.

Sall., *Cat.*, 38.

Catilinæ animus impurus, dijs hominibusque infestus, neque vigiliis neque quietibus sedare poterat; ita conscientia mentem excitam vexabat. Igitur color ei exsanguis, fædi oculi, citus modo, modo tardus incessus, prorsus in facie vultuque vecordia inerat.

The debauched mind of Catiline, at enmity with gods and men, could rest neither in the watches of the night nor in the solitude of the fields, so much did conscience torment his frenzied mind. Therefore his colour was pale, his eyes gloomy, his pace now quick, now slow; altogether there was madness in his appearance and countenance.

*Matthew xiii. 13.*

Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

Hom., *Il.*, xxiii. 429.

Ἄντιλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνε  
Κέντρῳ ἐπισπέρχων, ὡς οὐκ αἰοῦντι ἐοικώς.

But Antilochus drove on still more rapidly, spurring with the goad, like to one who pretends not to hear.

Theogn., *El.*, 953.

Πρήξας δ' οὐκ ἔπραξα, καὶ οὐκ ἐτέλεσσα τελέσσας·  
Δρήσας δ' οὐκ ἔδρησ', ἤνυσσα δ' οὐκ ἀνύσας.

I have accomplished and yet not accomplished; succeeded, and yet not succeeded; done, yet not done; achieved, yet not achieved.

Demosth., *Or.* 1, *contra Aristogit.* 797, 5.

Οἱ μὲν οὕτως ὁρῶντες τὰ τῶν ἠτυχηκότων ἔργα, ὥστε τὸ τῆς παρομιλίας, ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκουεῖν.

Others, beholding the calamities of the unfortunate, so that as the proverb goes, seeing they do not see, and hearing they do not hear.

Plutarch, *De Lib. Educ.*, c. 18 or p. 13 E.

Ὡς ἐνια τῶν πραττομένων ὁρῶντας μὴ ὁρᾶν, καὶ μὴ ἀκουεῖν ἀκούοντας.

So that seeing some of the things done, they see not, and hearing, they hear not.

*Matthew xiii. 22.*

And the care of this world, and the deceitfulness of riches, choke the word.

Phocylid., *Fr.*, 39.

Χρυσὸς ἀεὶ δόλος ἐστὶ καὶ ἄργυρος ἀνθρώποισι.

Gold and silver always deceive men.

Timocreon, *Fr.*, 5.

ᾠφελὲν σ' ὦ τυφλὲ Πλούτε, μήτε γῆ μήτ' ἐν θαλάσῃ  
 Μήτ' ἐν ἠπείρῳ φανῆναι,  
 Ἄλλὰ Τάρταρόν τε ναλεῖν κάχέροντά, διὰ σέ γὰρ πάντ'  
 Ἔστ' ἐν ἀνθρώποις κακά.

O blind riches, would that thou wert seen neither on land, nor sea, nor island, but dwelt in Tartarus and Acheron, for through thee arise all evils among men.

Euripid., *Fr. Pleisth.*

ᾠ πλοῦθ' ὅσῳ μὲν ῥᾶστον εἰ βάρος φέρει,  
 Πόνοι δὲ κἀν σοί, καὶ φθοραὶ πολλαὶ βίου  
 Ἔνεισ' ὁ γὰρ πᾶς ἀσθενῆς αἰὼν βροτοῖς.

O riches, how easy a load thou art to bear, though cares and hard labour attend thee! for all the life of man is full of pains.

*Matthew xiii. 31.*

The kingdom of heaven is like to a grain of mustard-seed.

Cic., *Senect.*, 15.

Terra ex frugum ac stirpium minutissimis seminibus tantos truncos ramosque procreat.

The earth generates such great trunks and branches from the smallest seeds of fruits and roots.

*Matthew xiii. 57.*

A prophet is not without honour, save in his own country, and in his own house.

Ovid., *Her.*, xvii. 130.

Tarda solet magnis rebus inesse fides.

Confidence in great enterprises is wont to be slow in growing up.

Tacit., *Hist.*, v. 5.

Nec quidquam prius imbuuntur quam contemnere deos, exuere patriam, parentes, liberos, fratres vilia habere.

The first thing they instil is to despise the gods, to abjure their country, to set at nought parents, children, and brothers.

*Matthew xiv. 30.*

And, beginning to sink, he cried, saying, Lord, save me.

Virg., *Æn.*, vi. 365.

Eripe me his, invicte, malis.

Rescue me, O thou invincible, from these evils.

Virg., *Æn.*, vi. 370.

Da dextram misero, et tecum me tolle per undas.

Give thy right hand to me wretched, and take me with thee through the waves.

*Matthew xv. 3.*

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition ?

Cic., *Parad.*, 1.

Peccare est tanquam transire lineas.

To sin is, as it were, to pass across the line of rectitude.

*Matthew xv. 8.*

This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me.

Epicharm., *Fr.*

Πρὸς τοὺς πέλας πορεύου λαμπρὸν ἱμάτιον ἔχων,  
Καὶ φρονεῖν πολλοῖσι δόξεις τυχὸν ἴσως.

Walk before thy neighbours in fine clothing, and perhaps thou wilt seem to the vulgar to be a man of understanding.

Menand., *Fr.*

Ὁ μὲν λόγος (σου) συνέσεως πολλῆς γέμει·  
Τὰ δ' ἔργα σύνεσιν οὐκ ἔχοντα φαίνεται.

Thy words are full of wisdom, but thy deeds seem to be destitute of it.

Epictet., *Encheir.*, 46.

Τὰ πρόβατα οὐ χόρτον φέροντα τοῖσι ποιμέσι ἐπιδείκνυσι πρῶτον ἔφαγεν, ἀλλὰ πέμψαντα τὴν νομὴν ἔσω ἔρια φέρει καὶ τυρόν· καὶ σὺ μὴ τὰ θεωρήματα τοῖς ἰδιώταις, ἀλλὰ τὰ ἐπ' αὐτῶν πραχθέντα ἔργα.

Sheep do not vomit up their grass, showing to the shepherds what they have eaten, but, digesting the fodder, produce wool and milk : do thou too show not thy precepts to the ignorant, but show the acts that arise from them.

*Matthew xv. 14.*

Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Aristoph., *Plut.*, 13.

Ὅστις ἀκολουθεῖ κατόπιον ἀνθρώπου τυφλοῦ,  
Τούναντιον δρῶν, ἢ προσῆκ' αὐτῷ ποιεῖν.  
Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα·  
Ὅυτος δ' ἀκολουθεῖ, κάμει προσβιάζεται.

Who is following behind a blind man, doing the very opposite that he ought to do ; for we, who see, are leaders of the blind ; but he is following and forcing me to do the same.

Cic., *Tusc. Quæst.*, v. 38.

Drusi domum compleri a consultoribus solitam accepimus : cum, quorum res esset sua ipsi non videbant, cæcum adhibebant ducem.

We have heard that the house of C. Drusus was crowded with clients ; when they who had any difficult piece of business did not see how it was to be managed, they applied to a blind guide.

Lucret., ii. 13.

O miseræ hominum mentes ! O pectora cæca !

O miserable men ! O blinded fools !

Lucian, *De non temere credend.*, 1.

Ἐν σκότῳ γοῦν πλανωμένοις πάντες εἰκόκαμεν, μᾶλλον δὲ τυφλοῖς ὁμοία πεπόνθαμεν, τῷ μὲν προσπταίοντες ἀλόγως, τὸ δὲ ὑπερβαίνοντες, οὐδὲν δέον καὶ τὸ μὲν πλησίον καὶ παρὰ πόδας οὐχ ὀρώντες.

We are all like to those wandering in the dark, and suffer like the blind, stumbling senselessly, and at times going beyond what is right, not seeing what lies before our feet.

Plutarch, *Lysand.*, 17.

Πλάτων ἔφη, τοῖς ἀγνοοῦσι κακὸν εἶναι φάμενος τὴν ἀγνοίαν, ὥσπερ τὴν τυφλότητα τοῖς μὴ βλέπουσιν.

Plato said that the ignorant are sufferers by their ignorance, as the blind are by their want of sight.

*Matthew xv. 19.*

For out of the heart proceed evil thoughts.

Liv., i. 58.

Mentem peccare, non corpus, ut unde consilium afuerit, culpam abesse.

The mind alone is capable of sinning, not the body, and where there is no such intention there can be no guilt.

Juv. xiv. 226.

Mentis causa malæ tamen est et origo penes te.

Yet the cause and origin of evil is in thine own heart.

Dion. Prus., *Or.*, 68.

Καὶ τοι οὐχ ἤττον ὁ φόβῳ τοῦ κλέπτειν ἀπέχεσθαι δοκῶν, ἀλλὰ μὴ μισῶν τὸ πρᾶγμα καὶ καταγνώσκων, κλέπτης τῶν ὑφαιρουμένων ἐστί.

He is not less a thief who abstains from stealing through fear, though not hating and condemning the act, than the man who carries off the goods of his neighbour.

*Matthew xvi. 18.*

And the gates of hell shall not prevail against it.

Hom., *Il.*, xxiii. 70.

Θάπτε με ὅτι τάχιστα, πύλας Ἄϊδαο περῆσαι.

Bury me as quickly as possible, that I may enter the gates of Hades.



Lucian, *Necyom.*, c. 6 or p. 463.

Ηκουον δ' αὐτοὺς ἐπιφθαῖς τε καὶ τελεταῖς τισιν ἀνοίγειν τε τοῦ ἄδου τὰς πύλας.

I have heard that they (the Chaldæan magicians), by their incantations and certain sacred offerings, could open the gates of hell.

*Matthew xvi. 19.*

And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Sophoc., *Antig.*, 1100.

Αὐτὸς τ' ἔδησα καὶ παρὼν ἐκλύσομαι.

I myself have bound, and being present, shall unloose.

Diodor. Sic., i. 27:

Ἔσα ἐγὼ ἐνομοθέτησα, οὐδεὶς δύναται λύσαι.

Whatsoever things I (Isis) have sanctioned by law, no one is able to loose.

*Matthew xvi. 21.*

From that time forth began Jesus to show . . . that he must suffer many things . . . and be killed, and be raised again the third day.

Plat., *Rep.*, ii. c. 4 or p. 361 B.

Τὸν δίκαιον παρ' αὐτὸν ἰστώμεν τῷ λόγῳ, ἄνδρα ἀπλοῦν καὶ γενναῖον, κατ' Αἰσχύλον οὐ δοκεῖν ἀλλ' εἶναι ἀγαθὸν ἐθέλοντα . . . γυμνωτέος δὴ πάντων πλὴν δικαιοσύνης . . . μηδὲν γὰρ ἀδικῶν δόξαν ἐχέτω τὴν μεγίστην ἀδικίας, ἵνα ἢ βεβασανισμένος εἰς δικαιοσύνην τῷ μὴ τέγγεσθαι ὑπὸ κακοδοξίας καὶ τῶν ἀπ' αὐτῆς γιγνομένων· ἀλλ' ἔτω ἀμετάστατος μέχρι θανάτου, . . . ὅτι οὕτω διακείμενος ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῷ φθαλμῷ, τελευτῶν πάντα κακὰ παθῶν ἀνασχιωδουλευθήσεται.

Let us, for the sake of our argument, contrast with him a just, simple, generous-hearted man, not wishing, according to Æschylus, to seem, but to be, good . . . let him be divested of everything but justice . . . not acting unjustly, let him be supposed to be doing the greatest injustice, that he may be tested for justice by not being moved by reproach and its consequences, but rather remaining unchangeable till death . . . that thus circumstanced, the just man will be scourged, tortured, bound in chains, have his eyes burnt out, and, lastly, suffer all manner of evils and be crucified.

Cic., *De Rep.*, iii. 17.

Proque hęc opinione bonus ille vir vexetur, rapiatur, manũs ei denique efferantur, effodiantur oculi, damnetur, vinciatur, uratur, exterminetur, exeat, postremo jure etiam optimo omnibus miserrimus esse videatur.

For this wrong opinion let us suppose that the good man is arrested and tormented, his hands cut off, his eyes plucked out; he is condemned, bound, burnt, exterminated, driven out as a beggar; and to the end appears to all men to be most justly accounted the most wretched of all men.

*Matthew xvi. 26.*

What shall a man give in exchange for his soul ?

Plat., *Leg.*, v. c. 1 or p. 728 A.

Πᾶς γὰρ ὃ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιος.

For all the gold, both on the earth and under the earth, is of no value in comparison with virtue.

Plat., *Phæd.*, c. 57 or p. 107 c.

Εἴπερ ἡ ψυχὴ ἀθάνατος, ἐπιμελείας δὴ δεῖται οὐχ ὑπὲρ τοῦ χρόνου τούτου μόνον, ἐν ᾧ καλοῦμεν τὸ ζῆν, ἀλλ' ὑπὲρ τοῦ παντός, καὶ ὁ κίνδυνος νῦν δὴ καὶ δόξειεν ἂν δευρὸς εἶναι, εἰ τις αὐτῆς ἀμελήσει.

If the soul be immortal, our care of it is required not only for the present time, which we call life, but for all time; and the danger would now appear to be dreadful if one should neglect it.

Plin. *Min.*, v. 5.

Qui voluptatibus dediti quasi in diem vivunt, vivendi causas quotidie finiunt; qui vero posteros cogitant et memoriam sui operibus extendunt, his nulla mors non repentina est.

Those, who are immersed in pleasure, live, as it were, only from day to day, and terminate each day the whole purpose of their existence; but those who look forward to posterity and endeavour to transmit their names with honour to future generations by useful labours, to such death is always immature.

Didor. *Sic.*, xxxi., *F*7.

'Ἄλλ' οὐδὲν οὕτω γλυκὸν φαίνεται τοῖς ἠτυχηκόσιν ὡς τὸ ζῆν, καίπερ αὐτῶν ἄξια θανάτου πασχόντων.

But nothing is so sweet to the unfortunate as life, though they are suffering things worthy of death.

Auson., *Sept. Sap. Sent.*, 7, 2.

Vita perit, mortis gloria non moritur.

Life may perish, but the glory of death dieth not.

*Matthew xvi. 27.*

He shall reward every man according to his works.

Cic., *Leg.*, ii. 7.

Sit igitur hoc a principio persuasum civibus, dominos esse omnium rerum, ac moderatores deos, eaque quæ gerantur, eorum geri vi, ditione, ac numine, eosdemque optime de genere hominum mereri, et, qualis quisque sit, quid agat, quid in se admittat, quâ mente, quâ pietate colat religiones intueri, piorumque et impiorum habere rationem.

Let this, therefore, be believed by all—that the gods are the lords and governors of the universe, and that every transaction is carried on by their influence, authority, and divine power; that they deserve well of mankind; that they know what kind of character every man is; that they watch his actions, observe with what feelings and with what piety he performeth his religious duties, and that they will certainly make a difference between the good and bad.

Ovid., *Met.*, xiii. 70.

Adspiciunt oculis superi mortalia justis.

The gods look upon things of men with just eyes.

*Matthew xviii. 6.*

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Afran., *Com. Fr.*, 33.

Parentum est vita vilis liberis,  
Ubi malunt metui quam vereri se ab suis.

The life of parents is held of little account by children, when the parents prefer to be feared than to be revered by their children.

*Matthew xviii. 11.*

For the Son of man is come to save that which was lost.

Cic., *Leg.*, ii. 10.

Nihil minus gratum (deo) futurum est, quam non omnibus patere ad se placandum et colendum viam.

Nothing will be less agreeable to God than to see that the way to propitiate and worship him was not open to all men.

Sen., *Her. Cel.*, 899.

Nemo nocens sibi ipse pœnas abrogat.

No guilty man deemeth himself not punishable.

*Matthew xviii. 15.*

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Aristot., *Eth.*, ix. 3.

Φιλοπρόνρον γὰρ οὐ χρὴ εἶναι, οὐδ' ὁμοιοῦσθαι φαύλῳ· εἴρηται δ' ὅτι τὸ ὅμοιον τῷ ὁμοίῳ φίλον. ἀρ' οὖν εὐθὺς διαλυτέον; ἢ οὐ πᾶσιν, ἀλλὰ τοῖς ἀνιάτοις κατὰ τὴν μοχθηρίαν; ἐπανόρθωσιν δ' ἔχουσι μᾶλλον βοηθητέον εἰς τὸ ἦθος ἢ τὴν οὐσίαν, ὅσῳ βέλτιον καὶ τῆς φίλιας οἰκειότερον. δόξειε δ' ἂν ὁ διαλυόμενος οὐδὲν ἄτοπον ποιῶν· οὐ γὰρ τῷ τοιοῦτῳ φίλος ἦν· ἀλλοιωθέντα οὖν ἀδυνατῶν ἀνασῶσαι ἀφίσταται.

We should not be lovers of the wicked, nor make ourselves like to the bad. But it is said that like is a friend to like. Ought we then to put an end at once to the connection? or not to all, but only to those incurable

in wickedness? and should we not aid those who may be improved in character rather than in property, inasmuch as it is better, and is more akin to friendship? Yet the man who gives up such friendship would not be thought to do anything extraordinary; for he was not a friend to such a character. When he is, therefore, unable to recover his friend thus estranged from him, he withdraws.

Cic., *Amicit.*, c. 20.

Disparēs enim mores, disparia studia sequuntur, quorum dissimilitudo dissociat amicitias: nec ob aliam causam ullam boni, improbi; improbi, bonis amici esse non possunt, nisi quod tanta est inter eos, quanta maxima potest esse, morum, studiorum-que distantia.

For unlike habits and pursuits follow, the unlikeness of which puts an end to friendships: and for no other reason are the good unable to be on terms of friendship with the bad, and the bad with the good, except that there is very great unlikeness of habits and pursuits.

Cic., *Amicit.*, c. 21.

Primum danda opera est, nequa amicorum dissidia fiant: sin tale aliquid evenerit, ut extinctæ potius amicitia, quam oppressæ esse videantur.

First, every care must be taken that there be no severing of friends: but if any such thing occur, that friendships may appear to have died away rather than to have been put an end to by violence.

*Matthew xviii. 19.*

Any thing that they shall ask, it shall be done for them.

Philemon, *Fr.*

Λέγε  
Πρὸς τοῦθ' ὃ βούλει, πάντα σοι γενήσεται.

Tell him what thou wishest, and all things shall be granted to thee.

Menander, *Fr.*

Ἐῶξαι τί βούλει, πάντα σοι γενήσεται.

Pray for anything thou choosest; all things shall be done to thee.

*Matthew xviii. 21.*

Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Epictet., *Encheir.*, 43.

Ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ μὴ λάμβανε ὅτι ἀδικεῖ, ἀλλὰ ἐκεῖθεν μᾶλλον, ὅτι ἀδελφός, ὅτι σύντροφος.

If thy brother act unjustly, do not think of his injustice, but rather that he is thy brother, and that he was brought up with thee.

*Matthew xviii. 33.*

Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

Sophoc., *Fr.* 4 *Thyest.*

Ἐνεσσι γὰρ τις καὶ λόγοισιν ἡδονή,  
Δήθην δτ' ἂν ποιῶσι τῶν δυτῶν κακῶν.

For this is the greatest pleasure of conversation, that it causes forgetfulness of present evils.

Menand., *Fr.*

Ἡδύ γε φίλου λόγος ἐστὶ τοῖς λυπουμένοις.

The conversation of a friend is pleasant to the afflicted.

Menand., *Fr.*

Μεγιστόν ἐστιν ἄρα τοῖς ἐπταικόσι,  
Τὸ παρόντας ἐγγὺς τοὺς συναλγοῦντας βλέπειν.

It is the greatest comfort to the afflicted to see beside them those who grieve with them.

Sen., *Phœn.*, 384.

Quo causa melior sorsque deterior trahit,  
Inclinat animus, semper infirmo favens.

The mind, always favouring the weak, inclineth whither it is drawn by the better cause and the worse fate.

Val. Max., v. 1, 8.

Si egregium est hostem abdicere, non minus laudabile est infelicis scire misereri.

If it be a noble deed to overthrow an enemy, it is not less praiseworthy to know how to pity the unfortunate.

### Matthew xix. 6.

What therefore God hath joined together, let not man put asunder.

Euripid., *Fr.* 8 *Antig.*

Ζευχθεὶς γάμοισιν οὐκέτ' ἔστ' ἐλεύθερος.  
'Αλλ' ἔν γ' ἔχει τι χρηστόν· ἐν κήδει γὰρ ὦν  
'Ἐσθλῆ δέδοικε μηδὲν ἔξαμαρτάνειν.

He who is joined in wedlock is no longer free; but there is one good thing at least; for the respect felt for relationship makes him afraid to commit evil acts.

Menand., *Fr.*

Οικεῖον οὕτως οὐδὲν ἐστίν, ᾧ Λάχης,  
'Ἐὰν σκοπῇ τις, ὡς ἀνὴρ τε καὶ γυνή.

There is nothing so closely united, Laches, if thou considerest the matter well, as husband and wife.

Quintil., *Decl.*, 376, p. 381, ed. Bipont.

Matrimonium tum perpetuum est, si mutuâ voluntate jungitur.

Marriage is then not to be disjoined if it is united by mutual good-will.

*Matthew xix. 24.*

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Plat., *Leg.*, iv. c. 7 or p. 716 A.

Ὁ δὲ τις ἐξαρθεῖς ὑπὸ μεγαλαυχίας, ἢ χρημάτων ἐπαιρόμενος ἢ τιμαῖς ἢ καὶ σώματος εὐμορφίᾳ . . . καταλείπεται ἔρημος θεοῦ.

If there be one who is puffed up with overweening conceit, or proud on account of his riches or honours, or the beauty of his person . . . such an one is abandoned by the Deity.

*Matthew xx. 15.*

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Hom., *Odys.*, i. 349.

Ζεὺς αἴτιος, ὅσπερ δίδωσιν  
'Ανδράσιν ἀλφηστήσῳ, ὅπως ἐθέλησιν, ἐκάστω.

Jove is the author who gives to prudent men, to each as it seems good to him.

Lucian, *In Abdicat.*, c. 29.

Νυνὶ δὲ κάκεινο ἐννόησον, ὡς παντάπασι ἀγνωμόν ποιεῖς, οὐκ ἔων με χρῆσθαι μετ' ἐλευθερίας ἐμῷ κτήματι.

And now consider this too, how very ill thou actest, not allowing me freely to do what I will with mine own.

*Matthew xx. 23.*

And be baptized with the baptism that I am baptized with.

Plutarch, *De Liber. Educ.*, c. 13 or p. 9 A.

Τοῖς δὲ ὑπερβάλλουσι πόνους βαπτίζεται ψυχή.

The spirit of man is baptized with excessive labours.

Heliodor., *Æthiop.*, l. iv. p. 192.

Ἐπειδὴ μέσαι νύκτες ὑπνῷ τὴν πόλιν ἐβάπτισον.

Whereas midnight baptized the city with sleep.

*Matthew xx. 25, 26.*

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister.

Cic., *Off.*, i. 44.

Omne officium, quod ad coniunctionem hominum et ad societatem tuendam valet, antependendum est illi officio, quod cognitione et scientiâ continetur.

Every duty which hath a powerful influence in uniting and protecting human society, is preferable to that duty which is confined to speculation and the acquisition of knowledge.

*Matthew xxi. 8.*

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

Herodian, i. 16.

Ἵποδεχθεὶς πανταχοῦ βασιλικῶς καὶ δῆμοις ἐορτάζουσιν ἐπιφανεῖς ἄσπαστός τε καὶ ποθεινὸς πᾶσιν ὤφθη. Ὡς δὲ πλησίον ἐγένετο τῆς Ῥώμης, πᾶσά τε ἡ σύγκλητος βουλὴ, καὶ πανδημεὶ ὅσοι τὴν Ῥώμην κατέκουν ἄνθρωποι, μὴ κατασχόντες αὐτῶν, ἀλλ' ἕκαστος φθάσαι θέλων, δαφνηφόροι τε καὶ πάντα ἐπιφερομένοι ἄνθη τότε ἀκμάζοντα, ὡς ἕκαστος οἶδός τε ἦν, πῶρρω τῆς πόλεως ὑπήντων, θεασάμενοι τὸν ἕον καὶ εὐγενῆ βασιλεῖα.

Commodus, being received everywhere in a royal manner and with joyful acclamations of the people, was beheld with welcome and desire. When he approached Rome the whole Senate and Roman people immediately, each trying to outrun the other; with laurel branches and all kinds of spring flowers, met him as far from the city as possible, anxious to see the youthful prince, distinguished by his high birth.

*Matthew xxi. 10.*

All the city was moved.

Sophoc., *Antig.*, 163.

Ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ  
Πολλῶ σάλψ σείσαντες ὠρθωσαν πάλιν.

Ye men, the gods, who shook this city with many a surging wave, have raised it up again.

*Matthew xxi. 31.*

That the publicans and the harlots go into the kingdom of God before you.

Epictet., *Dissert.*, ii. 20, 37.

Πολύ, νῆ Δία, μᾶλλον τοὺς κινεῖδους ἐλπίζει τις ἂν μεταπέσειν, ἢ τοὺς ἐπὶ τοσοῦτον ἀποκεκωφωμένους καὶ ἀποτετυφλωμένους τῶν περὶ αὐτοὺς κακῶν.

By Jove, one might much sooner hope to persuade Catamites to change their mind than those who have become so deaf and blind to the evils around them.

*Matthew xxii. 9.*

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

Plat., *Phædr.*, c. 9 or p. 233 E.

Καὶ μὲν δὴ καὶ ἐν ταῖς ἰδίαις δαπάναις οὐ τοὺς φίλους ἄξιον παρακαλεῖν, ἀλλὰ τοὺς προσαιτοῦντας καὶ τοὺς δεομένους πλησμονῆς· ἐκεῖνοι γὰρ καὶ ἀγαπήσουσι καὶ ἀκολουθήσουσι καὶ ἐπὶ τὰς θύρας ἤξουσι καὶ μάλιστα ἡσθήσονται καὶ οὐκ ἐλαχίστην χάριν εἰσονται καὶ πολλὰ ἀγαθὰ αὐτοῖς εὐξονται.

And besides this, in banquets at our private houses, we ought not to invite our friends, but mendicants and those whom we know to be in need of a plentiful meal; for these will love and follow us, will hasten to our doors, and be greatly delighted, feeling not a little gratitude, and praying for many blessings on our heads.

*Matthew xxii. 13.*

Bind him hand and foot, and take him away, and cast him into outer darkness.

Diog. Laërt., *Pyth.* c. viii. 1, 19.

Τὰς ἀκαθάρτους ψυχὰς δεῖσθαι ἐν ἀρρήκτοις δεσμοῖς ὑπὸ Ἑρινύων.

The impure spirits are bound by the Furies in chains that cannot be broken.

*Matthew xxii. 13.*

There shall be weeping and gnashing of teeth.

Virg., *Æn.*, vi. 557.

Hinc exaudiri gemitûs, et sæva sonare  
Verbera: tum stridor ferri, tractæque catenæ.

Hence were heard wailings, and cruel lashings resounded; then the grating of iron and chains dragged along.

*Matthew xxii. 16.*

We know that thou art true.

Theocrit., *Idyl.*, ii. 154.

Ταῦτά μοι ἂ ξεῖνα μνησατο· ἔστι δ' ἀλαθής.

The guest told me these things; and it is true.

*Matthew xxii. 37-40.*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.



Euripid., *Fr.* (*Stobæus, Tit.*, i. 8).

Τρεῖς εἰσὺν ἀρεταί, ἃς χρὴ σ' ἀσκέειν, ᾧ τέκνον,  
Θεοῦ τε τιμᾶν, τοῦς τε θρέψαντας γονεῖς,  
Νόμους τε κοινοῦς Ἑλλάδος.

There are three virtues which thou must practise, O child—to honour the gods, thy parents who have brought thee up, and the common laws of Greece.

Aristot. *Eth.*, ix. 4.

Ἡ ὑπερβολὴ τῆς φιλίας τῇ πρὸς ἑαυτὸν ὁμοιοῦται.

The excess of friendship is like to that which we feel towards ourselves.

Aristot., *Eth.*, ix. 8.

Ἀληθὲς δὲ τὸ περὶ τοῦ σπουδαίου καὶ τὸ τῶν φίλων ἕνεκα πολλὰ πράττειν καὶ τῆς πατρίδος, κἂν δέη ὑπεραποθνήσκειν.

It is true also of the good man that he does many things for the sake of his friends and his country ; nay, even if he feel that he ought to die for them.

Aristot., *Eth.*, ix. 8.

Ἐπιτιμῶσι γὰρ τοῖς ἑαυτοῦς μάλιστα ἀγαπῶσι, καὶ ὡς ἐν αἰσχρῷ φιλαύτους ἀποκαλοῦσι.

For men censure those who love themselves most, and, as if it were a matter of disgrace, call them selfish.

Aristot., *Eth.*, ix. 8.

Ὅσῳ ἂν βελτίων ᾖ, μᾶλλον διὰ τὸ καλόν, καὶ φίλου ἕνεκα τὸ δ' αὐτοῦ παρήσιν.

The better a man is the more his acts arise from honourable motives and for his friend's sake : and he overlooks his own interest.

Aristot., *Eth.*, ix. 8.

Οἱ μὲν οὖν εἰς δνειδος ἄγοντες αὐτὸ φιλαύτους καλοῦσι τοὺς ἑαυταῖς ἀπονέμοντας τὸ πλεῖον ἐν χρήμασι καὶ τιμαῖς καὶ ἡδοναῖς ταῖς σωματικαῖς· τούτων γὰρ οἱ πολλοὶ δρέγονται, καὶ ἐσπουδάκασι περὶ αὐτὰ ὡς ἄριστα ὄντα, διὸ καὶ περιμάχητα ἐστίν. οἱ δὲ περὶ ταῦτα πλεονέκται χαρίζονται ταῖς ἐπιθυμίαις καὶ ὄλωσ τοῖς πάθεσι καὶ τῷ ἀλόγῳ τῆς ψυχῆς τοιοῦτοῖς οὕτω φιλαύτοις δνειδίξεται.

Those, therefore, who look on it as a reproach, call these bad men lovers of self, inasmuch as they give to themselves the greater share of money, honour, or bodily pleasures : for most men are grasping at such things, and hastening after them, as if they were best of all ; whence they are always contending for them. Those, therefore, who are desirous of such things, gratify their desires, in short their passions and the irrational part of their soul. Such, therefore, are justly reproached as selfish.

*Matthew xxiii. 3.*

All therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works : for they say, and do not.

Nep., *Thrasymb.*, 2.

Tantum fortius boni pro libertate loquebantur quam pugnabant.

The good at that time spoke more boldly in defence of liberty than they fought.

Nep., *Fragm. Epist. ad Cic.*

Video magnam partem eorum, qui in scholâ de pudore et continentiâ præcipiant argutissime, eosdem in omnium libidinum cupiditatibus vivere.

I observe a great proportion of those, who in the schools give most eloquent precepts respecting modest behaviour and temperance, live at the same time in the enjoyment of every kind of sensuality.

Epictet., *Encheir.*, 46.

Μηδαμὸς σαυτὸν εἴπῃς φιλόσοφον, μηδὲ λάλει τὸ πολὺ ἐν ἰδιώταις περὶ τῶν θεωρημάτων, ἀλλὰ ποιεὶ τὸ ἀπὸ τῶν θεωρημάτων.

By no means call thyself a philosopher, and do not speak much among the unlearned about precepts, but practise that which arises from them.

*Matthew xxiii. 4.*

For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with one of their fingers.

Theophr., *Charact.*, 30.

Τῷ ἀκολουθῶ μείζον φορτίον ἐπιθεῖναι, ἢ δύναται φέρειν.

He lays on his attendant a burden heavier than it is possible to bear.

Cic., *Cæcil.*, 9.

Nihil est minus ferendum quam rationem ab altero vitæ repositum eum, qui non possit suæ reddere.

There is nothing less to be borne than that we should ask another to give an account of his life, when we cannot give an account of our own.

*Matthew xxiii. 6, 7.*

And love the uppermost rooms at feasts, and the chief seats in the synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Epictet., *Encheir.*, 25.

Προετιμήθη σοῦ τις ἐν ἐστιάσει, ἢ ἐν προσαγορεύσει, ἢ ἐν τῷ παραληφθῆναι εἰς συμβουλίαν ;

Has any one been preferred to you at a banquet, or in being saluted or in being asked to a council ?

*Matthew xxiii. 12.*

And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

Hor., *Od.*, ii. 10, 1.

Rectius vives, Licini, neque altum  
Semper urgendo.

Thou wilt live, Licinius, more wisely by not launching too far into the deep.

Hor., *Od.*, iii. 6, 5.

Dis te minorem quod geris, imperas :  
Hinc omne principium, huc refer exitum.

Thou commandest because thou bearest thyself inferior to the gods : to them ascribe the beginning of every enterprise, to them ascribe its end.

Ovid., *Trist.*, iii. 4, 81.

Tu quoque formida nimium sublimia semper ;  
Propositique memor contrahe vela tui.

Do thou also always dread what is too high, and, remembering the object thou hast in view, furl thy sails.

Sen., *Hippol.*, 138.

Quemcunque dederit exitum casus feras.

Bear whatever end chance shall give.

Epictet., *Encheir.*, 8.

Μὴ ζήτει τὰ γινόμενα γίνεσθαι ὡς θελεῖς, ἀλλὰ θέλε γίνεσθαι τὰ γινόμενα ὡς γίνεται, καὶ εὐροήσεις.

Seek not that what happens should happen as thou wishest, but wish that to happen as it happens, and thou wilt prosper.

Matthew xxiii. 15.

For ye compass sea and land to make one proselyte.

Hor., *Sat.*, i. 4, 142.

Ac veluti te  
Judæi cogemus in hanc concedere turbam.

And, like the Jews, we shall force thee to become a proselyte.

Matthew xxiii. 27.

Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Hom., *Odyss.*, xii. 44.

Ἄλλὰ τε Σειρῆνες λιγυρῇ θέλγουσιν ἀοιδῆν,  
Ἦμεναι ἐν λειμῶνι. πολλὸς δ' ἀμφ' ὀστεόφιν θῆς  
Ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσιν.

But the Sirens, seated in a verdant plot, play melodiously : while around is an immense pile of the bones of putrefying men, and their skins are shrivelling on all sides.

Lucian, *De Merc. Cond.*, c. 41.

"Ἀπαντες γὰρ ἀκριβῶς ὁμοιοὶ εἰσι τοῖς καλλίστοις τοῦτοις βιβλίοις, ὧν χρυσοὶ μὲν οἱ ὀμφαλοὶ, πορφύρα δ' ἐκτοσθεν ἢ διφθέρα· τὰ δ' ἔνδον, ἢ Θυέστης ἐστὶ τῶν τέκνων ἐστιώμενος, ἢ Οἰδίπους τῇ μητρὶ ξυνὼν ἢ Τηρεὺς, τοιοῦτοι καὶ αὐτοὶ εἰσι λαμπροὶ καὶ περίβλεπτοι· ἔνδον δ' ὑπὸ τῇ πορφύρᾳ πολλὴν τὴν τραγωδίαν σκέποντες· ἕκαστον γοῦν αὐτῶν ἦν ἐξειλῆσις, δρᾶμα οὐ μικρὸν εὐρήσειε Εὐριπίδου τινὸς ἢ Σοφοκλέους· τὰ δ' ἔξω, πορφύρα εὐαίθης καὶ χρυσοῦς ὁ ὀμφαλός.

They all are precisely similar to those very beautiful books, with golden knobs and purple morocco boards outside: but within it is a Thyestes devouring his children, or Œdipus marrying his mother or Tereus. So these too are gorgeously dressed and to be admired, while within, under these splendid dresses, they hide many a tragic deed: for if thou wert to unfold each of them, thou wilt find "no small drama fitted for some Euripides or Sophocles:" though outside it is shining purple and golden ornaments.

*Matthew xxiv. 29.*

In those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

Virg., *Æn.*, i. 463.

Sol tibi signa dabit. Solem quis dicere falsum  
Audeat? ille etiam cæcos instare tumultus  
Sæpe monet, fraudemque et operta tumescere bella.

The sun shall give signs. Who dare say that the sun is false in its predictions? It often warns men that hidden tumults are at hand, that fraud and concealed wars are beginning to appear.

Ovid., *Met.*, xv. 782.

Signa tamen luctus dant haud incerta futuri.  
Solis quoque tristis imago  
Lurida sollicitis præhebat lumina terris.

Yet they give no uncertain signs of future grief: the gloomy aspect of the sun, too, threw a lurid glare on the anxious earth.

Justin., xxii. 6.

Porro defectus naturalium siderum semper præsentem rerum statum mutare; certumque esse, florentibus Carthaginensium opibus, adversisque rebus suis commutationem significari.

Moreover, that the eclipses of the stars always changed the present state of things, and doubtless portended a change in the flourishing condition of the Carthaginians.

*Matthew xxiv. 50.*

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Isocrat., *Ad Demon.*, c. 4.

Μηδέποτε μηδὲν αἰσχροὺν ποιήσας ἐλπίζε λήσῃ.

If thou dost anything bad, do not expect that it will be concealed.

*Matthew xxv. 41.*

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Virg., *Æn.*, vi. 741.

Aliis sub gurgite vasto  
Infectum eluitur scelus aut exurit igni.

Others have their unaccomplished crimes washed out in a vast whirlpool, or burnt out by fire.

Plutarch, *De Superstit.*, c. 4 or p. 167 A.

"Αἶδου τινὲς ἀνοίγονται πύλαι βαθείαι καὶ ποταμοὶ πυρὸς ὁμοῦ.

The deep doors of Hades are opened and rivers of fire.

*Matthew xxv. 43.*

I was a stranger, and ye took me not in.

Ælian, *V. H.*, iv. 1.

Λέγει τις νόμος Λευκανῶν· Ἐὰν ἡλίου δύνατος ἀφίκηται ξένος, καὶ παρελθεῖν ἐβελήσῃ εἰς στέγην τινὸς, εἴτα μὴ δέξηται τὸν ἄνδρα, ζῆμιοῦσθαι αὐτὸν καὶ ὑπέχειν δίκας τῆς κακοξενίας, ἐμοὶ δοκεῖ καὶ τῷ ἀφικομένῳ, καὶ τῷ ξενίῳ Διῖ.

There is a certain law of the Lucanians which enacts: If at sunset, a stranger arrives and wishes to lodge under the roof of any one, and the man is not received, that man must be punished and suffer the penalty of inhospitality as it seems to me, both to the stranger and to Jove the protector of strangers.

*Matthew xxv. 46.*

And these shall go away into everlasting punishment: but the righteous into life eternal.

Pythagor., *Aur. Carm.*

"Ἦν δ' ἀπολείψας σῶμα ἐς αἰθέρ' ἐλεύθερον ἔλθης,  
Ἔσσειαι ἀθάνατος Θεὸς ἀμβροτος, οὐκ ἔτι θνητός.

When, having left the body, thou shalt arrive in the heavenly abodes, thou shalt be an immortal god, and no longer a mortal.

Epicarm., *Fr.*

Εὐσεβὴς τὸν νοῦν πεφυκῶς, οὐ πάθης γ' οὐδὲν κακὸν  
Κατθανῶν· ἄνω τὸ πνεῦμα διαμένει κατ' οὐρανόν.

If thou art pious in mind, thou wilt suffer no evil at death: thy spirit will always remain aloft in heaven.

Pind., *Fr. Incert.*, 3.

"Ὅς ἂν ὀσίως καὶ δικαίως τὸν βίον  
Διαγάγῃ, γλυκεία οἱ καρδίαν  
Ἄτιτάλλουσα γηροτρόφος ξυναορεῖ  
Ἐλπίς, ἃ μάλιστα θνητῶν  
Πολύστροφον γνῶμαν κυβερνεῖ.

Whoever has spent a pious and upright life, sweet hope, which especially governs the versatile minds of man, cherishing him in his old age, attends upon him.

Plat., *Phæd.*, c. 62 or p. 113 D.

Ἐπειδὴν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ ὁ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ ὁσίως καὶ δικαίως βιώσαντες καὶ οἱ μὴ.

When the dead arrive at the place whither their demon leadeth them severally, first of all they are judged, both those who have lived justly and piously, and those who have lived wickedly.

*Matthew xxvi. 7.*

There came unto him a woman having an alabaster-box of very precious ointment.

Lucian, *Dialog. Meretric.*, xiv. c. 2 or p. 319.

Καὶ ὅποτε ἦκον ἐκ Συρίας, ἀλάβαστρον μύρου ἐκ Φοινίκης, δύο καὶ τοῦτο δραχμῶν, νῆ τὸν Ποσειδῶ.

And when I came from Syria, I brought an alabaster-box of ointment, which cost me, by Neptune, two drachms.

*Matthew xxvi. 52.*

Put up again, thy sword into his place : for all they that take the sword shall perish with the sword.

Plutarch, *C. Gracch.*, 15.

Τοῖς Τιβερίου φονεύσιν ὑποβάλλεις σεαυτὸν, ἀνοπλον μὲν καλῶς, ἵνα πάθῃς τι μᾶλλον ἢ δράσῃς.

“Thou exposeth thyself to the murderers of Tiberius,” said Licinia to her husband; Caius Gracchus, when he was leaving his house, “unarmed, indeed, as a man should go, who had rather suffer than commit any violence.”

*Matthew xxvii. 40.*

Save thyself. If thou be the Son of God, come down from the cross.

Aristoph., *Ran.*, 631.

ΔΙΟΝΤΣΟΣ.

Ἄθάνατος εἶναι φημι, Διόνυσος Διός,  
Τούτου δὲ δοῦλον.

ΑΙΑΚΟΣ.

Ταῦτ' ἀκούεις.

ΞΑΝΘΙΑΣ.

Φήμ' ἐγώ.

Καὶ πολὺ γε μᾶλλον ἐστὶ μαστιγωτέος.

Εἴπερ θεὸς γὰρ ἐστίν, οὐκ αἰσθήσεται.

*Bacchus*. I assert that I am an immortal, Bacchus, son of Jove, but that this fellow is a slave. *Æacus*. Do you hear this? *Xanthias*. Yes, I did. And so much the more, too, is he deserving of a whipping, for if he be a god, he will not feel it.

*Mark iv. 19.*

The cares of this world.

Solon, *Fr.* (*Stobæus Tit.*, 98, 24).

Οὐδὲ μάκαρ οὐδεὶς πέλεται βροτὸς, ἀλλὰ πονηροὶ  
Πάντες, ὅσους θνητοὺς ἡέλιος καθορᾷ.

No mortal is happy, but all are full of cares whom the sun shines upon.

Simonides, *Fr. Inc.* (*Stobæus, Tit.*, 121, 1).

Πολλὸς γὰρ ἄμμιν εἰς τὸ τεθνάναι χρόνος, ζῶμεν δ' ἀριθμῶ  
Παῦρα κακῶς ἔτεα.

For death has a long period of time, while we live full of cares only a few years.

Simonides, *Fr. Inc.*, 34.

Ἀνθρώπων ὀλιγον μὲν κάρτος, ἀπρηκτοὶ δὲ μελήδονες·  
Αἰῶνι δὲ παύρῳ πόνος ἀμφὶ πόνῳ·  
Ὅ δ' ἀφυκτος ἐπικρέμαται θάνατος·  
Κείνου γὰρ ἴσον λάχον  
Μέρος ὅ τ' ἀγαθοὶ ὅστις τε κακός.

Few are the years of man, and his cares unceasing : labour after labour succeeds in his short life ; while inevitable death impends ; for the good and the bad equally share it.

Bacchylides, *Fr.* 15.

Πάντεσι θνατοῖσι δαίμων ἐπέταξε πόνους, ἄλλοισιν ἄλλους.

God has imposed cares on all men, one to one, and another to another.

Dionysius Tyrannus, *Alcmen. Fr.*

Εἰ δ' ἀξιοῖς σοι μηδὲν ἀλγεινὸν ποτε  
Μηδὲν ἔσσεσθαι, μακαρῶς ἔχεις φρενῶν·  
Θεῶν γὰρ ἔξειν βίωτον οὐ θνητῶν δοκεῖς.

If thou thinkest that thou wilt ever be without care, thou enjoyest a pleasant thought, for that is the life of a god, not of a mortal.

*Mark iv. 21.*

Is a candle brought to be put under a bushel, or under a bed ? and not to be set on a candlestick ?

Sen., *Ep.*, 79, 14.

Nulla virtus latet, et latuisse non ipsius est damnum.

No virtue is hidden, nor is it any damage to it to have been hidden.

*Mark vi. 18, 19.*

For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Therefore Herodias had a quarrel against him, and would have killed him ; but she could not.

Sen., *Œdip.*, 850.

Veritas odit moras.

Truth hateth delays.

Plutarch, *Marius*, 29.

Ὁ Μέτελλος τὴν ἀλήθειαν ἀρχὴν μεγάλης ἀρετῆς κατὰ Πίνδαρον ἡγούμενος.

Metellus thought, according to Pindar, that truth was the beginning of great virtues.

*Mark vi. 22.*

And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

Hom., *Od.*, i. 152.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο  
Μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,  
Μολπή τ' ὄρχηστὺς τε· τὰ γὰρ τ' ἀναθήματα δαιτὸς.

But when they had sated all desire for meat and drink, the suitors turned their thoughts to other sports, the song and dance ; for these add grace to lordly feasts.

*Mark vi. 23.*

And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

Arrian., *Exp. Alex.*, ii. 14.

Ἐλθὼν δὲ πρὸς με, τὴν μητέρα καὶ τὴν γυναῖκα καὶ τοὺς παῖδας, καὶ εἰ ἄλλο τι θέλεις, αἶτει καὶ λάμβανε· ὃ, τι γὰρ ἂν πείθῃς ἐμὲ, ἔσται σοι.

Having come to me, ask for thy mother, thy wife and children, and for anything else thou choosest, and receive it ; for whatever thou shalt ask thou shalt obtain.

Ælian, *V. H.*, ix. 26.

Ὁμνὸς καὶ νεανειούμενος σὺν ὄρκῳ μὴ ἀτυχῆσειν αἰτήσας.

Swearing and repeating often, like a young man with an oath, that if he asked anything whatsoever, he would not receive a refusal.



*Mark vii. 20, 21.*

And he said, That which cometh out of the man, that defileth the man.

For from within, out of the heart of men, proceed evil thoughts.

Aul. Gell., *N. A.*, xiv. 6.

Socrates præ omnibus semper rebus sibi esse cordi dicebat,

"Ὅττι ται ἐν μεγάροισι κακόντ' ἀγαθόν τε τέτυκται.

Socrates used to say that he was above all delighted with the line of Homer, (*Od.*, iv. 392), "Whatever good or ill has happened in thine own home."

*Mark viii. 36.*

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Euripid., *Alcest.*, 301.

Ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον.

Nothing is more precious than life.

Antonin., ii. 11.

Τί μοι ζῆν ἐν κόσμῳ κενῶ θεῶν, ἢ προνοίας κενῶ;

What doth it profit me to live in a world void of God, or void of Providence?

Ammian. Marc., xiv. 11.

Homini enim salus beneficio nullo pensatur.

For the life of a man cannot be put in the balance with any kind of service.

*Mark x. 14.*

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Euripid., *Androm.*, 415.

Πᾶσι δ' ἀνθρώποις ἄρ' ἦν

Ψυχῆ τέκν'.

Truly to all men their children are their very life.

*Mark x. 30.*

In the world to come eternal life.

Euripid., *Alc.*, 692.

Ἡ μὴν πολὺν γε τὸν κάτω λογιζομαι

Χρόνον, τὸ δὲ ζῆν σμικρόν, ἀλλ' ὁμῶς γλυκύ.

Certainly I deem the life below eternal, life is short, but yet sweet.

*Mark xiii. 37.*

And what I say unto you, I say unto all, Watch.

Hom., *Il.*, xviii. 299.

Καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος.

Attend to the sentinels, and I say unto all, Watch.

Plato, *Apud Diogen. Laërt.*, iii. 26, 39.

Κοιμώμενος δὲ οὐδεὶς οὐδενὸς ἀξίος.

No one asleep is worth anything.

*Mark xiv. 21.*

Good were it for that man if he had never been born.

Bacchylides, *Fr.*, 3.

Θνατοῖσι μὴ φῦναι φέριστον,  
Μηδ' ἀελίου προσιδεῖν φέγγος'  
\*Ολβιος δ' οὐδεὶς βροτῶν πάντα χρόνον.

It were best for mortals not to be born, nor to see the light of the sun ; no one is always happy.

Euripid., *Fr. Cresph.*

Τὸν φῦντα θρηνεῖν εἰς ὅσ' ἔρχεται κακά,  
Τὸν δ' αὖ θανόντα καὶ πόνων πεπανμένον  
Χαίροντας, εὐφημοῦντας ἐκπέμπειν δόμων.

We must weep over the new born, considering on what miseries he is entering, but again we must rejoice over the dead, who has ceased from his labours, bidding him God speed on leaving his dwelling on earth.

Euripid., *Fr. Bell.*, 16.

Τὸ μὴ γενέσθαι κρεῖσσον ἢ φῦναι βροτοῖς.

It were better for mortals not to have been born than to exist.

Alexis, *Fr.*

Τὸ μὴ γενέσθαι μὲν, κράτιστόν ἐστ' ἀεὶ,  
Ἐπὶ γένηται δ' ὡς τάχιστ' εἶναι τέλος.

Not to be born is always best, but if born, then as quickly as possible to come to an end.

Cic., *Fr. De Consolatione* (Lactantius).

Non nasci longe optimum, nec in hos scopulos incidere vitæ : proximum autem, si natus sis, quam primum mori, et tanquam ex incendio effugere violentiam fortunæ.

Not to be born is far best, and not to fall upon the rocks of life : next best, if thou art born, to die as quickly as possible, and to escape from the violence of fortune as from a fire.

## Mark xv. 37.

And Jesus cried with a loud voice, and gave up the ghost.

Plutarch, *De Defectu Oracul.*, c. 17 or p. 410 B.

Καὶ τὴν ναῦν διαφερομένην πλησίον γενέσθαι Παξῶν . . . ἐξαίφνης δὲ φωνὴν ἀπὸ τῆς νήσου τῶν Παξῶν ἀκουσθῆναι, Θαμοῦν τινος βοῇ καλοῦντος, ὥστε θαυμάξω· . . . δις μὲν οὖν κληθέντα σιωπήσαι, τὸ δὲ τρίτον ὑπακοῦσαι τῷ καλοῦντι· κἀκείνον ἐπιτείναντα τὴν φωνὴν εἰπεῖν ὅτι, "Ὅταν γένη κατὰ τὸ Παλῶδες, ἀπάγγειλον ὅτι Πάν ὁ μέγας τέθνηκε . . . Ὅλα δὲ πολλῶν ἀνθρώπων παρόντων, ταχὺ τὸν λόγον ἐν Ῥώμῃ σκεδασθῆναι, καὶ τὸν Θαμοῦν γενέσθαι μετὰπεμπτον ὑπὸ Τιβερίου Καίσαρος· οὕτω δὲ πιστεῦσαι τῷ λόγῳ τὸν Τιβέριον, ὥστε διαπυθάνεσθαι καὶ ζητεῖν περὶ τοῦ Πανός.

And as the vessel was carried close to Paxos, suddenly a voice was heard from the island, loudly calling on Thamus, so that they were all astonished ; twice being called, he remained silent, but the third time he listened, and the voice said, "When thou comest to Palodes, announce that the great Pan is dead." As there were many present, the report quickly spread through Rome, and Thamus was sent for by the Emperor Tiberius ; and Tiberius was so convinced of the truth of the report, that he made diligent search respecting Pan.

## Luke i. 37.

For with God nothing shall be impossible.

Plutarch, *De Placit. Phil.*, i. 7.

Εἰ θεὸν οἶσθα, ἴσθι καὶ ὅτι δαίμονι ῥέξει πᾶν δυνατόν.

If thou believest in God, thou knowest also that everything is possible to the Divinity.

## Luke i. 52.

He hath put down the mighty from their seats, and exalted them of low degree.

Herodot., i. 207.

Εἰ δὲ ἔγνωκας, ὅτι ἄνθρωπος καὶ σὺ εἶς καὶ ἐτέρων τοιῶνδε ἄρχεις, ἐκείνο πρῶτον μάθε, ὡς κύκλος τῶν ἀνθρωπητῶν ἐστὶ πηρηγμάτων, περιφερόμενος δὲ οὐκ ἐγὼ αἰεὶ τοὺς αὐτοὺς εὐτυχεῖν.

If thou acknowledgest that thou art both a human being and the leader of forces that are human, it becomes thee to remember that sublunary events have a circular movement, and that their revolution does not permit the same man always to be fortunate.

Terent., *Hecyr.*, iii. 3, 46.

O fortuna, ut nunquam perpetuo es data !

O fortune, how inconstant thou art ever !

Ovid, *Trist.*, iii. 7, 41.

Dat id cuiuscunque libet fortuna rapitque,  
Irus et est subito, qui modo Crecus erat.

Fortune both gives to whomsoever she pleases, and takes away again; and he is suddenly the beggar Irus, who was lately as rich as Croesus.

Senec., *Agam.*, 928.

O nulla longi temporis felicitas!

O the nothingness of good fortune, however long!

*Luke i. 69.*

And hath raised up an horn of salvation for us in the house of his servant David.

Hor., *Od.*, iii. 21, 17.

In spem reducis mentibus anxii,  
Viresque et addis cornua pauperi.

Thou (wine) bringest back hope and strength to the minds of the anxious, and givest confidence to the poor.

Ovid, *Art. Am.*, i. 239.

Tunc veniunt risus, tunc pauper cornua sumit.

Then comes laughter, then the poor man assumes confidence.

*Luke ii. 12.*

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Herod., vi. 27.

Φιλέει κως προσημαίνεω, εὐτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλι ἢ ἔθνεϊ ἔσεσθαι.

God is wont to warn beforehand when great misfortunes are going to happen to a city or nation.

Herod., vi. 27.

Ταῦτα μὲν σφι σημήϊα ὁ θεὸς προέδεξε.

These were the signs which God gave to them.

*Luke ii. 13.*

And suddenly there was with the angel a multitude of the heavenly host praising God.

Stobæus, *Ecl. Phys.*, i. 35.

Τοι δ' ἄλλοι θεοὶ ποτὶ τὸν πρῶτον θεὸν καὶ νοητὸν οὕτως ἔχοντι, ὥσπερ χορευταὶ ποτὶ κορυφαίων καὶ στρατιῶται ποτὶ στρατηγὸν, ἔχοντες φύσιν ἕπεσθαι καὶ ἐπακολουθεῖν τῷ καλῶς καθαγεομένῳ.

But the other gods hold themselves to the highest god, endued with reason, as the chorus does to its coryphæus, soldiers to their general, whose business it is to follow and obey their officers.

## Luke ii. 19.

But Mary kept all these things, and pondered them in her heart.

Simonides, *Fr.*

Παῦροί μιν θνητῶν οὔρασι δεξάμενοι  
Στέρνοις ἐγκατέθετο.

Few men receiving these words into their ears have laid them up in their breast.

Æschyl., *Prometh.*, 705.

Σὺ τ' Ἰνάχειον σπέρμα, τοὺς ἐμούς λόγους  
Θυμῷ βάλε.

But do thou, descendant of Inachus, lay up my words in thy mind.

## Luke ii. 51.

But his mother kept all these sayings in her heart.

Hom., *Odys.*, i. 230.

Παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.

She kept the prudent words of her son in her mind.

## Luke iii. 14.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Plat., *Timæ.*, c. 1 or p. 17 D.

Τούτους, οὓς πρὸ πάντων ἔδει πολεμεῖν, εἶπομεν ὡς ἄρα αὐτοὺς δεῖο φύλακας εἶναι μόνον τῆς πόλεως, εἰ τέ τις ἐξωθεν ἦ καὶ τῶν ἐνδοθεν ἴοι κακοεργήσων, δικάζοντας μὲν πρῶτος τοῖς ἀρχομένοις ὑπ' αὐτῶν καὶ φύσει φίλοις οὖσι, χαλεποὺς δὲ ἐν ταῖς μάχαις τοῖς ἐντυγχάνουσι τῶν ἐχθρῶν γιγνομένους. Τί δὲ τροφήν; ἄρ' οὐ γυμναστικῇ καὶ μουσικῇ μαθήμασί τε, ὅσα προσήκει τούτοις, ἐν ἅσιν τεθράφθαι; Τοὺς δὲ γε οὕτω τραφέντας ἐλέχθη που μήτε χρυσὸν μήτε ἀργυρον μήτε ἄλλο ποτὲ μηδὲν κτῆμα ἑαυτῶν ἴδιον νομίζειν δεῖν, ἀλλ' ὡς ἐπικούρους μισθὸν λαμβάνοντας τῆς φυλακῆς παρὰ τῶν σωζομένων ὑπ' αὐτῶν, ὅσος σώφροσι μέτριος, ἀναλίσκεν τε δὴ κοινῇ καὶ ζυνδιατωμένους μετὰ ἀλλήλων ζῆν, ἐπιμέλειαν ἔχοντας ἀρετῆς διὰ παντός, τῶν ἄλλων ἐπιτηδευμάτων ἀγνοῦντας σχολήν.

We bade the military caste especially confine themselves to the duty of protecting the State from external and internal enemies—administering justice to those subject to them with gentleness, as being naturally friends, but engaging with fierceness such foes as they might happen to meet. But what do you say about their training? Was it not that they ought to be taught gymnastic exercises, music, and such like branches of science? With regard to those thus trained, it was said that they ought

not to regard gold or silver, or any such possession, as specially belonging to themselves, but rather, like servants, should receive the wages of their service from those whom they defend, their reward being no more than sufficient for temperate men, and that they should expend their wages in common, and live at a common table, attending only to virtue, paying no regard to any other pursuit.

*Luke iv. 23.*

Physician, heal thyself.

Plutarch, *De Discern. Adulator. et Amici*, c. 32 or p. 71 F.

Ἰατρὸς ἄλλων, αὐτὸς ἔλκεσι βρῶν.

He boasts of healing poor and rich,  
Yet is himself all over itch.

*Luke v. 31.*

They that are whole need not a physician; but they that are sick.

Sen., *Ep.*, 50, 4.

Ideo difficulter ad sanitatem pervenimus, quia nos aegrotare nescimus.

On this account do we with difficulty recover our health, because we know not that we are sick.

Plutarch, *Demosth.*, c. 3.

Ἄλλὰ γὰρ ἴσως, εἰ παντὸς ἦν τὸ γνῶθι σαυτὸν ἔχειν πρόχειρον, οὐκ ἂν ἐδόκει πρόσταγμα θεῖον εἶναι.

But perhaps the precept "Know thyself" would not be considered as divine, if every man could easily reduce it to practice.

*Luke vi. 18.*

And they that were vexed with unclean spirits.

Heliodor., *Æthiop.*, iv. 174.

Οὐ διήμαρτες εἰπὼν δαιμονῶν τὴν κόρην· ὀχλείται γὰρ ὑπὸ δυναμέων ἄς αὐτὸς κατέπεμψα, καὶ τούτων οὐκ ἐλαχίστων.

Thou art not in error when thou sayest that the girl is vexed with an unclean spirit, for she is troubled by the powers which I have put into her; and those not the smallest.

*Luke vi. 23.*

For, behold, your reward is great in heaven.

Sen., *Her. Æt.*, 1564.

Locum virtus habet inter astra.

Virtue has its place among the stars.

Sen., *Her. Æt.*, 1971.

Virtus in astra tendit, in mortem timor.

Virtue is looking to the stars, fear to death.

Curt., vii. 11, 10.

Nihil tam alte natura constituit, quo virtus non possit eniti.

Nature has placed nothing so high that it cannot be reached by virtue.

*Luke vi. 26.*

Woe unto you when all men shall speak well of you ! for so did their fathers to the false prophets.

Cic., *Cæt.*, 17.

Multa nobis blandimenta natura ipsa genuit, quibus sopita virtus conniveret.

Nature herself has produced for us many blandishments, by which virtue being called to sleep might close her eyes.

*Luke vi. 28.*

Pray for them which despitefully use you.

Herodot., vii. 160.

Ὅνειδεα κατιόντα ἀνθρώπων φιλέει ἐπανάγειν τὸν θυμὸν· σὸ μέντοι ἀποδεξάμενος ὑβρίσματα ἐν τῷ λόγῳ οὐ με πείσεις ἀσχήμονα ἐν τῇ ἀμοιβῇ γενέσθαι.

When injuries are offered to an exalted character, they seldom fail of exciting his resentment; yet your conduct, insulting as it is, shall not induce me to transgress against decency.

*Luke vi. 33.*

And if ye do good to them which do good to you, what thank have ye ? for sinners also do even the same.

Cic., *Off.*, i. 15.

Nullum officium referendâ gratiâ magis necessarium est.

There is no duty more necessary than that of returning a kindness.

Cic., *De Prov. Cons.*, 17.

Gratus debet esse qui accepit beneficium.

He ought to be grateful who hath received a kindness.

*Luke vi. 36.*

Be ye therefore merciful, as your Father also is merciful.

Juv., xv., 131.

Mollissima corda

Humano generi dare se Natura fatetur,  
Quæ lacrymas dedit.

Nature, by giving us tears, shows that she has bestowed on mankind feeling hearts.

Juv., xv. 149.

Mundi

Principio indulsit communis conditor illis  
Tantum animas, nobis animum quoque, mutuas ut nos  
Affectus petere auxilium et præstare juberet.

In the beginning the Almighty Creator of the universe gave life to the brute creation, a reasoning faculty to us, that mutual affection might exist in our hearts to do good to each other.

*Luke vi. 37.*

Forgive, and ye shall be forgiven.

Vell. Patern., ii. 56.

Cæsar, omnium victor, regressus in urbem omnibus, qui contra se arma tulerant, ignovit.

Cæsar, the conqueror of all his opponents, having returned to Rome, forgave all who had borne arms against him.

Epictet., *Fr.* (*Stobæus, Tit.*, 19, 14).

Πιττακὸς ἀδικηθεὶς ὑπὸ τινος, καὶ ἔχων ἐξουσίαν αὐτὸν κολάσαι, ἀφήκεν εἰπὼν, Συγγνώμη τιμωρίας ἀμελῶν· τὸ μὲν γὰρ ἡμέρου φύσεώς ἐστι, τὸ δὲ θηριώδους.

Pittacus having been injured by a certain person, and having the power of punishing him, let him go, saying, "Forgiveness is better than revenge: for forgiveness is the proof of a kindly disposition, but revenge is the proof of a ferocious character."

Amm. Marc., xix. 12.

Imitandus est Tullius, quum parcere vel lædere potuisset, ut ipse affirmat, ignoscendi quærens causas, non puniendi occasiones.

Cicero ought to be imitated, when, having it in his power to spare or injure, as he himself assurcth us, he sought reasons for sparing, not opportunities to punish.

*Luke vi. 38.*

For with the same measure that ye mete withal, it shall be measured to you again.

Hesiod, *Works*, 349.

Ἐὖ μὲν μετρεῖσθαι παρὰ γείτονος, εὖ δ' ἀποδοῦναι,  
Ἀὐτῷ τῷ μέτρῳ, καὶ λώϊον, αἱ κε δύνηται.

Duly measure when thou borrowest from a neighbour, and duly repay in the very measure, and better still if thou canst.

Lucian, *Imagin.*, c. 12 or p. 470.

Οὐκοῦν μῦθον ἀντὶ μύθου ἀμειψαὶ αὐτῷ τῷ μέτρῳ, φασὶν, ἢ καὶ λώϊον, δύνασαι γὰρ.

Wherefore pay speech with speech, with the very measure, as the proverb goes, or even better, for thou canst.



*Luke vi. 39.*

Can the blind lead the blind? shall they not both fall into the ditch?

Curt., vii. 4, 10.

Natura mortalium hoc quoque nomine prava et sinistra dici potest, quod in suo quisque negotio hebetior est, quam in alieno. Turbida sunt consilia eorum, qui sibi suadent. Obstat metus, aliis cupiditae, nonnunquam naturalie eorum, quæ cogitaveris, amor—superbia.

The nature of men may be said on this account to be perverse and wrong, because every one is more stupid in his own affairs than in those of others. The plans of those who are their own advisers are full of confusion. Fear, passion stand in the way of some, at times a natural love of those things in which you are engaged—pride.

Dionys. Cat.

Ne pudeat, quæ nescieris, te velle doceri;  
Scire aliquid laus est, culpa est nil dicere velle.

Do not be ashamed to wish to be taught that of which thou art ignorant; to be acquainted with something is a matter of praise, to be unwilling to be taught is a subject of blame.

*Luke vi. 49.*

But he that heareth, and doeth not, is like a man that, without a foundation, built an house upon the earth.

Epictet., *Dissert.*, ii. 15, 9.

Ἄν δὲ σαπρὸν ὑποστῆσις καὶ καταπίπτων οἰκοδόμημά τι, οὐχ ὄσω ἂν πλείονα καὶ ἰσχυρότερα ἐπιθήσῃ, τοσοῦτῳ θᾶπτον κατενεχθήσεται;

But if thou layest a rotten and ruinous foundation, will not thy building tumble down the sooner in proportion to the quantity and the strength of the materials which thou layest on it?

*Luke viii. 27.*

And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

Lucian, *Vitar. Auctio*, c. 9 or p. 549.

Καὶ τὴν πατρῶαν οἰκίαν ἀπολιπὼν, ἢ τάφον οἰκήσεις, ἢ πυργίον ἐρημον, ἢ καὶ πύθον.

And having left thy father's house, thou wilt dwell either in a tomb, or deserted tower, or a tub.

Petron., c. iii.

In conditorium etiam prosequuta est defunctum, positumque in hypogeo Græco more corpus custodire, ac flere totis noctibus diebusque cœpit.

She even accompanied the corpse of her husband into the tomb, and began to watch his body placed in the cell, and to weep night and day.

## Luke viii. 29.

For he commanded the clean spirit to come out of the man.

Lucian, *Philopseudes*, c. 16 or p. 43.

Ἐγὼ γοῦν ἠδέως ἀν ἐροίμην σε, τί περὶ τούτων φῆς, ὅσοι τοὺς δαιμονώοντας ἀπαλλάττονσι τῶν δειμάτων, οὕτω σαφῶς ἐξέδοντες καὶ τὰ φάσματα . . . πάντες ἴσασι τὸν Σύρον τὸν ἐκ τῆς Παλαιστίνης, τὸν ἐπὶ τούτων σοφιστήν, ὅσους . . . τῷ ὀφθαλμῷ διαστρέφοντας, καὶ ἀφροῦ πιμπλαμένους τὸ στόμα, ὅμως ἀνίστησι, καὶ ἀποπέμπει ἀρτίους ἐπὶ μισθῷ μεγάλῳ ἀπαλλάξας τῶν δεινῶν· ἐπειδὴν γὰρ ἐπιστῆ κειμένους, καὶ ἔρηται, ὅθεν εἰσεληλύθασιν εἰς τὸ σῶμα, ὁ μὲν νοσῶν αὐτὸς σιωπᾷ, ὁ δαιμῶν δὲ ἀποκρίνεται ἐλληνίζων, ἢ βαρβαρίζων, ἢ ὅθεν ἀν αὐτὸς ἦ, ὅπως τε καὶ ὅθεν ἐπήλθεν ἐς τὸν ἀνθρώπον· ὁ δὲ ὄρκους ἐπάγων, εἰ δὲ μὴ πεισθείη, καὶ ἀπειλῶν ἐξελαύνει τὸν δαίμονα.

I would then willingly ask of thee what thou sayest respecting those who relieve demoniacs from their terrors, exorcising the phantoms so wisely. . . . All have heard of the Syrian of Palestine, who had control over those possessed, whom, twisting their eyes and foaming at the mouth, yet he restores and sends away whole, relieved from their ills, for a large sum of money : for when he stands over the sick, and inquires how they entered the body, the patient himself is silent, but the devil answers in Greek or some barbarian language, both whence he came, how and when he came into the man ; but he, adjuring him, and with threats if he does not obey him, drives out the devil.

## Luke x. 5.

Peace be to this house.

Aristoph., *Aves*, 959.

Ἐὐφημία ἴστω.

Peace be upon this place.

## Luke x. 36, 37.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Sen., *De Vit. Beat.*, 24.

Quis enim liberalitatem tantum ad togatos vocat? Hominiibus prodesse natura jubet, servi liberine sint, ingenti an libertini, justæ libertatis an inter amicos datæ, quid refert? Ubiunque homo est, ibi beneficio locus est.

For who would bind down liberality only to men of rank? Nature commandeth us to do good to all men, whether they be slaves or freedmen ; whether they be horn fies, or have received freedom by manumission, what mattereth it? Wherever a man is, there is an opportunity for doing a kindness.

## Luke xi. 27.

Blessed is the womb that bare thee, and the paps which thou hast sucked.

Virg., *Æn.*, i. 605.

Quæ te tam læta tulerunt  
Sæcula? qui tanti talem genuere parentes?

What times so fortunate have produced thee? What so illustrious parents have brought thee forth?

Ovid, *Met.*, iv., 322.

Qui te genuere, beati:  
Et frater felix, et fortunata profecto  
Si qua tibi soror est, et quæ dedit ubera nutrix.

Blessed are those who bore thee, happy thy brother, and specially fortunate thy sister, if thou hast one, and thy nurse who gave thee suck.

Petron. *Arb.*, c. 94.

O felicem matrem tuam, quæ te talem peperit!  
O happy is thy mother, who bore such a daughter!

*Luke xi. 39.*

Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Euripid., *Orest.*, 1606.

*Menel.* Ἀγνὸς γὰρ εἶμι χεῖρας.  
*Orest.* Ἄλλ' οὐ τὰς φρένας.

*M.* For I am pure as to my hands. *Or.* But not thy heart.

Euripid., *Hipp.*, 317.

Φρῆν ἔχει μiasμὰ τι.

My mind has some pollution.

Cic., *Off.*, iii. 21.

Conscientiæ labes in animo.  
Stings of conscience in the mind.

*Luke xii. 12.*

For the Holy Ghost shall teach you in the same hour what ye ought to say.

Æschyl., *Fr.* (*Stobæus*, T., 39, 21).

Φιλεῖ δε τῷ κάμνοντι συσπεύδειν θεός.

God is wont to assist those who are in difficulties.

*Luke xii. 15.*

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Auct. Incert. Fr.

Μηδὲ βελόνης,  
 Ὡ φιλτατ' ἐπιθύμησον ἀλλοτρίας ποτέ.  
 Ὁ γὰρ Θεὸς γ' ἔργοις δικαίοις ἤδεται.  
 Πουοῦντα δ' ἐφ' τὸν ἴδιον ὑψῶσαι βλον,  
 Τὴν γῆν ἀροῦντα νύκτα καὶ τὴν ἡμέραν·  
 Θεῶ δὲ θύε διὰ τέλους δίκαιος ὢν.  
 Μὴ λαμπρὸς ὢν ταῖς χλαμύσιν, ὡς τῇ καρδίᾳ.  
 Βροντῆς ἀκούσας μηδαμῶς πέρβρω φύγης,  
 Μηδὲν συνειδῶς αὐτὸς αὐτῶ, δέσποτα.

My dearest, covet not the smallest needle of thy neighbour, for God is pleased with just acts, and on that account he allows thee by the sweat of thy labour to increase thy wealth, by ploughing the ground night and day; be just always, and offer thy vows to the Most High, not having on pure garments, but having a pure heart. Master, when thou hearest peals of thunder, fly not, having a conscience void of offence.

Sen., *Consol. ad Helviam*, 9, 9.

Corporis exigua desideria sunt: frigus submovere vult, alimentis famem ac sitim extinguere: quidquid extra concupiscitur, vitiiis, non usibus laboratur.

Trifling are the things of which the body of man standeth in need; he asketh no more than a covering to defend him against the cold, meat and drink to allay his hunger and thirst: all that a man desires beyond that ministers merely to vicious indulgence, and not to real use.

*Luke xii. 19.*

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

*Æschyl.*, *Pers.*, 840.

Ἵμεῖς δὲ, πρέσβεις, χαίρετ', ἐν κακοῖς ὄμως  
 Ψυχὴν δίδοντες ἠδονῇ καθ' ἡμέραν,  
 Ὡς ταῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ.

Ye men, gladden your hearts even in misfortune, giving yourselves over to the pleasure of the hour; for riches bring no advantage to the dead.

*Philetærus*, *Fr.*

Τί δεῖ γὰρ ὄντα θνητόν, ἱκετεύω, ποιεῖν,  
 Πλὴν ἠδέως ζῆν τὸν βίον καθ' ἡμέραν,  
 Εἰς ἀβριον δὲ μηδὲ φροντίζειν ὅ τι  
 ἔσται.

For, I pray, what ought a man being mortal to do, but to live joyfully every day, and not to care what will be to-morrow?

*Hor.*, *Od.*, i. 9, 14.

Quid sit futurum eras, fuge querere.

Avoid to inquire what will be to-morrow.

Rufin. in Anthol. Pal., i. p. 104.

Ζωῆς ἀνθρώποις ὀλίγος χρόνος ἄρτι Λύαιος,  
 Ἄρτι χοροί, στεφανοί τε φιλανθήες, ἄρτι γυναῖκες.

Short is the time of life to man : now is the enjoyment of wine, now dances and wreaths of flowers, and fair ladies.

Publ. Syr., *Sent.*, 359.

Levis est fortuna ; cito reposit, quæ dedit.

Fortune is fickle ; it quickly demandeth back what it hath given.

Sen., *Ep.*, 101.

O quanta dementia est, spes longas inchoantium ! Emam, ædificabo, credam, exigam, honores geram ; tum desum lassam et plenam senectutem in otium referam. Omnia, mihi crede, etiam felicibus dubia sunt. Nihil sibi quisquam de futuro debet promittere : id quoque quod tenetur, per manûs exit, et ipsam quam præmimus horam, casus incidit.

O how mad are they who feed on feigned hopes and long enterprises ! I shall buy, I shall build, I shall lend, I shall recover my debts, I shall enjoy such and such honours, and then, when I am fully satisfied, I shall pass my full and weary age in repose and quiet. But trust me, all things are uncertain, yea even to those who think themselves most assured. No man ought to promise himself anything of that which is to come. That, also, which we have sure hold of, elippeth through our fingers, and chance cutteth that very hour asunder, whereof we have the greatest hold.

Sen., *Consol. ad Helv.*, c. 9.

Nunquam ego Fortunæ credidi, etiam si videretur pacem agere : omnia illa, quæ in me indulgentissimè conferebat, pecuniam, honores, gloriam eo loco posui, undè posset ea sine motu meo repetere.

I never gave credit to Fortune, though she seemed to claim a truce at my hands ; and as touching all those things, which with a liberal hand she hath bestowed upon me, such as silver, honours, and glory, I have put them in that place whence she may fetch them, without any prejudice to me.

Val. Max. ii. 9, 1.

Partarum rerum æquatus cælo cumulus sedem stabilem non habebit.

An accumulation of goods heaped up to heaven will not have a firm abode.

### Luke xii. 20.

Thou fool, this night thy soul shall be required of thee : then whose shall those things be which thou hast provided ?

Sophoc., *Trach.*, 296.

Ὅμως δ' ἔνεστι τοῖσιν εἰ σκοποῦμένοις  
 Ταρβεῖν τὸν εἰ πράσσοντα, μὴ σφαλῆ ποτε.

Yet, if we consider well, there is fear lest the prosperous should stumble in his course at some moment.

Virg., *Æn.*, x. 739.

Ille autem exspirans : Non me, quicumque es, inulto,  
 Victor, nec longum lætabere : te quoque fata  
 Prospectant paria, atque eadem mox arva tenebis.

But breathing out his life he says: Thou shalt not long rejoice as conqueror, nor shall I be unavenged: the same fate is awaiting thee too, and ere long the grave shall hold thee.

Hor., *Sat.*, i. 1, 41.

Quid juvat immensum te argenti pondus et auri  
Furtim defossâ timidum deponere terrâ?

What pleasure is there in burying by stealth, in the earth dug up to receive it, an immense sum of silver and gold?

*Luke* xiii. 3.

I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Hom., *Od.*, xvii. 190.

'Αλλ' ἄγε νῦν ἵομεν· δὴ γὰρ μέμβλωκε μάλιστα  
Ἕμαρ, ἀτὰρ τάχα τοι ποτὶ ἔσπερα βίγιον ἔσται.

But come, let us go, for the day is far spent, and soon at evening it will be colder.

Cic., *Phillip.*, vi.

Plerisque in rebus tarditas et procrastinatio odiosa est.

In most things slowness of execution and procrastination is hateful.

Pers., *Sat.*, v. 66.

“Cras hoc fiet.” Idem cras fiet.

“To-morrow it shall be done.” To-morrow thou shalt make the same answer.

Quintil., *Inst.*, xii. 7.

Dum deliberamus, quando incipiendum est, incipere jam serum est.

While we are considering when we ought to begin, it is already too late to begin.

Epictet., *Dissert.*, iv. 12, 3.

Εἰ μὲν οὖν λυσιτελεῖς ἢ ὑπερθεσίς ἐστω, ἢ παντελεῖς ἀπόστασις αὐτῆς ἐσται  
λυσιτελεστέρα.

If then the procrastination of attention be profitable, the complete giving up of attention must be more profitable.

*Luke* xiv. 18.

And they all with one consent began to make excuse.

Sall., *Jug.*, I.

Suam quisque culpam auctores ad negotia transferunt.

The culprits themselves each attributeth the blame to the affairs.

Sen., *De Benef.*, ii. 26.

Nemo non benignus est sui iudex.

There is no man that is not a partial and favourable judge of himself.

Curt., vii. 1, 23.

Cum quid accidit tristius, omnes rei sunt.

When any misfortune happeneth, all are guilty.

Curt., iv. 3, 7.

Quod in adversis rebus fieri solet, alius in alium culpam referebat.

As generally happeneth in unfortunate occurrences, one threw the blame on the other.

*Luke xiv. 28.*

For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it ?

Cic., *Off.*, i. 21.

Ad rem gerendam qui accedit, caveat, ne id modo consideret, quam illa res honesta sit, sed etiam ut habeat efficiendi facultatem.

He who undertaketh the management of public affairs ought to take care not only to consider its importance, but also whether he hath the power of putting it in execution.

Juv., xi. 85.

Noscenda est mensura sui spectandaque rebus summis minimisque.

In great concerns and small one must know one's own measure.

*Luke xv. 20.*

And when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him.

Plin. *Min.*, iv. 21.

Cujus ego pro salute . . . hoc sum magis anxius quod unicus est.

For whose safety I am the more anxious, because he is my only son.

Val. *Max.*, v. 10.

Quintus Martius . . . filium summæ pietatis, magnæ spei, et quæ non parva calamitatis accessio fuit, unicum amisit.

Quintus Martius lost his son, a young man who was regarded by him with the strongest affection, and of whose success in life he entertained great hope, and what added to his grief not a little, his only son.

*Luke xv. 23.*

And bring hither the fatted calf, and kill it ; and let us eat, and be merry.

Diodor. *Sic.*, i. 70.

Τροφαῖς δ' ἔθος ἦν αὐτοῖς ἀπλαῖς χρῆσθαι, κρέα μόσχεια καὶ χηνῶν μόνον προσφερομένους.

It was their custom to use the plainest food, bringing in flesh of calf and geese.

*Luke xvi. 19.*

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.

Senec., *Controv. i. Præf.* 7.

Nihil tam mortiferum ingenii, quam luxuria est.

Nothing is so fatal to the disposition as luxury.

Hist. Aug., 30 tyr. 8.

Homo luxuriosus crudelissimus, si necessitas postulat.

A man devoted to luxurious habits is most cruel if necessity demands it.

Claudian, *De iv. Cons. Honor.*, 334.

Multis damnosa fuere  
Gaudia.

The joys of life have proved destructive to many.

*Luke xvi. 21.*

And desiring to be fed with the crumbs which fell from the rich man's table.

Callimach., *Ad Cer.*, 113.

Ἄλλ' ὅτε τὸν βαθὺν οἶκον ἀνεξήραναν ὀδόντες,  
Καὶ τὸθ' ὁ τῷ βασιλῆος ἐνὶ τριόδοισι καθήστο,  
Αἰτίζων ἀκόλως τε καὶ ἐκβολὰ λύματα δαιτός.

But when his teeth began to exhaust what was contained in the plentiful house, then it was that the king's son sat in the cross-roads begging for morsels and sordid refuse of beasts.

*Luke xvi. 22.*

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom.

Plat., *Phæd.*, 62 or 14 c.

Οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ ὁσίως βιώναι, οὗτοι εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῆ ἐλευθερούμενοί τε καὶ ἀπαλλαττόμενοι ὡσπερ δεσμωτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἰκησὺν ἀφικνούμενοι καὶ ἐπὶ γῆς οἰκίζόμενοι. τούτων δὲ αὐτῶν οἱ φιλοσοφία ἱκανῶς καθηράμενοι ἄνευ τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνοῦνται, ἃς οὔτε ῥᾶδιον δηλώσαι.

But whosoever have lived exceedingly pious lives, these are they who, released from their earthy abodes and removed as it were from a prison, arrive at pure dwellings above, and live in the upper regions. And of these, those who have sufficiently purified themselves by philosophy, live in all time to come without bodies, and shall reach habitations still more beautiful than those, which it is difficult to describe.



Plat. *Cratyl.*, 16 or 398 B.

Ποιηται πολλοι λέγουσιν, ὡς ἐπειδὴν τις ἀγαθὸς ὢν τελευτήσῃ, μεγάλην μοῖραν καὶ τιμὴν ἔχει καὶ γίνεται δαίμων.

Many poets say, that when a good man shall have reached his end, he obtaineth a mighty destiny and honour, and becometh a demon.

*Luke xvi. 26.*

And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Plat., *Republ.*, x. 14.

Καὶ ἄλλους κατείδομεν τῶν μεγάλα ἡμαρτηκότων, οὓς οἰομένους ἤδη ἀναβήσασθαι οὐκ ἐδέχετο τὸ στόμιον, ἀλλὰ ἐμυκᾶτο, ὅποτε τις ἐπιχειροῖ ἀνιέναι. ἐνταῦθα δὴ ἄνδρες ἄγριοι καὶ διάπυροι ἰδεῖν παρεστῶτες καὶ καταμανθάνοντες τὸ φθέγμα, τοὺς μὲν ἰδίᾳ λαβόντες ἦγον.

And we beheld others who had committed great iniquity, and who thought that they might ascend; these the mouth of the opening did not admit, but bellowed when any of them attempted to ascend. And then savage men, and fiery in appearance, standing near and observing the bellowing noise, laid hold of them and led them away.

*Luke xvi. 27.*

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house.

Callimach., *Ad Cer.*, 63.

Βαρὸν δ' ἀπαμείψατ' ἀνακτα,  
Ναί, ναί τεύχεο δῶμα, κύον, κύον, ᾧ ἔνι δαίτας  
Ποιησεῖς· θαμναὶ γὰρ ἐς ὕστερον εὐλαπῖναι τοι.  
'Α μὲν τὸσσ' εἰποῖσ' Ἐρυσίχθονι τεύχε πονηρά.  
Αὐτίκα οἱ χαλεπὸν τε καὶ ἄγριον ἐμβαλε λιμὸν,  
Αἰθωνα, κρατερὸν· μέγала δ' ἐστρεβύετο νοσῶν.  
Σχέτλιος, ὅσσα πάσαιτο, τῶσων ἔχεν ἕμερος αὐτίς.

Then she answered the king that annoyed her, "Yes, yes, build thy hall, thou dog, thou dog, in which thou shalt hold banquets, for many banquets shalt thou hold hereafter." Having spoken thus much she proceeded to bring evil on Erysichthon. Instantly she sent upon him a grievous violent hunger, burning and fierce: and he began to be overtaken by a severe disease; wretched man that he was, the more he ate the more did a craving seize him.

Virg., *Æn.*, iii. 454.

Alitur vitium vivitque tegendo,  
Dum medicas adhibere manus ad vulnera pastor  
Abnegat, aut meliora deos sedet omnia poscens.

The vice is fed and gathers strength by its very concealment, while the shepherd refuseth to apply to the wounds a healing medicine, or sitteth idly calling upon the gods for a change.

*Luke xviii. 11.*

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

Hor., *Sat.*, ii. 7, 72.

Non sum mœchus, ais : neque ego (hercule) fur, ubi vasa  
Prætereo sapiens argentea : tollis periculum,  
Jam vaga prosiliet frenis natura remotis.

I am not an adulterer, thou sayest : nor by Hercules am I a thief, when I wisely pass by silver vases : remove the danger of punishment, then erring nature will leap forward, when the reins are removed.

*Luke xviii. 12.*

I fast twice in the week.

Sueton., *Oct.*, c. 76.

Ne Judæus quidem, mi Tiberi, tam diligenter sabbatis jejunium servat, quam ego hodie aeravi.

No Jew, my dear Tiberius, fasts so strictly on the Sabbath, as I have to-day.

Justin., xxxvi. 2.

Moses septimum diem more gentis Sabbatum appellatum in omni ævum jejunio sacrauit, quoniam illa diea famem illis erroremque finierat.

Moses consecrated after the manner of his nation the seventh day, called the Sabbath, by fasting for ever, because that day had brought to an end their hunger and their wanderings.

*Luke xviii. 19.*

None is good, save one, that is, God.

Plat., *Phæd.*, 27.

Εἶναι ἀνδρα ἀγαθὸν ἀδύνατον καὶ οὐκ ἀνθρώπειον, ἀλλὰ θεὸς ἂν μόνος τοῦτο ἔχει τὸ γέρας.

That a good man should exist is impossible, and quite above what is human, but God alone has this noble quality.

*Luke xviii. 24.*

How hardly shall they that have riches enter into the kingdom of God !

Plat. (*Stobæus*, *Tit.*, 93, 27).

Ὁ λόγος ἡμῖν ὀρθὸς, ὡς οὐκ εἰσὶν οἱ παμπλοῦσοι ἀγαθοί· εἰ δὲ μὴ ἀγαθοί, οὐδ' εὐδαίμονες.

Our statement is good that the very rich are not good, and if not good, neither are they happy.

Cic., *Act. ii. in Verr. ii. 22.*

Quam facile serpat injuriæ et peccandi consuetudo, quam non facile reprimatur, videte.

See how easily injustice and the habit of doing wrong creep on : see how difficult it is to check it.

Cic., *Ep. ad Quint. Fr., i. 2.*

Difficile est mutare animum, et si quid est penitus insitum moribus, id subito evellere.

It is difficult to change the disposition of man, and if there be any evils implanted, to eradicate them suddenly.

Sall., *Cat., 11.*

Avaritia quasi venenis malis imbuta corpus animumque virilem effeminat, semper infinita, insatiabilis neque copiâ neque inopiâ minuitur.

Avarice soaked, as it were, in noxious poisons enfeebleth the body and mind of man ; it being always boundless, insatiable, is assuaged neither by wealth nor want.

Tibullus, iii. 3, 21.

Non opibus mentes hominum curæque levantur.

Neither the minds of men nor their cares are assuaged by riches.

#### Luke xix. 46.

My house is the house of prayer ; but ye have made it a den of thieves.

Plutarch, *Tit. Gracch.*; 15.

Ἱερὸν καὶ ἄσυλον οὐδὲν οὕτως ἐστὶν ὡς τὰ τῶν θεῶν ἀναθήματα.

There is nothing so holy and inviolable as the offerings presented to the gods.

#### Luke xxi. 33.

Heaven and earth shall pass away.

Diodor. Sic., i. 6.

Οἱ δὲ γεννητὸν καὶ φθαρτὸν εἶναι νομίσαντες, ἔφησαν ὁμοίως ἐκείνω τοὺς ἀνθρώπους τυχεῖν τῆς πρώτης γενέσεως ὠρισμένοι χρόνοις.

There are others, who think that this world was created and is subject to decay, saying that men also had a set time for their beginning.

#### Luke xxi. 34.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness.

Cic., *Philip., ii. 19.*

Ubi possedit animum nimia vis vini, quidquid mali latebat, emergit.

When too much wine hath taken possession of a man, whatever evil hath lain hid in his mind cometh forth to the light of day.

Ovid., *Art. Am.*, i. 237.

Vina parant animos faciuntque caloribus aptos :  
 Cura fugit multo diluiturque mero.  
 Tunc veniunt risûs, tunc pauper cornua eumit ;  
 Tunc dolor et curæ rugaque frontis ahit.  
 Tunc aperit mentes ævo rarissima nostro  
 Simplicitas artes excutiente deo.

Wine prepares the mind and makes it ready to be excited ; care flies and is made to disappear by plenteous draughts. Then comes laughter, then the poor resume their courage ; then depart grief, cares, and the wrinkles of the forehead. Then candour, most rare in our times, discloses the thoughts, the god causing all deceit to vanish.

*Luke xxii. 33.*

And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

Val. Max., iv. 6, 3.

Ubi idem et maximus et honestissimus amor est, aliquanto præstat morte jungi, quam vitâ distrahi.

Where mutual love is greatest and most honourable, it is somewhat better to be joined in death than to be separated by life.

*Luke xxii. 42.*

Not my will, but thine be done.

Catullus, xi. 13.

Omnia hæc, quæcumque feret voluntas  
 Cœlitum, tentare simul parati.

Prepared at the same time to try all those things, which the will of the gods will impose.

Epictet., *Encheir.*, 52.

Εἰ ταύτη τοῖς θεοῖς φίλων, ταύτη γινέσθω.

If it so please the gods, so let it be.

Epictet., *Dissert.*, ii. 17, 22.

Καὶ ἀπλῶς μηδὲν ἄλλο θέλει, ἢ ἃ ὁ θεὸς θέλει.

In short, wish nothing else than what God wills.

Epictet., *Dissert.*, iv. 1, 89.

Προσκατατάχαί μου τὴν ὀρμὴν τῷ θεῷ. Θέλει μ' ἐκείνος πυρέσσειν ; καγὼ θέλω. Θέλει ὀρμᾶν ἐπὶ τι ; καγὼ θέλω. Ἀποθανεῖν με θέλει ; στρεβλωθῆναι με θέλει ; ἀποθανεῖν οὐ θέλω' στρεβλωθῆναι οὐ θέλω.

I have made my actions in conformity with God. Does he will that I should have a fever ? It is my will also. Does he will that I should make exertion in regard to anything ? It is my will also. Does he will that I should die ? Does he will that I should be put to the rack ? It is my will then to die ; it is my will then to be put to the rack.

*Luke* xxii. 44.

And his sweat was as it were great drops of blood falling down to the ground.

Diodor. Sic., xvii. 90.

Τὸν δὲ πληγέντα πόνοι δεινοὶ συνείχον, καὶ ῥύσιν ἰδρώτος αἱματοειδοῦ κατεΐχε.

If any one was struck, he was tormented by horrible pains, and great drops of blood ran down.

*Luke* xxii. 45.

He found them sleeping for sorrow.

Hom., *Odyss.*, xii. 310.

Κλαίωντεσσι δὲ τοῖσιν ἐπήλυδε νήδυμος ὕπνος.

Sweet sleep came upon them as they sorrowed.

Hom., *Odyss.*, xvi. 450.

Κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσω, ὄφρα οἱ ὕπνον  
'Ἡδὸν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Then she mourned Ulysses, her beloved husband, till Minerva shed soothing slumber over her eyes.

Propert., i. 3. 45.

Dum me jucundis lapsam sopor impulit alis,  
Illa fuit lacrymis ultima cura meis.

While sleep with its pleasant wings overpowered me, she was the last thought amidst my tears.

*Luke* xxii. 48.

And Judas drew near unto Jesus to kiss him.

Hom., *Il.*, xxiv. 759.

Οἷς ἀγανοῖς βελέεσσω ἐποιοχόμενος κατέπεφνε.

Coming on him with his kind weapons he killed him.

Mart., *Epigr.*, iii. 64.

Srenas hilarem navigantium pœnam,  
Blandasque mortes, gaudiumque crudele.

The Sirens, those seductive destroyers of mariners with their deceitful blandishments and fatal caresses.

*Luke* xxiii. 12.

And the same day Pilate and Herod were made friends together.

Euripid., *Fr. Phœn.*, ix. 7.

Ὅστις δ' ὁμιλῶν ἤδεται κακοῖς ἀνὴρ,  
Οὐ πάποτ' ἠρώτησα, γυγνώσκων ὅτι  
Τοιοῦτός ἐστιν ἕκαστος, ὁσπερ ἤδεται ξυνῶν.

The man who takes pleasure in associating with the wicked, I never ask what sort of character he is, knowing that every one is such as those with whom he delights to live.

Plat., *Lysis*, 10 or 214 A.

Ποιῆται λέγουσι :

Αἰεὶ τοι τὸν ὁμοῖον ἀγει θεὸς ὡς τὸν ὁμοῖον . . .

τὸ ὁμοῖον τῷ ὁμοίῳ ἀνάγκη αἰεὶ φίλον εἶναι . . . δοκεῖ γὰρ ἡμῖν ὃ γε πονηρὸς τῷ πονηρῷ, ὅσῳ ἂν ἐγγυτέρω προσῆη, τοσοῦτ' ἐχθρίων γίγνεσθαι· ἀδικεῖ γὰρ. Ταύτῃ μὲν ἂν τοῖνον τοῦ λεγομένου τὸ ἡμῖσι οὐκ ἀληθὲς εἴη εἶπερ οἱ πονηροὶ ἀλλήλοις ὅμοιοι . . . ἀλλὰ μοι δοκοῦσι λέγειν τοὺς ἀγαθοὺς ὁμοίους εἶναι ἀλλήλοις καὶ φίλους . . . Ἔχομεν ἄρα ἤδη, τίνες εἰσὶν οἱ φίλοι· ὁ γὰρ λόγος ἡμῖν σημαίνει, ὅτι οἱ ἂν ὦσιν ἀγαθοί. . . . Καίτοι δυσχεραίνω τί γε ἐν αὐτῷ . . . ὁ ὅμοιος τῷ ὁμοίῳ καθ' ὅσον ὅμοιος φίλος, καὶ ἔστι χρήσιμος ὁ τοιοῦτος τῷ τοιοῦτ' ὀτιοῦν ὅμοιον ὀτιοῦν τιν' ὠφέλειαν ἔχειν ἢ τίνα βλαβὴν ἂν ποιησαὶ δύναιτο, ὃ μὴ καὶ αὐτο αὐτῷ ; ἢ τι ἂν παθεῖν, ὃ καὶ ὑφ' αὐτοῦ πάθοι ; τὰ δὴ τοιαῦτα πῶς ἂν ὑπ' ἀλλήλων ἀγαπηθῆιη, μηδεμίαν ἐπικουρίαν ἀλλήλοις ἔχοντα ;

The poets say, "God always leads like to like," . . . like must ever need to be friendly to like . . . the wicked man, so much the nearer he approaches the wicked, is so much more hostile, for he injures him . . . thus, then, the half of this saying cannot be true, since the wicked are like each other . . . but they seem to me to say that the good are like each other and friends . . . We have then discovered who are friends, for our argument shows that it must be those who are good . . . yet I find some difficulty in it . . . the like, as far as he is like, is a friend to the like, and such an one is useful to such an one, or rather thus : Can anything that is like confer any benefit or do any mischief to anything that is like, which it cannot do to itself ; or suffer anything which it cannot also suffer from itself ? But how can such things be loved by each other, when they are unable to afford any assistance to each other ?

*Liv.*, i. 46.

Contrahit celeriter similitudo eos, ut fere fit malum malo aptissimum.

Similarity of disposition quickly produced an intimacy between them, as is generally the case: evil is fittest to consort with its like.

*Tacit., Hist.*, iv. 42.

Invenit etiam æmulos infelix nequitia.

Wickedness, even if unsuccessful, finds its followers.

*Amm. Marc.*, xxviii. 1.

Solent pares facile congregari cum paribus.

Like easily congregate with like.

*Aurel. Victor., De Viris Illustr.*, 7.

Feroces morum similitudo conjunxit.

Likeness of manners has joined together the fierce.

## Luke xxiii. 34.

Father, forgive them ; for they know not what they do.

Plat., *Apolog.*, 33.

Ἐγώ γε (εἶπεν ὁ Σωκράτης) τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγοροῖς οὐ πᾶνυ χαλεπαίνω.

I, said Socrates, am not at all angry at those who have condemned me, and at my accusers.

## Luke xxiii. 43.

To-day shalt thou be with me in paradise.

Fronto, p. 148 ed. Nieb.

Mors, quæ omnibus luctuosa videtur, pausam laborum affert et sollicitudinum et calamitatum, miserrimæque corporum vinculis liberatos ad tranquillam nos et amœna et omnibus bonis referta animarum conciliabula transvehit.

Death, which seemeth a mournful event to all, causeth a cessation from toils, anxieties, and calamities, and transferreth us, delivered from the wretched bondage of the body, to the assemblage of souls in this midst of places calm, pleasant, and full of everything good.

## Luke xxiv. 39.

A spirit hath not flesh and bones.

Apollon. Rhod., iii. 446.

Νόος δὲ οἱ, ἥϊτ' ὄνειρος,  
Ἐρπύζων πεπόττητο μετ' ἔχνια νισσομένοιοι.

But his soul, like a dream, flew away, following his footsteps as he went.

Virg., *Æn.*, ii. 793.

Par lenibus ventis volucrique simillima somno.

His spirit fled like to the light winds, and similar to a swift dream.

## John i. 1.

In the beginning was the Word, and the Word was with God, and the Word was God.

Epicharmus, *Fr.*

Ἔστιν ἀνθρώπῳ λογισμὸς, ἔστι καὶ θεῖος λόγος,  
Ὁ δὲ γε τ' ἀνθρώπου λόγος πέφυκ' ἀπὸ τοῦ θεοῦ λόγου.

As there is human reason, so there is divine reason ; the reason of man is derived from the divine reason.

Amelius, *Fr.* (*Euseb.*)

Καὶ οὐδὲν ἄρα ἦν ὁ λόγος καθ' ὃν αἰεὶ ὄντα τὰ γινόμενα, ὡς ἂν καὶ ὁ Ἡράκλειτος ἀξιώσειε, καὶ νῆ Δι' ὃν ὁ Βάρβαρος ἀξιοῖ ἐν τῇ τῆς ἀρχῆς τάξει τε καὶ ἀταξίᾳ καθεστηκότα πρὸς Θεὸν εἶναι, δι' οὗ πᾶνθ' ἀπλῶς γεγενῆσθαι.

This is that Word by which the things always existing, as Heraclitus thought, and also by Jove, that Barbarian (he so called the Apostle John), were established both in their chaotic state and subsequent beautiful arrangements through God, by whom he says all things were made.

*John i. 13.*

Which were born of God.

*Cic., Senect., 21.*

Andisbam Pythagoram, Pythagoreosque, incolas pæne nostros, nunquam dubitasse, quin ex universâ mente divinâ delibatos animos haberemus.

I was wont to hear that Pythagoras and the Pythagoreans, who lived at no great distances from us, had no doubt that we had souls derived from the universal divine mind.

*Sen., Ep., 41, 4.*

Si hominem videris interritum periculis, intactum cupiditatibus, inter adversa felicem, in mediis tempestatibus placidum, ex superiore loco homines videntem, ex æquo deos; non subibit te veneratio ejus? non dices? ista res major est altiorque, quam ut credi similis huic, in quo est, corpusculo possit? Vis adhuc divina descendit: animum excellentem, moderatum, omnia tanquam minora transeuntem, quidquid timemus optamusque ridentem, cœlestis potentia agitat: non potest res tanta sine adminiculo numinis stare. Itaque majore sui parte illa est, unde descendit. Quemadmodum radii solis contingunt quidem terram, sed ibi sunt unde mittuntur: sic animus magnus et sacer et in hoc demissus, ut propius divina nossemus, conversatur quidem nobiscum, sed hæret origini suæ.

If thou seest a man fearless in dangers, untouched by passions, happy in affliction, calm in midst of the storms of life, viewing men from higher ground, the gods from the same level, wilt thou not feel a certain veneration for him? Wilt thou not say, this is something greater and loftier than that it should be believed to be of like nature with the tiny body which it inhabits? The essence still divins descends thither: the intellectual faculties of supreme excellence, under self-control, passing by all things as of small account, laughing at human fears and hopes, are swayed by a heavenly force. An energy of such might cannot exist without the aid of God. Therefore, in regard to the greater portion of man, he is there, whence he came down. Even as the sunbeams do in a manner touch the earth, but remain in the place whence they are sent, so the intellect of great might, sacred in its nature and sent down to this end that we may more closely apprehend divine things, holds converse within us, but cleaves to its divine original.

*John i. 18.*

No man hath seen God at any time.

*Euripid., Fr. Incert., 1.*

Ορᾶς τὸν ὕψου τόνδ' ἀπειρον ἀθέρᾳ  
Καὶ γῆν περίεξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις,  
Τούτου νόμιζε Ζῆνα, τόνδ' ἡγοῦ Θεόν.

Thou seest yon high and boundless space, that clasps the earth in close embrace, call it Jove, think it alone to be God.

*Philem., Fr.*

Τὸν πάνθ' ὀρῶντα καὶ τὸν οὐχ ὀρώμενον.

The Being that sees all things, and himself is not seen.

*Cic., Tusc. Quest., i. 28.*

Deum non vides, tamen deum agnoscis ex operibus ejus.

God thou dost not see, yet thou art led to acknowledge God by his works.



Sen., *Nat. Quæst.*, vii. 30, 3.

Neque enim omnia Deus homini fecit. Quota pars operis tenti nobis committitur? Ipse qui ea tractat; qui condidit, qui totum hoc fundarit, deditque circa se, majorque est pars operis sui, ac melior effugit oculos, cogitatione visendus est.

For God has not made all things visible to man. How little of this mighty work is entrusted to us! Even he, who manages these things, who has created, who has founded all this universe, and has enclosed it around himself, and is the greater and better part of this his work, is not subject to our eyes, but, is to be seen by our thoughts.

*John iii. 20.*

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd.

Amm. Marc., xv. 7.

Homines post partas ex iniquitate divitias latebras captare secretas, ut lucifugæ, vitantee multitudinis læsæ conspectum.

Men, when they have acquired riches by iniquitous means, seek secret hiding-places, like bats that shun the light of day, avoiding the eyes of those whom they have injured.

*John iv. 24.*

God is a Spirit: and they that worship him must worship him in spirit and in truth.

Diodor. Sic., x. *Fr.*

"Οτι ὁ αὐτὸς Πυθαγόρας παρήγγελλε πρὸς τοὺς θεοὺς προσιέναι τοὺς θύοντας, μὴ πολυτελεῖς, ἀλλὰ λαμπρὰς καὶ καθαρὰς ἔχοντας ἐσθήτας· ὁμοίως δὲ μὴ μόνον τὸ σῶμα καθαρὸν παρεχομένους πάσης ἀδίκου πράξεως, ἀλλὰ καὶ τὴν ψυχὴν ἀγνεύουσαν.

Pythagoras also commanded that those who sacrificed should approach the gods, not with costly, but with bright and pure dresses: and, likewise, that they should have not only their body free from every wicked action, but also their mind from every impure thought.

*Fr., Auct. Incert.*

Χώριζε θνητῶν τὸν Θεόν, καὶ μὴ δόκει  
 "Ὅμοιον αὐτῷ σάρκων καθεστάναι·  
 Οὐκ αἴσθα δ' αὐτόν· ποτὲ μὲν ὡς πῦρ φαίνεται  
 "Ἀπλαστον ὄρμη· ποτὲ δ' ὕδωρ, ποτὲ δὲ γνόφος·  
 Καὶ θηρσιν αὐτὸς γίνεται παρεμπερήσ,  
 'Ἀνέμω, νέφει τε, κάστραπῆ, βροντῆ, βροχῆ·  
 'Ἐπηρετεῖ δ' αὐτῷ θάλασσα, καὶ πέτραι,  
 Καὶ πᾶσα πηγῆ, καὶ ὕδατος συστήματα·  
 Τρέμει δ' ὄρη, καὶ γαῖα, καὶ πελώριος  
 Βυθὸς θαλάσσης, κώρέων ὕψος μέγα,  
 "Ὅταν ἐπιβλέψῃ γοργὸν ὄμμα δεσπότηου·

Separate God from everything that is mortal, and think not that he is enveloped in flesh, like thyself: thou knowest him not: sometimes he appears as fire, sometimes as water, sometimes as darkness: and again, he is like to the beasts, the wind, the clouds, the lightning, the thunder, the

hurricane. His servants are the sea, the rocks, every fountain and stream of water: the mountains tremble, and the earth, the deep abyss of the sea, and the lofty summits of the hills, when they behold the stern eye of their master.

Euripid., *Fr. Pi.*

Σὲ τὸν αὐτοφυῆ, τὸν ἐν αἰθερίῳ  
 Ρόμβῳ πάντων φύσιν ἐμπλέξανθ'·  
 "Ὀν περὶ μὲν φῶς, περὶ δ' ὀρφναία  
 Νῦξ ἀλολόχρως, ἀκριτὸς τ' ἀστρῶν  
 "Ὁχλος ἐνδελεχῶς ἀμφιχορεύει.

Thee I invoke, the self-existing, that turnest all nature in a heavenly circle, round whom dances without ceasing light, dark-coloured night, and the countless host of stars.

Melanippides, *Fr.*

Κλῦθι μοι, ὦ πάτερ, μέγα θαῦμα βροτῶν,  
 Τὰς ἀειζῶον ψυχᾶς μέδέων.

Hear me, O father, who art admired by mortals, holding sway over the immortal soul.

Philem., *Fr.*

Θεὸν δὲ ποῖον εἰπέ μοι νοητέον ;  
 Τὸν πάνθ' ὀρώντα καὐτὸν οὐχ ὀρώμενον.

Tell me what kind of being thou thinkest God to be. The being that sees everything, and himself is seen by none.

Menand., *Fr.*

Τὸν ὄντα πάντων κύριον γενικώτατον  
 Καὶ πατέρα, τοῦτον διατέλει τιμᾶν μόνον  
 Ἀγαθῶν τοιούτων εὐρέτην καὶ κτίστορα.

The sole Lord and Father of all, him we ought to honour as the author and bestower of every blessing.

Cic. *Tusc. Quæst.*, i. 27.

Nec vero deus ipse, qui intelligitur a nobis, alio modo intelligi potest nisi mens soluta quædam et libera, segregata ab omni concretione mortali, omniaque sentiens et movens ipsaque prædita motu sempiterno.

The divinity himself, as he is understood by us, can in no other way be conceived but as an intelligence, unconfined and unrestrained, distinct from all mortal material, perceiving and moving all things, and himself endued with everlasting motion.

Cic., *Nat. D.*, i. 11.

Pythagoras, censuit, animum esse per naturam rerum omnem intentum et comitantem.

Pythagoras thought that God was a soul mingling with and pervading all nature.

Cic., *Nat. D.*, i. 26.

In deo quid sit quasi corpus, aut quasi sanguis, intelligere non possum.

In God I am not able to understand what is meant by a *quasi* body or *quasi* blood.

Sen., *Nat. Quaest. Praef.*

Quid interest inter naturam dei et nostram? Nostri melior pars animus est, in illo nulla pars extra animum, totus ratio est.

What difference is there between the nature of God and ours? Our better part is the mind: in him no part is outside the mind: he is all reason.

Hermes, apud Stobæum, *Eclog. Physic.*, i. 29.

Τοιοῦτο γὰρ ἐστὶ τὸ σῶμα ἐκείνου, οὐχ ἄπτὸν, οὐδὲ ὁρατὸν, οὐδὲ μετρητὸν, οὐδὲ διαστατὸν, οὐδ' ἄλλω τιῶν σώματι ὅμοιον. Οὕτε γὰρ πῦρ ἐστίν, οὕτε ὕδωρ, οὐτ' ἀήρ, οὕτε πνεῦμα, ἀλλὰ πάντα ἀπ' αὐτοῦ. Ἄγαθὸς γὰρ ὢν, μόνω ἑαυτῷ τοῦτο ἀναθῆναι ἠθέλησε, καὶ τὴν γῆν κοσμήσαι.

The body of the Divinity is such that it cannot be touched nor seen, nor measured, nor is it bounded, or like to any body. For it is neither fire, nor water, nor air, nor wind, but all things are from it. For being good, the Divinity has wished to reserve this power to himself alone, and to throw adornment over the earth.

Onatas, apud Stobæum, *Eclog. Physic.*, i. 38.

Ὁ μὲν θεὸς τὰ τῶν ἄλλων ζώων ἐπαίει, οὕτε ὁρατὸς ὢν οὕτε ἐπαίστος, εἰ μὴ τισὶ πάγχυ ὀλίγοις τῶν ἀνθρώπων. Αὐτὸς μὲν γὰρ θεὸς ἐντὶ νόος καὶ ψυχὰ, καὶ τὸ ἀγεμονικὸν τῷ σύμπαντος κόσμῳ. Ταὶ δὲ δυνάμεις αὐτῷ αἰσθηταί, τὰ τ' ἔργα, ὢν οἷμαι νομεῦς, καὶ πράξεις, καὶ ταὶ κατὰ τὸν σύμπαντα κόσμον ἐπιστροφάσιες. Ὁ μὲν ὢν θεὸς αὐτὸς οὕτε ὁρατὸς, οὕτε αἰσθητὸς, ἀλλὰ λόγῳ μόνον καὶ νόῳ θεωρατὸς.

God knows mortal things, though he is neither seen nor heard by any, except by a very few. For God himself is Mind and Spirit, and the Ruler of the whole world. But his powers and work, of which he is the author, and deeds are perceived, as well as the changes which are taking place in the world. God himself is neither seen nor perceived, but only known by the reason and mind.

*John v. 16.*

And therefore did the Jews persecute Jesus.

Sall., *Jug.*, 14.

Parum tuta per se ipsa est probitas.

An upright life is not of itself safe.

*John vii. 46.*

Never man spake like this man.

Epictet., *Encheir.*, 29.

Ὡς εὖ Σωκράτης λέγει! καὶ τίς οὕτω δύναται εἰπεῖν ὡς ἐκεῖνος;

How well Socrates speaks! Who is able to speak so well as he?

*John viii. 7.*

He that is without sin among you, let him first cast a stone at her.

Sen., *De Irâ*, iii. 26.

Iniquus est, qui commune vitium singulis objicit.

He is unjust who attributes a fault common to all mankind to an individual.

Sen., *De Irâ*, i. 14, 2.

Peccantes vero quid habet cur oderit, quum error illos in hujusmodi delicta compellat? Non est autem prudentis, errantes odisse: alioquin ipse sibi odio erit. Cogitet, quam multa contra bonum morem faciat, quam multa ex his, quæ egit, veniam desiderent. Jam irascetur etiam sibi! Neque enim sequens judex aliam de sua, aliam de alienâ causâ, sententiam fert. Nemo, inquam, invenitur, qui se possit absolvere.

What reason is there why we should hate sinners, when it is error that drives them into such faults? But it is not the part of the wise to hate those who err, otherwise he would have to hate himself. Let him bethink himself how many faults he commits against good manners, how many things he has done which require pardon. Then shall he be angry with himself. For a just judge does not pronounce one sentence in his own case, another in another's. There is nobody, I say, that can absolve himself.

Hist. Aug., *Valer. pat. et fil.*, 1.

Ille de omnibus judicet, qui est omnibus melior, ille de nostrâ vitâ sententiam ferat, cui nihil potest objici.

Let him pass judgment on all, who is better than all; let him pass sentence on our life, against whom nothing can be objected.

### John viii. 12.

He that followeth me shall not walk in darkness, but shall have the light of life.

Cic., *Leg.*, iii. 14.

Nobilium vitâ victuque mutato mores mutantur civitatum.

When the lives and mode of living of the chief men of the State have been changed, a corresponding change of manners takes place in the State.

Ovid., *Fast.*, vi. 647.

Sic agitur censura et sic exempla parantur,  
Quum vindex, alios quod monet ipse, facit.

Thus he acted as censor, and thus is example set, when the assessor of morality does himself what he warns others to do.

Sen., *Ep.*, 94, 80.

Imbecillioribus ingeniiis necesse est aliquem præire: hoc vitabis, hoc facies.

In regard to those who are more feeble, they have need of a conductor, who may say to them, "Thou shalt shun this, thou shalt do this."

Sen., *Nat. Quæst.*, iii. 30.

Virtus difficilis inventu est, rectorem ducemque desiderat; etiam sine magistro vitia discuntur.

Virtue is difficult to be found, she requires a guide and governor; but as regards vices, men learn them without a master.

Tacit., *Ann.*, iii. 55.

Obsequium in principem et æmulandi amor validior quam pœna ex legibus et metus.

The compliance of the people with the manners of the prince, and the desire of imitating him, had a more powerful effect than the terror of the laws and their penalties.

Vell. Paterc., ii. 126.

Facere recte civea suos optimua (princeps) faciendo docet, cumque sit in imperio maximus, exemplo major ast.

The noblest prince teaches by his example his subjects to act well, and what he does has the greater influence in proportion to his position.

*John viii. 34.*

Whosoever committeth sin is the servant of sin.

Liv., xxx. 14.

Non eat tantum ab hostibus armatia ætati nostræ pariculum, quantum ab circumfufis undique voluptatibus.

There is not so much dangar to persons of our tima of life, from armed foes as from the pleasures which everywhere aurround us.

Tacit., *Ann.*, iii. 65.

O homines ad servitutum paratos.

O men prepared for slavery.

Plutarch, *Anton.*, 70.

Ἐνθάδ' ἀπορρήξας ψυχὴν βαρυδαίμονα κείμαι,  
Τοῦνομα δ' οὐ πεύσεσθε, κακοὶ δὲ κακῶς ἀπόλοισθε.

This is an epitaph on Timon—

“At last, I've bid the knaves farewell :  
Ask not my name—but go.”

Auson., *Sept. Sap. Sent.*, i. 2.

Pernicies homini quæ maxima? Solus homo alter.

What is the greatest plague to man? Another man alone.

*John viii. 36.*

If the Son therefore shall make you free, ye shall be free indeed.

Plat., *Theæt.*, c. 20 or p. 168 A.

Φεύξονται ἀφ' ἑαυτῶν εἰς φιλοσοφίαν, ἢν' ἄλλοι γενόμενοι ἀπαλλαγῶσι τῶν οἰ πρότερον ἦσαν.

They will fly from themselves to philosophy, that by becoming different, they may be changed from what they formerly were.

*John viii. 39.*

If ye were Abraham's children, ye would do the works of Abraham.

Sophocl., *Trachin.*, 1066.

ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς.

O son, show thyself really my son.

## John viii. 41.

We have one Father, even God.

Aristot., *De Mundo*, c. 7.

Εἷς δὲ ὢν, πολὺὺνμὸς ἐστὶ, κατονομαζόμενος τοῖς πάθεσι πᾶσι, ἅπερ αὐτὸς νεοχμοῖ.

Being really one God, he has many names, according to the several affections he discovers and the operations he performs.

Max. Tyr., *Dissert.*, 1.

Ἐν τοσοῦτῳ δὲ πολέμῳ καὶ στάσει καὶ διαφωνίᾳ ἓνα ἴδοις ἂν ἐν πάσῃ γῆ ὁμόφωνον νόμον καὶ λόγον, ὅτι θεὸς εἷς πάντων βασιλεὺς καὶ πατήρ· καὶ θεοὶ πολλοὶ, θεοῦ παῖδες, συνάρχοντες θεῷ, ταῦτα δὲ ὁ Ἕλληγν λέγει, καὶ ὁ βάρβαρος λέγει, καὶ ὁ ἠπειρώτης, καὶ ὁ θαλάττιος, καὶ ὁ σοφὸς καὶ ὁ ἄσοφος.

In such a quarrelling and tumult and jangling about other matters of opinion, thou mayest see this one by common accord acknowledged as law and reason, that there is one God, the King and Father of all; and many gods, the children of God, and ruling together with Him: this the Greek says, and this the Barbarian says, the inhabitant of the continent and the islander: the wise man and the fool say the same.

Sen., *De Benef.*, iv. 7, 8.

Quoties voles, tibi licet aliter hunc auctorem rerum nostrarum compellare: tot appellationes ejua ease possunt, quot munera; hunc et Liberum patrem et Herculem, ac Mercurium nostri putant; sic hunc Naturam voca, Fatum, Fortunam; omnia ejusdem Dei nomina sunt varie utentis suâ potestate.

As often as thou shalt please, thou mayest address the author of the universe in different ways; there may be as many different appellations of him as there are gifts; him our people fancy to be Father Bacchus, Hercules, and Mercury; call him also Nature, Fate, Fortune: all these are but names of the same God, variously using his power.

## John viii. 43.

Why do ye not understand my speech? even because ye cannot hear my word.

Cic., *Amicit.*, 26.

Virtus optime se ipsa novit.

Virtue is best acquainted with herself.

Tacit., *Germ.*, 30.

Fortunam inter dubia, virtutem inter certa numerare.

They account fortune as doubtful, virtue as the only certain thing.

## John viii. 53.

Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

Herodian, i. 4.

Οὐδὲν παράδοξον ἄνθρωπον ὄντα εἰ τελευτῆ κατέλαβεν.

It is not at all strange if death overtook him, being mortal.

## John viii. 59.

And went out of the temple, going through the midst of them, and so passed by.

Hom., *Odyss.*, viii. 37.

Ὅ δ' ἔπειτα μετ' ἔχνια βᾶινε θεοῖο.  
 Τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν  
 Ἐρχόμενον κατὰ ἄστν διὰ σφέας· οὐ γὰρ Ἀθήνη  
 Ἴλα εὐπλόκαμος, δεινὴ θεὸς, ἥ ῥά οἱ ἀχλὺν  
 Θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.

And then he followed close on the steps of the goddess. But the Phæacians, so proud of their nautic fame, did not perceive him as he passed through the midst of them ; for fair-haired Minerva, dread goddess, did not allow it, diffusing with kindly thoughts a heaven-directed mist around him.

Virg., *Æn.*, i. 349.

Infert se septus nebulâ (mirabile dictu)  
 Per medios, miscetque viris neque cernitur ulli.

He passes through their midst surrounded by a cloud, O wonderful, mingles with the men, and is seen no more.

## John ix. 31.

Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth.

Plutarch, *Æmil. Paul.*, 19.

Ὅ δὲ τῶν Μακεδόνων βασιλεὺς, εἰς [τὴν] πόλιν ἀφιππάσατο, σκηψάμενος Ἡρακλεῖ θύειν, δειλὰ παρὰ δειλῶν ἱερὰ μὴ δεχομένῳ, μηδ' εὐχὰς ἀθεμίτους ἐπιτελοῦντι.

But the king of Macedon withdrew into the town, under pretence of sacrificing to Hercules ; a god that accepts not the timid offerings of cowards, nor favours any unjust vows.

## John x. 16.

And there shall be one fold and one shepherd.

Cic., *Leg.*, i. 7.

Si verb̄ iisdem imperiis, et potestatibus parent : multo etiam magis parent huic cœlesti descriptioni mentique divinæ, et præpotenti deo, ut jam universus hic mundus, una civitas communis deorum, atque hominum, existimanda.

But if they obey the same rule and authority, much more must they be obedient to this one celestial regency, this divine mind and almighty God : so that this entire universe may be regarded as one vast commonwealth of gods and men.

## John xi. 51.

This spake he not of himself, but being high priest that year, he prophesied.

Plut., *Timol.*, 3.

Εἷς ἐκ τῶν πολλῶν ἀναστὰς ὠνόμασε Τιμολέοντα . . . θεοῦ τινος, ὡς ἔοικεν, εἰς νοῦν ἐμβάλωντος τῷ ἀνθρώπῳ.

One of the mob having risen up, named Timoleon, some god, as it seems, having put it into the mind of the man.

*John* xiii. 15.

For I have given you an example, that ye should do as I have done to you.

Cic., *Amicit.*, c. 26.

Mihi quidem Scipio, quamquam est subito ereptus, vivit tamen, semperque vivet: virtutem enim amavi illius viri, quæ extincta non est: nec mihi soli versatur ante oculos, qui illam semper in manibus habui, sed etiam posteris erit clara, et insignis: nemo umquam animo, aut spe majora auscipiet, qui sibi non illius memoriam, atque imaginem proponeudam putet. Equidem ex omnibus rebus, quas mihi aut fortuna, aut natura tribuit, nihil habeo, quod cum amicitia Scipionis possim comparare.

To me, indeed, Scipio, though he was suddenly taken away, still lives and will always live: for I loved the virtuous life of that man, and its effect is not yet done away: not only is it now presented to my eyes, who have always had it, but its fame will be illustrious and distinguished to the latest posterity: no one will ever undertake great achievements, who will not think that his memory and character should be placed before him. Assuredly, of all things which have been given me by fortune or nature, I have none which I can compare with the friendship of Scipio.

Sen., *Ep.*, 11.

Aliquis vir bonus nobis eligendus est, ac semper ante oculos habendus, ut sic tanquam illo spectante vivamus, et omnia tanquam illo vidente faciamus.

Some good man must be chosen by us, and always kept before our eyes, that we may live as if he was looking on, and act as if he saw us.

Tacit., *Agric.*, c. 46.

Id filia quoque, uxoriq; præceperim, sic patris, sic mariti memoriam venerari, ut omnia facta dictaque ejus secum revolvant, famamque ac figuram animi magis quam corporis, complectantur: non quia intercedendum putem imaginibus, quæ marmore aut ære finguntur: sed ut vultus hominum, ita simulacra vultus imbecilla ac mortalia sunt: forma mentis æterna: quam tenere et exprimere non per alienam materiam et artem, sed tuis ipse moribus, possis. Quidquid ex Agricola amavimus, quidquid mirati sumus, manet mansurumque est in animis hominum, in æternitate temporum, fama rerum.

I would also command to the daughter and wife to respect the memory of this great man by dwelling constantly on his words and actions, and endeavouring to retain not the bare image of his mortal frame, but what is still more valuable, the form and features of his mind: not that I would censure the custom of preserving in brass or marble the shape and stature of eminent men; but busts and statues, like their originals, are frail and perishable: the form of the mind is eternal, and its inward form is not to be expressed by the hand of an artist with unconscious matter: our manners and our morals may in some degree trace the resemblance. All of Agricola that gained our love and raised our admiration still subsists, and will ever subsist, preserved in the minds of men, the register of ages, and the records of fame.

*John* xiii. 17.

If ye know these things, happy are ye if ye do them.



Plat., *Gorg.*, c. 54 or p. 500 A.

Τῶν ἀγαθῶν ἄρα ἕνεκα δεῖ καὶ τὰλλα καὶ τὰ ἡδέα πράττειν, ἀλλ' οὐ τὰγαθὰ τῶν ἡδέων.

We ought then to do other things, and such as are of a pleasant nature, for the sake of things good, but not good things for the sake of such as are of a pleasant nature.

P. Syr., *Sent.*, 530.

Nil prodest bene te didicisse, facere si cesses bene.

It is of no use to have been taught well, if thou failest to do well.

Sen., *Ep.*, 75, 6.

Non est beatus, qui scit illa, sed qui facit.

He is not blessed who knows these things, but who does them.

### John xiii. 34.

A new commandment I give unto you, That ye love one another.

Cic., *Leg.*, i. 15.

Homines naturâ propensi ad diligendos homines.

Men are inclined by nature to love one another.

Sen., *Ep.*, 95, 51.

Magna scilicet laus est, si homo mansuetus homini est. Præcipienus, ut naufrago manum porrigat, erranti viam monstret, cum esuriente panem suum dividat?

It is assuredly praiseworthy for one man to be kind to another. Is it necessary that we should command him to succour the shipwrecked, to bring the wanderer into his right way, to divide his bread with the hungry?

### John xiii. 37.

I will lay down my life for thy sake.

Sen., *De Benef.*, ii. 14.

Pulcherrimum opus est etiam invito nolentesque servare.

It is a noble deed to save even the unwilling.

Sen., *Contr.*, i. p. 76 ed. Bipont.

Iniquum est collapsis manum non porrigere : commune hoc jus generis humani est.

It is wicked not to stretch out our hand to help the fallen : this is a common right of the human race.

### John xiv. 2.

In my Father's house are many mansions.

Cic., *Somn. Scip.*, 3.

Stellæ globosæ et rotundæ, divinis animatæ mentibus.

Stars, being globular and round, are animated with divine spirit.

*John xiv. 23.*

My Father will love him, and we will come unto him, and make our abode with him.

Epictet., *Fr.*, 120.

Ἐὰν ἀεὶ μνημονεύης, ὅτι ἡ ἐργάζῃ κατὰ ψυχὴν ἢ σῶμα, θεὸς παρέστηκεν ἔφορος, ἐν πάσαις σου ταῖς προσευχαῖς καὶ ταῖς πράξεσιν οὐ μὴ ἀμάρτησ' ἔξεις δὲ τὸν θεὸν σύνοικον.

If thou ever rememberest that God stands overlooking thee in everything, whether it regards thy mind or body, thou wilt commit no sin in all thy prayers and actions ; thou wilt have God making an abode with thee.

*John xiv. 26.*

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.

Plat., *Epim.*, 11.

Οὐδ' ἂν διδάξειεν, εἰ μὴ θεὸς ὑφηγοῖτο.

No one can be a teacher, unless God leads the way.

*John xv. 11.*

That my joy might remain in you, and that your joy might be full.

Ovid., *Trist.*, iii. 7, 41.

Nil non mortale tenemus,  
Pectoris exceptis ingenique bonis.

We have nothing that does not pass away, except the blessings of the heart and the mind.

Sen., *Ep.*, 27, 3.

Sola virtus præstat gaudium perpetuum securum.

Virtue alone gives perpetual and assured joy.

Sen., *Ep.*, 50, 8.

Semel traditi nobis boni perpetua possessio est : non dediscitur virtus.

The possession of a good once imparted to us is perpetual : virtue is not forgotten.

*John xv. 22.*

If I had not come and spoken unto them, they had not had sin ; but now they have no cloak for their sin.

Sen., *Controv.* iii. (vii.) *Præf.*

Hoc æquale omnium est, ut vitia sua excusare malint quam effugere.

This is equally the case of all, that they prefer to excuse their vices rather than try to flee from them.

Sen., *Ep.*, 116, 2.

Nullum est vitium eius patrociniis.

There is no vice which has not an advocate.

*John* xvi. 12.

I have yet many things to say unto you, but ye cannot bear them now.

Hor. *Art. Poët.*, 39.

Versate diu, quid referre recusent,  
Quid valeant humeri.

Consider long what your shoulders refuse to bear, and what they can.

Epictet., *Encheir.*, 29.

\**Ἀνθρώπε, πρῶτον ἐπίσκεψαι, ὁποῖόν ἐστι τὸ πρᾶγμα· εἶτα καὶ τὴν σεαυτοῦ φύσιν κατὰμαθε.*

My man, first consider what kind of thing it is ; and then examine thy own nature, if thou art able to sustain the character.

*John* xvi. 20.

Your sorrow shall be turned into joy.

Hom., *Od.*, xix. 371.

Τὴν δ' ἄμα χάσμα καὶ ἄλγος ἔλε φρένα.

For joy and sorrow seized her.

Æschyl., *Agam.*, 261.

Χαρά μ' ὑφέρπει, δάκρυον ἐκκαλουμένη.

Joy is creeping over me, that calls forth a tear.

Euripid., *Ajax*, 29.

Οὐκ ἐπὶ πᾶσιν σ' ἐφύτευσ' ἀγαθοῖς,  
'Αγάμεμνον, Ἄτρεῦς.  
Δεῖ δέ σε χαίρειν καὶ λυπείσθαι·  
Θνητὸς γὰρ ἔφυσ.

Agamemnon, thy father Atreus did not beget thee to enjoy everything good. Thou must have joy and sorrow, for thou art a mortal.

Euripid., *Fr. Antig.*, 14.

Μή νυν θέλε

Λυπεῖν σεαυτὸν, εἰδὼς ὅτι  
Πολλάκις τὸ λυποῦν ὑστερον χαρὰν ἄγει,  
Καὶ τὸ κακὸν ἀγαθοῦ γίγνεται παραίτιον.

Do not now give reins to thy grief, knowing that often grief brings joy after it, and that good springs from a harvest of evil.

Plat., *Phileb.*, c. 29 or p. 48 A.

Καὶ μὴν καὶ τὰς γε τραγικὰς θεωρήσεις, ὅταν ἅμα χαίρωντες κλάωσι, μέμνησαι ;

And do you not remember at the representations of tragedies, when persons weep in the midst of joy?

Aristot., *Rhet.*, i. 11.

Διὸ καὶ ὅταν λυπηρὸς γένηται τῷ μὴ παρεῖναι, καὶ ἐν τοῖς πένθεσι καὶ θρήνοις ἐγγίνεται τις ἡδονή· ἢ μὲν γὰρ λύπη ἐπὶ τῷ μὴ ὑπάρχειν, ἡδονὴ δ' ἐν τῷ μεμνησθαι καὶ ὁρᾶν πῶς ἐκείνον, καὶ ἃ ἔπραττε, καὶ οἷος ἦν· διὸ καὶ τοῦτ' εἰκότως εἰρήηται,

Ὡς φάτο, τοῖσι δὲ πᾶσι ὑφ' ἕμερον ὤρσε γόοιο.

Wherefore, even when we are grieved at our friend's absence, nay, in the midst of mourning and wailing, there is within us a certain pleasure. For there is grief at his absence, but there is pleasure in remembering and seeing, as it were, both the person and what he used to do, and what kind of character he was. Wherefore it has been said, and with great probability, "Thus he spoke, and excited among all a desire of lamentation."

Menand., *Fr.* (*Stobæus*, *Tit.*, 108, 48).

Ὡστε μηθεὶς πρὸς θεῶν

Πράττων κακῶς λαν ἀθυμήση ποτέ.

Ἴσως γὰρ ἀγαθοῦ τοῦτο πρόφασις γίνεται.

Let no one who is suffering ills by the will of God ever be in despondency, for perhaps this may be the occasion of good.

Plaut., *Amphit.*, ii. 2, 5.

Ita dis placitum, voluptatem mœror comes consequatur.

It has so pleased the gods that sorrow should follow close on joy.

### John xvi. 22.

But I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Plat., *Phæd.*, c. 8 or 63 B.

Εἰ μὲν μὴ ᾤμην ἤξεν πρῶτον μὲν παρὰ θεοῦς ἄλλους σοφοῦς τε καὶ ἀγαθοῦς, ἔπειτα καὶ παρ' ἀνθρώπων τετελευτηκότας ἀμείνους τῶν ἐνθάδε, ἡδίκουν ἀν οὐκ ἀγανακτῶν τῷ θανάτῳ.

If I did not think that I should arrive first among other deities, wise and good, next among men who have left this life better than any here, I should be wrong in not grieving at death.

Cic., *Tusc. Quæst.*, i. 41.

Hæc peregrinatio medicis vobis videri potest? ut vero colloqui cum Orpheo, Musæo, Homero, Hesiodo liceat, quanti tandem æstimatis? equidem sæpe emori, si fieri posset, vellem, ut ea, quæ dico, mihi liceret invenire.

Does this change of abode seem to you to be of little moment? Pray, at how much do you value the power of conversing with Orpheus, Musæus, Homer, Hesiod? For my own part, I should be willing to encounter many deaths, that I might prove the certainty of those things of which I speak.

*John xvii. 5.*

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Cic., *Tusc. Quæst.*, i. 20.

Atque ea profecto tum multo puriora et dilucidiora cernentur, cum, quo natura fert, liber animus pervenerit. Nulla res objecta impedit, quo minus percipiat (animus), quale quidque sit.

And these things will then be seen in a more clear and perfect manner, when the spirit, disengaged from the body, shall have arrived whither nature leads it. Nothing shall prevent the mind from perceiving everything in its real substance and in its true character.

Sen., *De Consol. ad Polyb.*, 27.

Nunc animus fratris mei velut ex diutino carcere emissus, tandem aui juris et arbitrii gestit et rerum naturæ spectaculo fruitur et humana omnia ex superiore loco despiciit, divina vero, quorum rationem tam diu frustra quæsierat, propius intuetur.

The spirit of my brother, discharged as it were from long imprisonment, is now in freedom and full liberty, is viewing with joy the works of nature; it looks down on all human things from its lofty seat, and closely beholds the divine, in search of which it was so long time vainly tormenting itself.

Sen., *Ep.*, 102, 28.

Tunc in tenebris te vixisse dices, cum totam lucem et totus adspexeris, quam nunc per angustissimas oculorum vias obscure intueris, et tamen admiraria illum iam procul. Quid tibi videbitur divina lux, cum illam suo loco videris?

Then thou wilt confess that thou hast lived in darkness, when thou shalt clearly see the whole light, which now thou beholdest dimly through those narrow circles of thine eyes from afar, and yet not without astonishment. What wilt thou say of the divine light when thou shalt see it in its own place?

*John xvii. 6.*

Thine they were, and thou gavest them me.

Epictet., *Dissert.*, iv. 10.

Διότι με σὺ ἐγέννησας, χάριν ἔχω· χάριν ἔχω ὧν ἔδωκας· ἐφ' ὅσον ἐχρησάμην τοῖς σοῖς, ἀρκεῖ μοι. Πάλιν αὐτὰ ἀπόλαβε, καὶ κατατάξον εἰς ἣν ἂν θέλῃς χώραν. Σὰ γὰρ ἦν πάντα, σὺ μοι αὐτὰ δέδωκας.

For having given me birth, I thank thee; I thank thee for the things thou hast given me: it is enough that I have used the things which are thine. Take them back and place them where thou pleasest; for thine were all things, thou gavest them to me.

*John xvii. 14.*

I have given them thy word; and the world hath hated them.

Tacit., *Ann.*, xv. 21.

Quædam virtutes odio aunt, severitas obstinata, invictus adversum gratiam animus.

Some virtues fall under popular hatred, as for instance unbending strictness, and a mind not to be gained over by affection and favour.

*John xvii. 24.*

Father, I will that they also whom thou hast given me be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

Cic., *Senect.*, 23.

O præclarum diem, cum ad illud divinum animorum concilium cœtumque proficiacur, cumque ex hâc turbâ et colluvione discedam.

O glorious day ! when I shall depart to that divine company and assemblage of spirits, and leave this troubled and polluted scene.

Sen., *De Consol. ad Marc.*, 25.

Ad excelsa sublatus (filius Marciaë) inter felices currit animas, excipitque illum cœtus sacer, Scipiones Catonesque ; parens tuus, Marcia, illic nepotem suum, quamquam illic omnibus omne cognatum est, applicat sibi novâ luce gaudentem.

The son of Marcia has been carried aloft, where he converses with the happier souls, and has been entertained by that holy company of Scipios, Catos : there, Marcia, thy father embraces his grandson, though all be there parents to all, joyful to see him encircled with the new light of heaven.

*John xviii. 23.*

If I have spoken evil, bear witness of the evil.

Antonin., xi. 13.

'Αλλ' ἐγὼ εὐμενῆς καὶ εὖνους παντὶ καὶ τοῦτῳ αὐτῷ ἔτοιμος τὸ παρορώμενον δεῖξαι, οὐκ ὀνειδιστικῶς, ἀλλὰ γνησίως καὶ χρηστῶς.

But I will be kind and courteous to every one, and show even him his mistake, not reproachfully, but nobly and honestly.

Hist. Aug., *Æl. Spart. Hadr.*, 17.

Quos Hadrianus in privatâ vitâ inimicos habuit, imperator, tantum neglexit, ita ut uni, quem capitale habuerat, factus imperator diceret : evasisti.

Those enemies whom Hadrian had when he was a private individual, as emperor he regarded with such contempt that to one whom he considered worthy of death he said, "Thou hast escaped."

*John xviii. 37.*

To this end was I born, and for this cause came I into the world.

Herodot., i. 126.

Αὐτὸς τε γὰρ δοκέω θεῖη τύχη γεγονῶς τάδε ἐς χεῖρας ἀγεσθαι.

For I myself seem to be born by providence to bring these things to a successful issue.

*Acts ii. 44.*

And all that believed were together, and had all things common.

Pythagoras, *Apud Diog. Laert.* viii. c. 1, 8.

Ἐπέ τε πρῶτος (ὡς φησι Τίμαιος) κοινὰ τὰ φίλων εἶναι.

Pythagoras was the first who said, as Timæus has told us, that the goods of friends ought to be in common.

Lucian, *De Morte Peregrini*, c. 13 or p. 337.

\*Ἐπειτα δὲ ὁ νομοθέτης ὁ πρῶτος ἐπεισεν αὐτοὺς ὡς ἀδελφοὶ πάντες εἶεν ἀλλήλων, ἐπειδὴν ἅπαξ παραβάντες, θεοὺς μὲν τοὺς Ἑλληνικοὺς ἀπαρνήσονται, τὸν δὲ ἀνεσκολοπισμένον ἐκείνον σοφιστὴν αὐτῶν προσκυνῶσι, καὶ κατὰ τοὺς ἐκείνου νόμους βιώσι. καταφρονούσιν οὖν ἀπάντων ἐξίσης, καὶ κοινὰ ἡγούνται, ἀνευ τινὸς ἀκριβοῦς πίστεως τὰ τοιαῦτα παραδεξάμενοι.

Then their first lawgiver has persuaded them that they are all brothers of each other, after they have once passed over the line and rejected the Greek gods, worshipping him who was crucified, and living according to his precepts. Wherefore, all other things they disregard and think of no moment, having accepted such ideas without any proper proof.

### Acts iii. 21.

Whom the heaven must receive.

Ovid, *Met.*, xv. 867.

Tarda sit illa dies et nostro serior ævo,  
Qua caput Augustum, quem temperat, orbe relicto  
Accedat cœlo, faveatque precantibus absens.

May the day of thy death be late of arriving and after our time, when Augustus, having gone from the world which he rules, shall approach heaven, and though absent shall watch over us.

Tacit., *Ann.*, i. 43.

Tua, dive Auguste, cœlo recepta mens.

Thy soul, divine Augustus, has been received in heaven.

### Acts iv. 12.

Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved.

Aul. Gell., *N. A.*, iii. 7.

Alia nisi hæc, salutis via nulla est.

There is no other way of safety but this.

### Acts iv. 28.

To do whatsoever thy hand and thy counsel determined before to be done.

Plat., *Leg.*, x. c. 11 or p. 903 E.

Τὸν δὲ θεὸν ὄντα τε σοφώτατον βουλόμενον τ' ἐπιμελεῖσθαι καὶ δυνάμενον.

God, who is most wise, and both willing and able to take care of things.

*Acts v. 29.*

We ought to obey God rather than men.

Plat., *Socr. Apol.*, c. 17.

Πείσομαι δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν.

I shall obey God rather than you.

*Acts v. 34.*

Had in reputation among all the people.

Hom., *Odys.*, x. 38.

ὦ πόποι, ὡς ὄδε πᾶσι φίλος καὶ τίμιός ἐστιν ἀνθρώποις.

Ye gods, how beloved and had in reputation is he by all men.

*Acts v. 38.*

For if this counsel or this work be of men, it will come to nought.

Æschyl., *Agam.*, 1466.

Τὶ γὰρ βροτοῖς ἀνευ Διὸς τελεῖται;

For what can be done by mortals without the aid of God?

Sen., *Ep.*, 102, 14.

Nunquam falsis constantia.

There is never constancy in what is false.

*Acts vii. 22.*

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

Lucian, *Philopseud.*, c. 34 or p. 60.

Μεμφίτης ἀνὴρ τῶν ἱερῶν γραμματέων, θαυμάσιος τὴν σοφίαν, καὶ τὴν παιδείαν πᾶσαν εἰδὼς τὴν Αἰγυπτίων.

A man of Memphis, one of the sacred scribes, of wonderful wisdom, and learned in all the knowledge of the Egyptians.

*Acts vii. 32, 34.*

I am the God of thy fathers. . . . I am come to deliver them.



Script. Hist. Aug., *Div. Aurel.*, 26.

Sed credo adiutores Romanam rempublicam deos, qui nunquam nostris conatibus defuerunt.

But I believe that the gods will bring assistance to the Roman commonwealth, who have never failed us in our enterprises.

*Acts vii. 48, 49.*

Howbeit the most High dwelleth not in temples made with hands ; as saith the prophet.

Heaven is my throne, and earth is my footstool : what house will ye build me ? saith the Lord : or what is the place of my rest ?

Sen., *De Benef.*, vii. 6.

Sic et totum mundum deorum esse immortalium templum, solum quidem amplitudine illorum ac magnificentia dignum.

Thus the whole world is the temple of the immortal gods, alone, indeed, worthy of their greatness and magnificence.

*Acts ix. 7.*

Hearing a voice, but seeing no man.

Euripid., *Hipp.*, 85.

Σοὶ καὶ ξύνειμι καὶ λόγοις σ' ἀμείβομαι  
Κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὄρων τὸ σὸν.

With thee I am both present and exchange words with thee, hearing thy voice, but not seeing thy countenance.

*Acts xii. 22.*

It is the voice of a god, and not of a man.

Ammian. Marc., xv. 8.

Arbitrium summi numinis id esse, non mentis humanæ, velut præscia venturi prædicans.

Declaring that his decision was that of the Supreme Deity, and not of any human mind, as if he had been inspired with the spirit of prophecy.

*Acts xii. 23.*

And immediately the angel of the Lord smote him, because he gave not God the glory.

Hesiod, *Works*, 137.

Τοὺς μὲν ἔπειτα  
Ζεὺς Κρονίδης ἔκρυψε χολοῦμενος, οὐνεκα τιμᾶς.  
Οὐκ ἐδίδουν μακάρεσσι θεοῖς.

Them, indeed, Jove buried in his wrath, because they did not give due honours to the blessed gods.

## Acts xii. 23.

And he was eaten of worms, and gave up the ghost.

Herodot., iv. 205.

*Ζῶσα γὰρ εὐλέων ἐξέξεσε.*

Whilst alive, her body was eaten up of worms.

Plin. Maj., *Nat. Hist.*, xi. 38.

Intra hominem nascuntur tæniæ tricennum pedum, aliquando et plurium longitudine. Tam in carne exanimi, et viventium quoque hominum capillo: quâ fœditate et Sylla Dictator et Alcman ex clarissimis Græciæ poetis obiire.

Within man worms grow thirty feet in length, and sometimes even more: in putrid flesh too, and the hair of the living: of which filthy disease Sylla and the poet Alcman died.

Diog. Laert., iii. 29.

*Μυρωνιανὸς δ' ἐν ὁμοίῳι φησι, Φίλωνα παροιμίαις μνημονεύειν περὶ τῶν Πλάτωνος φθειρῶν, ὡς οὕτως αὐτοῦ τελευτήσαντος.*

Myronianus says, in his work "On Similitudes," that Philo makes mention of the proverb in regard to the worms of Plato, as if he had died of that disease.

Pausan., ix. 7, 2.

*Ὁ Κάσσανδρος ἐπλήσθη ὑδέρῳ, καὶ ἀπ' αὐτοῦ ζῶντι ἐγένοντο εὐλαί.*

Cassander was afflicted with water under the skin, and while he was alive, worms issued from his body.

Pausan., ix. 33, 4.

*Σύλλαν τοιαῦτα ἐς τε Ἑλληνίδας πόλεις καὶ θεοὺς τῶν Ἑλλήνων ἐκμανέντα ἐπέλαβεν ἀχαριστάτῃ νόσῳ· πασῶν φθειρῶν γὰρ ἀπήνθησεν ἢτε πρότερον εὐτυχία ἐς τοιοῦτον περιήλθεν αὐτῷ τέλος.*

A most filthy disease seized Sulla, who had treated so madly the Greek cities and gods; for he was eaten up of worms, and his former happiness had this sad ending.

## Acts xiii. 17.

God exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

Xen., *Mem.*, iv. 3.

*Ἄ χρῆ κατανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων τῆν δύναμιν αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον.*

Meditating on these facts, therefore, thou oughtest not to despise the unseen gods, but, learning their power from what is done by them, to reverence what is divine.

## Acts xiv. 11.

The gods are come down to us in the likeness of men.

Catull., *De Rapt. Pel. et Thet.*, lxiv. 385.

Præsentēs namque ante domos invisere castas  
Sæpius, et sese mortali ostendere cœtu  
Cœlicolæ, nondum spretâ pietate, solebant.

For the heavenly gods used in early times oftener to visit the houses of the pious, and to show themselves in the assembly of mortals, when they had not yet shown contempt for the immortals.

Heliodor., iii. p. 148.

Θεοὶ καὶ δαίμονες ἐπιφοιτῶντές τε εἰς ἡμᾶς καὶ ἀποφοιτῶντες, εἰς ἀνθρώπους ἐπιπλείστον ἑαυτοὺς εἰδοποιοῦσι.

Gods and spirits going and coming to us generally liken themselves to men.

## Acts xiv. 17.

Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Herodot., iii. 117.

Τὸν χειμῶνα θεὸς σφί οἱ θροὺς ὡσπερ καὶ τοῖσι ἄλλοις ἀνθρώποισι.

In winter God pours rain upon them as upon other nations.

## Acts xvii. 18, 19.

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods.

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

Plat., *Euthyphr.*, c. 3 or p. 3 c.

Ὡ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν καταγελασθῆναι ἴσως οὐδὲν πρᾶγμα. Ἄθηναίους γὰρ τοι, ὡς ἐμοὶ δοκεῖ, οὐ σφόδρα μέλει, ἂν τινα δεινὸν οἴωνται εἶναι, μὴ μέντοι διδασκαλικὸν τῆς αὐτοῦ σοφίας· ὃν δ' ἂν καὶ ἄλλους οἴωνται ποιεῖν τοιούτους, θυμῶνται, εἴτ' οὖν φθόνῳ, ὡς σὺ λέγεις, εἴτε δι' ἄλλο τι.

My dear Euthyphron, to be laughed at is perhaps of no moment. For the Athenians, as it seems to me, care very little whether a man is clever, so that he does not communicate his wisdom to others: but whomsoever they think to be employed in making others so, they are angry with, either through envy or from some other reason.

## Acts xvii. 21.

For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.

Hom. *Odyss.*, i. 351.

Τὴν γὰρ αἰοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,  
 "Ἦτις ἀκούοντεςσι νεωτάτη ἀμφιπέληται.

For men rather sing a song which is newest to the audience.

Pind., *Olymp.*, ix. 72.

Αἶνει δὲ παλαιῶν  
 Μὲν οἶνον, ἀνθεα δ' ὕμνων νεωτέρων.

Be your theme old wine and the flowers of newer hymns.

Plat., *Leg.*, i. c. 11.

Τὴν πόλιν ἅπαντες ἡμῶν Ἕλληνες ὑπολαμβάνουσιν ὡς φιλόλογός τε ἔστι  
 καὶ πολὺλογός.

All the Greeks consider this city (Athens) of ours as fond of talking  
 and full of words.

Ovid, *Ep. ex Pont.*, iii. 4, 51.

Est quoque euuctarum novitas carissima rerum,  
 Gratiaque officio, quod mora tardat, abest.

Novelty is the most delightful of all things, and gratitude for a kindness, which is  
 slow in being conferred, is unfelt.

Plin. *Min.*, *Ep.*, viii. 18.

Aures hominum novitate lætaur.

The ears of men are delighted to hear any new thing.

Lucian, *Calumn. non temere Credend.*, c. 21 or p. 151.

Πρῶτον μὲν τὸ φιλόκαινον, ὃ φύσει πᾶσιν ἀνθρώποις ὑπάρχει.

First the love of novelty, which is the nature of all men.

### Acts xvii. 23.

Whom, therefore, ye ignorantly worship, him declare I unto  
 you.

Cic., *Nat. D.*, ii. 2.

Nisi cognitum, comprehensumque animis haberemus, deos esse, non tam stabilis  
 opinio permaneret, nec confirmaretur diuturnitate temporis, nec una cum sæculis,  
 ætatibusque hominum inveterare potuisset. Etenim videmus, ceteras opiniones fictas,  
 atque vanas, diuturnitate extabuisse.

Unless we had known and been fully persuaded that there are gods, the opinion  
 would not have remained so firmly fixed, nor would it have been strengthened along  
 with the ages and lives of men. For we see other opinions, that are false and ground-  
 less, vanish as time passes on.

Cic., *Tusc. Quæst.*, i. 16.

Deos esse naturâ opinamur.

We think, as we are taught by nature, that there are gods.

## Acts xvii. 24.

God, who made the world and all things therein.

Plat., *Phæd.*, c. 46 or p. 97 c.

"Ὡς ἄρα νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάντων αἴτιος.

It is the Divine Spirit that sets in order and is the cause of all things.

Virg., *Ecl.*, iii. 60.

Ah Jove principium Musæ ; Jovis omnia plena :  
Ille colit terras ; illi mea carmina curæ.

The beginning of my song is from Jove ; all things are full of God ; he attends to the earth ; my songs are his care.

Hor., *Od.*, i. 12, 13.

Quid prius dicam solitis Parentis  
Laudibus ? qui res hominum ac deorum,  
Qui mare ac terras, variisque mundum  
Temperat horis.

Unde nil majus generatur ipso,  
Nec viget quicquam simile aut secundum.

What shall I celebrate before the Parent of us all, who rules the affairs of men and gods, the sea and the earth, and the world with its changing seasons ? from whom nothing is sprung greater than himself, nor does anything exist that resembles Him, or is second to Him.

Ovid, *Trist.*, ii. 38.

Mundus nil Jove majus habet.

The world has nothing greater than Jove.

## Acts xvii. 25.

Neither is worshipped with men's hands, as though he needed anything.

Sen., *Ep.*, 95, 47.

Quomodo sint dii colendi, solet præcipi. Accendere aliquem lucernam aabbatis prohibeamus : quoniam nec lumine dii egent, et ne homines quidem delectantur fuligine. Vetemus salutationibus matutinis fungi, et foribus assidere templorum : humana ambitio istis officiis capitur. Deum colit, qui novit. Vetemus lintea et strigiles Jovi ferre, et speculum tenere Junoni. Non querit ministros Deus : quidni ? Ipse humano generi ministrat : ubique et omnibus præsto est.

It is usual to teach men how to worship the gods. We should forbid men to light lamps on the Sabbath, because the gods have no need of light, and men take no pleasure in smoke. We should forbid men from doing reverence and salutations in the morning, and permit no man to sit at the gates of the Temple, for it is human ambition that is baited and caught by these services. He that knows God serves and honours him. We should forbid men to bring sheets and bathing-combs to Jove, or to hold a glass before Juno, for God seeks no ministers. Why not ? He ministers to mankind ; He is everywhere and ready to assist all.

Lucian, *De Sacrific.*, c. i. or p. 525.

Οἱ γὰρ οὕτω ταπεινῶν, καὶ ἀγεννῆς τὸ θεῖον ὑπεκλήφασαν, ὥστε εἶναι ἀνθρώπων ἐνδεῆς, καὶ κολακευόμενον ἡδεσθαι, καὶ ἀγανακτεῖν ἀμελοῦμενον.

Who imagine the divine nature to be so mean and miserly that it stands in need of men, takes pleasure in being flattered, and is indignant at being neglected.

## Acts xvii. 25.

He giveth to all life, and breath, and all things.

Cic., *Rosc. Am.*, 45.

Commoda quibus utimur, lucemque quâ fruimur, spiritumque quem ducimus, ab eo nobis dari atque impertiri videmus.

We see that the benefits we receive, the light which we enjoy, the breath which we draw, are given and bestowed upon us by God.

Sen., *Ep.*, 65, 10.

Quæris quid sit propositum dei in mundo condendo? Bonitas; ita certe Plato ait. Quæ deo faciendi mundi causa fuit? Bonus est, bono nulla cujusquam boni invidia est. Fecit itaque quam bonum potuit.

Dost thou ask me what was the intention of God in making the world? His goodness. Certainly Plato says so. What reason had God to make the world? He is good; he that is good envies not anything good: and therefore he has made the best that he could.

## Acts xvii. 32.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

Lucian, *De Morte Peregrini*, c. 13 or p. 337.

Πεπείκασι γὰρ αὐτοὺς οἱ κακοδαίμονες, τὸ μὲν ὄλον ἀθάνατοι ἔσσεσθαι, καὶ βιώσεσθαι τὸν αἰὲ χρόνον· παρ' ὃ καὶ καταφρονοῦσι τοῦ θανάτου, καὶ ἐκόντες αὐτοὺς ἐπιιδέσασιν οἱ πολλοί.

For the miserable creatures have persuaded themselves that they will be immortal and live in all future time; hence they despise death, and willingly give themselves up to be killed.

## Acts xviii. 2.

Because that Claudius had commanded all Jews to depart from Rome.

Sueton., *Claud.*, c. 25.

Judæos, impulsore Chresto assidue tumultuantes, Româ expulit.

Claudius drove from Rome the Jews causing constant tumults, being led on by Chrestus.

Dion. Cass., *lx.* 6.

Τοὺς Ἰουδαίους, πλεονάσαντας αἰθῆς, ὥστε χαλεπῶς ἂν ἀνευ παραχῆς, ὑπὸ τοῦ ὄχλου σφῶν, τῆς πόλεως εἰρχθῆναι, οὐκ ἐξήλασε μὲν, τῷ δὲ δὴ πατρὶ ὄμῳ καὶ βίῳ χρωμένους ἐκέλευσε μὴ συναθροίζεσθαι.

The Jews, presuming again so as with difficulty to be forced out of the city without tumult, on account of their numbers, Claudius did not expel, but ordered them not to assemble together, using their own laws and mode of life.

## Acts xviii. 18.

Having shorn his head in Cenchrea ; for he had a vow.

Arrian, *Exped. Alex.*, vii. 14.

Καὶ κείρασθαι Ἀλέξανδρον ἐπὶ τῷ νεκρῷ τὴν κόμην.

And Alexander, on the death of his friend Hephæstion, shaved his hair over the dead body.

## Acts xix. 34.

Great is Diana of the Ephesians.

Achil. Tat., viii. 9.

Ἦ δὲ Ἀρτεμις ἡ μεγάλη θεὸς ἀμφοτέρους ἔσωσε.

Diana the great goddess saved both.

## Acts xxiii. 9.

Let us not fight against God.

Pind., *Pyth.*, ii. 162.

Χρὴ δὲ πρὸς  
θεὸν οὐκ ἐρίζειν.

It is not right to fight against God.

Euripid., *Bacch.*, 325.

Κοῦ θεομαχῆσω σῶν λόγων πεισθεὶς ὕπο.

And I shall not fight with the gods, persuaded by your words.

Euripid., *Fr. Incert.*, xxx. 1.

Σὺ δ' εἶκ' ἀνάγκη καὶ θεοῖσι μὴ μάχου.

Do thou yield to necessity, and fight not with the gods.

## Acts xxvi. 14.

Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

Æschyl., *Agam.*, 1623.

Οὐχ ὀρθῶς ὀρών τάδε ;  
Πρὸς κέντρα μὴ λάκτιζε, μὴ πταίσας μογῆς.

Having eyes, seest thou not this? Kick not against the pricks, lest thou, stumbling, meet with calamity.

Pind., *Pyth.*, ii. 161.

Χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν.

Ποτὶ κέντρον δὲ τοὶ  
Λακτιζέμεν τελέθει ὀλισθήρως οἶμος.

But we ought not to contend against God; for to kick against the goad is, be assured, a slippery course.

*Acts xxvii. 18.*

And we being exceedingly tossed with a tempest, the next day they lightened the ship.

Q. Curt., v. 9, 3.

Gubernator, ubi naufragium tinet, jacturâ, quicquid servari potest, redimit.

The master of the vessel, when he fears shipwreck, saves himself by throwing overboard the cargo.

*Acts xxvii. 20.*

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

Achill. Tatius, l. iii. c. 2.

Ὁ μὲν ἥλιος τέλεον ἀρπάζεταιται, ἐωρῶμεν δὲ ἑαυτοὺς ὡς ἐν σελήνῃ· πῦρ μὲν ἀπ' αὐτῆς ἵπταται, μκκᾶται δὲ βροντὴν οὐρανόσ, καὶ τὸν ἀέρα γεμίξει βόμβος, ἀντεβόμβει δὲ κάτωθεν τῶν κυμάτων ἢ στάσις, μεταξὺ δὲ οὐρανοῦ καὶ θαλάσσης ἀνέμων ποικίλων ἐσύριζε ψόφος. καὶ ὁ μὲν ἀὴρ εἶχε σαλπύγγος ἦχον, οἱ δὲ κάλοι περὶ τὴν ὀθόνην πίπτουσαν, ἀντιπαταγούντες δὲ ἐτρέγησαν.

The sun was altogether taken from us, and we saw not one another, except it were by the light of the moon: fire flashed amidst the clouds, the heaven re-echoed with peals of thunder, and the air was filled with its rattling: the waves rising from the deep and dashing against each other resounded; between the heaven and the sea the murmur of opposing winds whistled, and the air sent forth a sound like a trumpet, the ropes, torn and separated from the sails, fell on the deck.

*Acts xxvii. 30-32.*

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

Then the soldiers cut off the ropes of the boat, and let her fall off.

Achill. Tatius, l. iii. c. 3.

Ἀφίρσε δὲ τὸ σκάφος τῇ θαλάσσῃ, καὶ εὐτρεπίζει ἤδη τὴν ἐφορκίδα, καὶ τοῖς ναύταις ἐμβαινεῖν κελεύσας· οἱ μὲν γὰρ ἐπιβάντες ἤδη τὸν κάλων ἔκοπτον δὲ συνδέει τὴν ἐφορκίδα τῷ σκάφει, τῶν δὲ πλωτῆρων ἕκαστος ἐσπευδεν μεταπηδᾶν.



The pilot left the ship to the will of the sea, and made ready the small boat, ordering the sailors to embark; the sailors, who had entered the boat, cut the rope by which it was attached to the vessel, while each of the seamen hastened to leap down into the boat.

*Acts xxvii. 44.*

And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Achill. *Tatius*, lib. iii. c. 3, 4.

Ὁ μὲν κώπης παλαιᾶς τρύφος ἀράμενος, ὁ δὲ τῶν τῆς νεῶς σελμάτων ἡμύνετο  
. . . πολλοὶ δὲ καὶ ζύλοις ἀπεβρώγασι συμπεσόντες, ἐπειροντο δίκην ἰχθύων.

One seized a fragment of an old oar, another some plank of the ship. . . . Many having fallen in with broken pieces of planks swam on like fish.

*Acts xxviii. 4.*

No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

Hesiod, *Works*, 256.

Ἡ δὲ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα.

Vengeance is a virgin, daughter of Jove.

Sophocl., *Œd. Col.*, 1377.

Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.

Vengeance sits by Jove according to the old laws.

*Ælian.*, *Fr.*

Καὶ φάντο μὴ μόνους ἀποδρᾶναι Μιλησίους, ἀλλὰ καὶ τὴν Δίκην αὐτὴν· οὐ μὴν ἐκάθευδεν ἡ τοῦ Θεοῦ πρόνοια.

And they thought that they had escaped not only the Milesians, but even Vengeance herself; but the providence of God was not asleep.

Arrian., *Exp. Alex.*, iv. 9.

Οἱ πάλαι σοφοὶ ἄνδρες τὴν Δίκην πάρεδρον τῷ Διὶ ἐποίησαν.

The ancient philosophers made Vengeance to sit as an assessor to Jove.

*Romans i. 19.*

Because that which may be known of God is manifest in them.

Cic., *Nat. D.*, i. 17.

Intelligi necesse est, esse deos, quoniam insitas eorum, vel potius innatas cognitiones habemus. De quo autem omnium natura consentit, id verum esse necesse est.

It must be allowed there are gods, since we have the implanted or rather inborn idea of their existence. That opinion, in which all agree, must undoubtedly be true.

Cic., *Tusc. Quæst.*, i. 13.

Firmissimum hoc afferri videtur, cur deos esse credamus, quod nulla gens tam fera, nemo omnium sit tam immauis, cujus mentem non imbuerit deorum opinio.

This is one of the strongest arguments that there are gods, that there is no nation so savage, so wild, as not to have a feeling that there are gods.

Cic., *Nat. D.*, ii. 4.

Inter omnes omnium gentium sententia constat; omnibus enim innatum est, et in animo quasi insculptum, esse deos. Quales sint, varium est: esse, nemo negat.

All nations agree that there are gods; for the opinion is innate, and, as it were, engraved on the minds of all men. The point in dispute is what they are: nobody denies that there are gods.

Sen., *Ep.*, 117, 5.

Omnibus de diis opinio insita est, nec ulla gens usquam est adeo extra leges moresque projecta, ut non aliquos deos credat.

In all men's minds there is an opinion planted that there are gods, neither is there any nation, how brutish soever, that believes not that there are gods.

### Romans i. 20.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

Aristot., *De Mundo*, c. 6.

Πάσῃ θνητῇ φύσει γινόμενος ἀθεώρητος ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ θεός.

God, being invisible to mortal eyes, is seen by his works.

Diod. Sic., xii. 84.

Πάντων πρώτων ὑπολαβεῖν καὶ πεπεῖσθαι θεοὺς εἶναι, καὶ ταῖς διανοαῖς ἐπισκοπεῖν τὸν οὐρανὸν καὶ τὴν διακόσμησιν καὶ τάξιν κρίνειν. οὐ τύχης οὐδ' ἀνθρώπων εἶναι ταῦτα τὰ κατασκευάσματα.

Above all, one must believe and be persuaded that there are gods, and in our mind examine the heavens, watching its arrangement and order. Such is not the result of chance nor the contrivance of man.

### Romans i. 22.

Professing themselves to be wise, they became fools.

Plat., *Leg.*, v. 4 or 732 A.

Ἐκ ταύτου δὲ ἀμαρτήματος τούτου καὶ τὸ τὴν ἀμαθίαν τὴν παρ' αὐτῷ δοκεῖν σοφίαν εἶναι γέγονε πᾶσιν· ὅθεν οὐκ εἰδότες ὡς ἔπος εἰπεῖν οὐδὲν οἰόμεθα τὰ πάντα εἰδέναι, οὐκ ἐπιτρέποντες δὲ ἄλλοις, ἀ μὴ ἐπιστάμεθα πράττειν, ἀναγκαζόμεθα ἀμαρτάνειν αὐτοὶ πράττοντες. διὸ πάντα ἀνθρώπων χρὴ φεύγειν τὸ σφόδρα φιλεῖν αὐτόν, τὸν δ' ἑαυτοῦ βελτίω διώκειν δεῖ, μηδεμίαν αἰσχύνῃ ἐπὶ τῷ τοιοῦτῳ πόσθεσιν ποιούμενον.

From this same mistake it has happened that his ignorance seems to be wisdom. Hence knowing, if we may be allowed to say so, nothing, we imagine that we know everything; but as we do not allow others to do that of which we ourselves are ignorant, by doing it ourselves we are compelled to make mistakes; wherefore, every one ought to avoid excessive self-love, and to follow one better than himself, not putting, in a matter of this kind, shame in the foreground.

*Romans* ii. 4.

Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Plutar., *De Sero Num. Vind.*, c. 6 or p. 551 D.

Εἰδὼς, ὅσην μοῖραν ἀρετῆς ἀπ' αὐτοῦ φερόμεναι πρὸς γένεσιν αἱ ψυχὰι βαδίζουσι, καὶ τὸ γενναῖον ὡς ἰσχυρὸν αὐταῖς καὶ οὐκ ἐξίτηλον ἐμπέφυκεν, ἐξανθεῖ δὲ παρὰ φύσιν τὴν κακίαν ὑπὸ τροφῆς καὶ ὁμιλίας φαύλης φθειρόμενον, εἶτα θεραπευθὲν ἐνίοις καλῶς, ἀπολαμβάνει τὴν προσήκουσαν ἕξιν, οὐ πᾶσι κατεπάγει τὴν τιμωρίαν ὁμοίως.

God, knowing how large a portion of virtue each soul issuing from himself to life carries with it, and how strong in them is the inborn nobility, and how, being corrupted by the mode of life and bad company, it puts forth wickedness contrary to its original nature, then in some cases being healed it re-acquires the principles which are suitable to it—God, I say, does not hasten to inflict punishment on all equally.

*Romans* ii. 5.

Treasurest up unto thyself wrath.

Eurip. *Ion.*, 923.

Οἴμοι, μέγας θησαυρὸς ὡς ἀνοίγνυται  
Κακῶν!

Alas! what a great treasure of woes is opened up.

Plaut., *Mercat.*, iii. sc. iv. 56.

Non hominem mihi, sed thesaurum, nescio quem, memoras mali.

It is not a man that thou mentionest to me, but I know not what treasure of evils.

*Romans* ii. 10.

But glory, honour, and peace, to every man that worketh good.

Ælian., *Var. Hist.*, xii. 59.

Πυθαγόρας ἔλεγε, δύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις δεδῶσθαι κάλλιστα, τὸ τε ἀληθεύειν καὶ τὸ εὐεργετεῖν· καὶ προσετίθη, ὅτι καὶ ἔοικε τοῖς θεῶν ἔργοις ἐκότερον.

Pythagoras used to say that the two most noble qualities conferred on men by God were to speak the truth and to work good; and he used to add that both might be compared with the works of God.

## Romans ii. 14, 15.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves :

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

Xen. *Mem.*, iv. 4.

Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους (ἀγράφους) τοῖς ἀνθρώποις θεῖναι.

I am of opinion that the gods have given these unwritten laws to men.

Soph., *Œdip. Tyr.*, 863.

Ἐἴ μοι ξυνείη φέροντι  
Μοῖρα τὰν εὖσεπτον ἀγνεῖαν λόγων  
Ἐργων τε πάντων, ὧν νόμοι πρόκεινται,  
Ἵψίποδες, οὐρανίαν  
Δί' αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος  
Πατὴρ μόνος, οὐδέ νιν  
Θνατὰ φύσις ἀνέρων  
Ἐτικτεν, οὐδὲ μήποτε λάθα κατακοιμάσῃ  
Μέγας ἐν τούτοις θεός, οὐδὲ γηράσκει.

Would that it were my fate to support the holy purity of every word and deed respecting which we have laws, treading the sky with lofty step and drawing their lineage from heaven, having the Olympian king as their father ; nor did man's mortal nature give them being, nor shall oblivion ever lull them to sleep : in them the power of God is great, and they fear not the withering waste of years.

Aristot., *Rhet.*, i. 10.

Νόμος δ' ἐστὶν ὃ μὲν ἴδιος, ὃ μὲν κοινός· λέγω δὲ ἴδιον μὲν καθ' ὃν γεγραμμένον πολιτεύονται, κοινὸν δὲ ὅσα ἀγραφα παρὰ πᾶσιν ὁμολογεῖσθαι δοκεῖ.

Law is either peculiar or general. By the peculiar law I mean that by whose written enactments men are governed : the general, whatever unwritten rules the world seems to recognise.

Aristot., *Rhet.*, i. 13.

Ἦρισται δὴ τὰ δίκαια καὶ τὰ ἄδिका πρὸς τε νόμους δύο καὶ πρὸς οὓς ἐστὶ, διχῶς. λέγω δὲ νόμον τὸν μὲν ἴδιον, τὸν δὲ κοινόν, ἴδιον μὲν τὸν ἐκάστοις ὠρισμένον πρὸς αὐτούς, καὶ τοῦτον τὸν μὲν ἀγραφον τὸν δὲ γεγραμμένον, κοινὸν δὲ τὸν κατὰ φύσιν· ἐστὶ γὰρ, ὃ μαντεύονται τι πάντες, φύσει κοινὸν δίκαιον καὶ ἄδικον, κἂν μηδεμίᾳ κοινωρίᾳ πρὸς ἀλλήλους ἢ μηδὲ συνθήκη, οἶον καὶ ἡ Σοφοκλέους Ἀντιγόνη φαίνεται λέγουσα, ὅτι δίκαιον ἀπειρημένον θάψαι τὸν Πολυνείκη, ὡς φύσει ὃν τοῦτο δίκαιον·

Οὐ γάρ τι νῦν γε κάχθές, ἀλλ' αἰεὶ ποτε  
Ζῆ τοῦτο, κούδεις οἶδεν ἐξ ὅτου φάνη.

καὶ ὡς Ἐμπεδοκλῆς λέγει περὶ τοῦ μὴ κτείνειν τὸ ἐμψυχον· τοῦτο γὰρ οὐ τισὶ μὲν δίκαιον, τισὶ δ' οὐ δίκαιον,

Ἄλλὰ τὸ μὲν πάντων νόμιμον διὰ τ' εὐρυμέδοντος  
Αἰθέρος ἠνεκέως τέταται διὰ τ' ἀπλέτου αὐ γῆς.

Right and wrong have been defined by two kinds of law and in a twofold way, as to those to whom they refer. Law, in my opinion, is either peculiar or general; peculiar, as it has been marked out by each nation in regard to itself, and this is partly written and partly unwritten; and general, where it is conformable to nature; for there is naturally a general sense of right and wrong, which all feel by intuition, even though there be no intercourse, and no arrangement has ever existed among them, which the Antigone of Sophocles appears to express as being just, namely, the burial of Polyuces, though refused, since this by nature was a deed of justice: "For these laws are not to-day nor yesterday, but they live through all ages, nor is there any one who knows whence they spring." And as Empedocles says in reference to the murderer, for this maxim is not right here and wrong there, "but a principle of law to all; it is extended uninterruptedly through the spacious heaven and boundless earth."

Demosthen., *Orat. c. Aristog.*, 774, 18.

Οἱ δὲ νόμοι τὸ δίκαιον καὶ τὸ καλὸν καὶ τὸ συμφέρον βούλονται καὶ τοῦτο ζητοῦσι· καὶ ἐπειδὴν εὐρεθῆ κοινὸν τοῦτο πρόσταγμα ἀπεδείχθη, πᾶσιν ἴσον καὶ ὁμοιον, καὶ τοῦτ' ἐστὶ νόμος, ᾧ πάντα προσήκει πείθεσθαι, διὰ πολλὰ καὶ μάλισθ', ὅτι πᾶς ἐστὶ νόμος εὐρημα μὲν καὶ δῶρον Θεῶν, δόγμα δ' ἀνθρώπων φρονίμων, ἐπανόρθημα δὲ τῶν ἑκουσίων καὶ ἀκουσίων ἀμαρτημάτων, πόλεως δὲ συνθήκη κοινή· καθ' ἣν πᾶσι προσήκει ζῆν τοῖς ἐν τῇ πόλει.

The design and object of laws is to ascertain what is just, honourable, and expedient; and when that is found out, it is given forth as a general ordinance, equal and impartial to all. This is the origin of law, which, for various reasons, all are bound to obey, but above all, because all law is the invention and gift of heaven, the opinion of wise men, the correction of everything that is wrong, and the general compact of the State, to live in conformity with which is the duty of every individual in society.

Sen., *Contr.*, i.

Jura non scripta, sed omnibus scriptis certiora.

Laws not written, but surer than all written laws.

Diog. Laert., iii. 51.

Δικαιοσύνην θεοῦ νόμον ὑπελάμβανεν.—Νόμου διαιρέσεις δύο· ὁ μὲν γὰρ αὐτοῦ γεγραμμένος, ὁ δὲ ἀγραφος.—Ὁ κατὰ ἔθνη γενόμενος ἀγραφος καλεῖται.

He (Plato) regarded justice as the law of God. There were two kinds of law: the one the written law, the other the unwritten. The one arising from nature and habits is called the unwritten law.

Philostratus, *De Vit. Apollon.*, N. 38.

Πρὸς γὰρ τὰ Νέρωνος κηρύγματα δι' ὧν ἐξείργοι φιλοσοφίαν ἔστιν ἡμῖν τὸ τοῦ Σοφοκλέους λαμβεῖον, "οὐ γὰρ τί μοι Ζεὺς ἦν ὁ κηρύξας τὰδε" οὐδὲ Μοῦσαι, καὶ Ἀπόλλων λόγιος.

For in regard to the decrees of Nero, by which he drove out philosophy from Rome, we have the iambic line of Sophocles, "For it was not Jove that issued those decrees," nor the Muses nor prophetic Apollo.—See Cicero *De Legibus*, ii. 4.

*Romans* iii. 13.

The poison of asps is under their lips.

Sallust, *Orat. ad Cæs. de Rep. ord.*

An L. Domitii magna vis est, cujus nullum membrum a flagitio aut facinore vacat? Lingua vana, manûs cruentæ, pedes fugaces; quæ honeste nominari nequeunt, inhonestissima.

Is the influence of Domitius great, no member of whose body is not used to perpetrate wickedness or crimes? A vain tongue, bloody hands, fleet feet to do evil; parts which cannot be named with honour acting most dishonourably.

Ovid., *Amor.*, i. 8, 104.

Impia sub dulci melle venena latent.

Under the luscious honey cursed poisons lie hid.

Sen., *Ep.*, 51, 4.

Id agere debemus ut irritamenta vitiorum quam longissima profugiamus.

We ought to exert ourselves to fly as far as possible from the incitements to vice.

Sen., *Ep.*, 110, 10.

Voluptati indulgere initium omnium malorum est.

To indulge in pleasure is the beginning of all evils.

Lucian, *Fugit.*, c. 19 or p. 375.

Ἐφροῦ, μάλλον δὲ τοῦ μεστὸν αὐτοῖς ἢ τὸ στόμα.

Their mouth is full of foam, or rather of poison.

Theophr., *Charact.*, c. 6.

Τὸ στόμα εὐλυτον ἔχοντες πρὸς λοιδορίαν.

Having their mouth easily loosened to utter reproachful language.

*Romans* iii. 22, 23.

There is no difference: for all have sinned, and come short of the glory of God.

Sen., *De Benef.*, i. 10.

Idem semper de nobis pronuntiare debebimus malos esse nos, malos fuisse, invitus adjiciam, et futuros esse.

We may always boldly say this of ourselves, that we are wicked, that we have been wicked, and, unwillingly, I shall add, we always shall be.

Plin. *Min.*, *Ep.*, viii. 22.

Mandemus memoriæ, quod vir mitissimus et ob hoc maximus, Thræsea, crebro dicere solebat, qui vitia odit, homines odit.

Let us hand down to memory that Thræsea, a man of most gentle and therefore of the highest character, used often to say, he who hates vices, hates men.

Tacit., *Ann.*, xv. 64.

Ut est vulgus ad deteriora promptum.

As the people are prone to put the worst construction upon things.

Tacit., *Hist.*, iii. 25.

Factum esse scelus loquuntur faciuntque.

They declare with their tongues that a horrible deed has been committed, and they do the same.

Diog. Laert., i. 5, 88.

Οἱ πλείστοι κακοί.

Most men are wicked.

*Romans* v. 3, 4.

But we glory in tribulations also: knowing that tribulation worketh patience:

And patience, experience; and experience hope.

Hom., *Odyss.*, v. 222.

Τλήσομαι ἐν στήθεσσι ἔχων ταλαπενθέα θυμὸν·  
 Ἦδη γὰρ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα  
 Κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.

With patience I shall bear this, for already I have suffered many things much worse, labouring by sea and in wars: to these sufferings let this be added.

Archilochus, *Fr. Incert.*

Θεοὶ γὰρ ἀνηκέστοισι κακοῖσιν  
 Ὡ φίλ' ἐπὶ κρατερὴν τλημοσύνην ἔθεσαν  
 Φάρμακον. ἄλλοτε δ' ἄλλος ἔχει τόδε.

For the gods have given firm patience as the medicine of incurable ills. One has it in one way and another in another.

Herodot., vii. 152.

Ἐπίσταμαι δὲ τοσοῦτο, ὅτι εἰ πάντες ἄνθρωποι τὰ οἰκῆα κακὰ ἐς μέσον συνεικαίεν ἀλλάξασθαι βουλόμενοι τοῖσι πλησίοισι, ἐγκύψαντες ἂν ἐς τὰ τῶν πέλας κακὰ ἀσπασίως ἕκαστοι αὐτῶν ἀποφεροῖατο ὀπίσω τὰ ἐσηνεικαντο.

This, however, I know, that if all men were to produce in one place their evils, in order to exchange them for those of their neighbours, the result would be that, after due examination, each would willingly return with what he brought.

Aristot., *Ethic*, iii. 11.

Δοκεῖ δὲ καὶ ἡ ἐμπειρία ἢ περὶ ἕκαστα ἀνδρεία τις εἶναι.

Experience on every subject seems to be a kind of courage.

Pub. Syr., *Sent.*, 149.

Cuivis dolori remedium est patientia.

Patience is a remedy to every pain.

Ovid., *Remed. Amor.*, 521.

Posse pati facile est ; tibi ni sapientia desit,  
Promptius c facili gaudia ferre licet.

It is easy to be able to submit ; unless thou art deficient in wisdom, thou mayest more easily get amusement from one more ready to yield.

Sen., *Ep.*, 107, 9.

Optimum est pati, quod emendare non possis.

It is best to submit to that which thou canst not amend.

Val. Max., vii. 2, 2.

Solon aiebat, si in unum locum cuncti mala sua contulissent, futurum ut propria deportare domum, quam ex eo communi miseriarum acervo portionem suam ferre mallent.

Solon used to say, that if all the world were to bring together all their miseries into one place, they would prefer to carry home their own portion rather than to select from the common heap those of others.

Epictet., *Dissert.*, ii. 16.

Τόλμησον ἀναβλέψας πρὸς τὸν θεὸν εἰπεῖν, ὅτι χρῶ μοι λοιπὸν ἂν θέλῃς, ὁμογυμνωμῶ σοι, σὸς εἰμι. Οὐδὲν παραιτοῦμαι τῶν σοι δοκούντων ὅπου θέλεις, ἄγε ἢν θέλεις ἐσθῆτα περιθεῖς. Ἄρχειν με θέλεις, ἰδιωτεύειν, μένειν, φεύγειν, πένεσθαι, πλουτεῖν ; ἐγὼ σοι ὑπὲρ ἀπάντων τούτων πρὸς τοὺς ἀνθρώπους ἀπολογησομαι· δεῖξω τὴν ἐκάστου φύσιν, ὅλα ἐστίν.

Dare to look up to God and say, Treat me in all time coming as thou chooseth, I am of the same opinion as thou, I am thine. I refuse to submit to nothing that pleases thee ; lead me whither thou wilt ; dress me as thou chooseth : dost thou will that I act as a magistrate, that I should be in a private condition, stay here or be an exile, be poor or rich ? In all these circumstances I shall defend thee to men. I will show the nature of each thing, what it is.

Claudian., *Ad Stilich.*, ii. 105.

Durum Patientia corpus  
Instruit, ut nulli cupiat cessisse labori.

Patience forms the body to hardiness, so that no labour is too much.

### Romans vi. 12.

Let not sin therefore reign in your mortal bodies.

Cic., *Off.*, i. 29.

Ratio præsit, appetitus obtemperet.

Reason should preside, the appetite should obey.

Sall., *Cat.*, 51.

Ubi intenderis ingenium, valet ; si libido possidet, ea dominatur, animus nihil valet.

If thou exertest thy understanding, it becomes strong ; if passion possesses thee, it tyrannises, the understanding has no power.

Hor., *Ep.*, i. 18, 98.

Nec te semper inops agitet vexetque cupido.

Let not sensual desire, that can never be satisfied, always torment and agitate thee.



Hor., *Sat.*, ii. 7, 93.

Urget enim dominus mentem non lenis, et acree  
Subjectat lasso stimulos verberatque negantem.

For the tyrant sway of thy passions rules thy mind, and applies fierce spurs to thy wearied soul, and urges thee on in spite of thyself.

Sen., *Ep.*, 123.

Magna pars libertatis est bene moratus venter et contumeliæ patiens.

A great part of liberty consists in a well-governed appetite and patient in all its wants.

Vell. *Paterc.*, ii. 3.

Uhi semel recto deerrat est, in præceptis pervenitur.

When once the mind strays from the straight path, it runs headlong to destruction.

### *Romans vi. 23.*

For the wages of sin is death.

Archiloch., *Fr.*, 57.

Ἐν δ' ἐπίσταμαι μέγα  
Τὸν κακῶς τι δρώντα δεινοῖς ἀνταμείβεσθαι κακοῖς.

One great truth I know, that the man who acts wickedly gets in return great woes.

Euripid., *Fr. Incert.*

Εἰμαρμένον τοι τῶν κακῶν βουλευμάτων  
Κακὰς ἀμοιβὰς ἐστὶ καρποῦσθαι βροτοῦς.

It is fated for men to receive a bad return for bad counsels.

### *Romans vii. 2, 3.*

For the woman which hath an husband is bound by the law to her husband so long as he liveth : but if the husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law ; so that she is no adulteress, though she be married to another man.

Gaius, i. 63.

Item eam, quæ nobis quondam socrus aut nurus aut privigna aut noverca fuit (nefas est ducere uxorem), ideo autem diximus quondam, quia si adhuc constant eæ nuptiæ per quas talis adfinitas quæsitæ est, aliâ ratione inter nos nuptiæ non possunt, quia neque eadem duobus nupta esse potest neque idem duas uxores habere.

Likewise it is not lawful to take as wife her who was formerly our mother-in-law, our daughter-in-law, step-daughter, or step-mother ; but on this account we have said *formerly*, because if the marriage still exists, through whom such relationship is sought, a marriage cannot take place between us for any other reason than because the same woman cannot be married to two persons, nor can the same man have two wives.

Justinian, *Instit.*, i. 10, 7.

Socrum quoque et novercam prohibitum et uxorem habere, quia matris loco sunt.

It has also been forbidden to take as wife a mother-in-law or step-mother, because they are in the place of a mother.

*Romans vii. 7.*

For I had not known lust, except the law had said, Thou shalt not covet.

Claudian., *In Eutrop.*, ii. 52.

Ruit in vetitum damni secreta libido.

Lust, forgetful of future suffering, hurries us along the forbidden path.

*Romans vii. 14-17.*

For we know that the law is spiritual ; but I am carnal, sold under sin.

For that which I do I allow not : for what I would, that do I not ; but what I hate, that do I.

If then I do that which I would not, I consent unto the law that it is good.

Now then, it is no more I that do it, but sin that dwelleth in me.

Euripid., *Hipp.*, 379.

Τὰ χρηστὰ ἐπιστάμεσθα καὶ γινώσκομεν, οὐκ ἐκπονοῦμεν.

What is good we understand and know, but practise not.

Euripid., *Fr. Incert.*

Ἄλ' αἶ. τὸδ' ἤδη θεῖον ἀνθρώποις κακὸν,  
Ἄν τις εἰδῆ τάγαθόν, χρῆται δὲ μή.

Alas, alas ! This is, indeed, a great evil sent by God to men, if one sees the right path and yet does not follow it.

Xen., *Cyrop.*, vi. 1, 21.

Δῆλον ὅτι δύο ἐστὸν ψυχὰ. ὅταν μὲν ἡ ἀγαθὴ κρατῆ, τὰ καλὰ πράττεται, ὅταν δὲ ἡ πονηρὰ, τὰ αἰσχρὰ ἐπιχειρεῖται.

It is evident that I have two souls : when the good one prevails, noble acts are done ; when the evil one prevails, base deeds are attempted.

Ovid., *Amor.*, ii. 4, 7.

Nam desunt vires ad me mihi jusque regendum.  
Auferror, ut rapidâ concita puppis aquâ.

For my strength fails me to govern myself and to do what right requires. I am hurried forward, as a ship is borne along by rapid current.

Sen., *Hipp.*, 177.

Quæ memoras, scio  
Vera esse, nutrix, sed furor cogit sequi  
Pejora; vadit animus in præceptis sciens,  
Remeatque frustra sana consilia expetens.  
Quæ ratio poscit, vincit et regnat furor,  
Poteneque totâ mente dominatur deus (Amor).

What thou sayest, I know to be true, nurse, but the madness of love forces me to follow the worse; my inclination knowingly rushes headlong, and turns back in vain seeking a sane course. What is demanded by reason love gets the better of and rules; the powerful god tyrannises with its whole soul.

*Romans vii. 22, 23.*

For I delight in the law of God after the inward man :

But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Plat., *Phæd.*, c. 33 or p. 83 c.

Ἐκάστη ἡδονὴ καὶ λύπη ὥσπερ ἦλον ἔχουσα προσηλαῖ τὴν ψυχὴν πρὸς τὸ σῶμα καὶ προσπερονᾷ καὶ ποιεῖ σωματοειδῆ.

Each pleasure and pain having a nail, as it were, nails the soul to the body and fastens it to it, causing it to become corporeal.

*Romans vii. 24.*

O wretched man that I am! who shall deliver me from the body of this death?

Plat., *Euthydem.*, p. 280.

Ταλαίπωρος ἄρα τίς σὺ ἄνθρωπος.

Thou art a wretched man.

Cic., *Ad Pop. et Equit. Rom.*, 12.

O misera vitæ ratio, quæ tamdiu resides in voluptate, quamdiu fortunæ poscit libido!

O miserable way of life, which retest so long in the enjoyment of pleasure as the humour of fortune demands!

Epictet., *Encheir.*, 26.

Οἴμοι, τάλαις ἐγώ!

Ah me, wretched man that I am!

*Romans viii. 2.*

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Cic., *Ad Heren.*, iv. 17.

Liber is est existimandus, qui nulli turpitudini servit.

He is to be considered free who is a slave to no baseness.

Plutarch, *Cat. Min.*, 65.

Μόνον εἶναι τὸν ἀγαθὸν ἐλεύθερον, δούλους δὲ τοὺς φαύλους ἅπαντας.

The good alone are free, but all the bad are slaves.

Stobæus, *Fr. Tit.*, i. 54.

Ἐλευθερία καὶ δουλεία, τὸ μὲν ἀρετῆς ὄνομα, τὸ δὲ κακίας.

Freedom and servitude, the one the name of virtue, the other of vice.

*Romans viii. 9.*

If so be that the Spirit of God dwell in you.

Euripid., *Fr. Incert.*

Θεὸς γὰρ τις ἐν ἡμῶν.

For there is a God within us.

Cic., *Nat. Deor.*, i. 26.

Ergo animus, qui, ut ego dico, divinus est, ut Euripides audet dicere, deus.

Therefore the soul of man, which, I say, is divine, as Euripides dares to say, is God.

*Romans viii. 16.*

The Spirit itself beareth witness with our spirit, that we are the children of God.

Plat., *Republ.*, ii. c. 8 or p. 366 B.

Καὶ οἱ θεῶν παῖδες, ποιηταὶ καὶ προφῆται τῶν θεῶν γενόμενοι.

Those children of the gods, the poets and prophets.

Plat. *Alcib.*, i. c. 28 or p. 133 c.

Τῷ θεῷ ἄρα τοῦτ' ἔοικεν αὐτῆς, καὶ τις εἰς τοῦτο βλέπων καὶ πᾶν τὸ θεῖον γνούς, θεὸν τε καὶ φρόνησιν, οὕτω καὶ ἑαυτὸν ἂν γνοίη μάλιστα.

This, therefore, in the soul is like the divine nature, and a person looking at and recognising all that is divine, both God and intelligence, would thus especially know himself.

Sen., *De Prov.*, i. 1, 5.

Bonus ipse tempore tantum a deo differt, discipulus ejus æmulatorque et vera progenies.

A good man differs only from God in time, he is his scholar, his follower, and his true child.

*Romans viii. 22.*

For we know that the whole creation groaneth and travaileth in pain together until now.

Theog., *Eleg.*, 1187.

Ὅστις ἀποινα διδοὺς θάνατον φύγοι οὐδὲ βαρεῖαν  
 Δυστυχήην, εἰ μὴ μοῖρ' ἐπὶ τέρμα βάλῃ.  
 Οὐδ' ἂν δυσφροσύνας, ὅτε δὴ θεὸς ἄλγεα πέμπει,  
 Θνητὸς ἀνὴρ δώροις βουλόμενος προφύγοι.

No one by paying ransom can escape death or heavy trials, if fate do not put a limit to them. Nor can mortal man by gifts, though he wish it, escape anxieties, when God sends causes for grief.

Hor., *Od.*, ii. 14, 5.

Non, si trecentis, quotquot eunt dies,  
 Amica, places illacrymabilem  
 Plutona tauris; qui ter amplum  
 Geryonen Tityonque tristi  
 Compescit undâ, scilicet omnibus,  
 Quicumque terræ munere vescimur,  
 Enavigandâ, sive reges,  
 Sive inopes erimus coloni.

NO, my friend, it will purchase no delay from death, even though thou strive to appease the inexorable Pluto with three hundred bulls for every day that passes—Pluto, who confines the three-bodied Geryon and Tityos by that gloomy stream, which must be crossed by us all who enjoy the bounties of the earth, whether we be kings or poor husbandmen.

*Romans* viii. 24.

But hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Parmenides, *Fr.*

Λεύσσε δ' ὁμῶς ἀπέοντα νόῳ παρέοντα βεβαίως.

Nevertheless, look firmly with the mind at things that are absent as if they were present.

*Romans* viii. 26.

With groanings which cannot be uttered.

Justin., viii. 5.

Non tumultus . . . sed tacitus mœror et luctus.

Not a tumult . . . but grief and wailings that cannot be uttered.

*Romans* viii. 28.

And we know that all things work together for good to them that love God.

Plat., *Republ.*, x. c. 12 or p. 612 E.

Τῷ δὲ θεοφιλεῖ οὐχ ὁμολογήσομεν, ὅσα γε ἀπὸ θεῶν γίγνεται, πάντα γίγνεσθαι ὡς οἶόν τε ἀριστα;

Shall we not confess that whatsoever things come from the gods to him that loves God, are all as good as is possible?

*Romans viii. 31.*

If God be for us, who can be against us ?

Pindar, *Fr. Hymnorch.*, i. 1 p. 23.

Θεοῦ δὲ δείξαντος ἀρχὰν ἕκαστον ἐν πρῶτος,  
Εὐθεία δὴ κέλευθος ἀρετᾶν ἐλεῖν, τελευταὶ τε  
Καλλίονες.

God pointing out the beginning in every undertaking, the road is easy indeed to reach virtue, and the end is more beautiful.

Sophocles, *Fr. Incert.*

Θεὸς ἐμοὶ ἀρχῶν, θνητῶν δὲ οὐδὲ εἰς.

God is my leader, and no one of mortals.

Arat., *Phænomen.*, 1.

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτε ἄνδρες ἐώμεν  
Ἀρρήτων.

Let us begin our song from Jove: let men never leave his name unuttered.

Suidas, *Fr.*

Θεοῦ παρόντος ἅπαν ἀπορον πόριμον.

God being present, every difficulty is got over.

*Romans ix. 19.*

Who hath resisted his will ?

Hesiod, *Works*, 105.

Οὕτως οὐτι ποῦ ἐστὶ Διὸς νόον ἐξαλέασθαι.

Thus it is by no means possible to avoid the will of Jove.

Æschyl., *Prom.*, 544.

Εἰπέ ποῦ τίς ἀλκά ;  
Τίς ἐφ' ἀμερίων ἀρηξίς ;

Tell, pray, what help can come from mortal men ? What relief from the creatures of a day ?

Æschyl., *Pers.*, 93.

Δολόμητιν δ' ἀπάταν θεοῦ τίς ἀνὴρ θνατὸς ἀλύξει ;  
Τίς ὁ κραιπνῶ ποδὶ πηδῆματος εὐπετοῦς ἀνάσων ;

What mortal man can resist the vengeance of God ? What rapid foot with easy spring can leap over it ?

Cic., *Nat.*, 6.

Omnium rerum magnarum a diis immortalibus principia ducuntur.

The beginnings of all great things are derived from the immortal gods.

Cæs., *B. G.*, viii. 43.

Ut id non hominum consilio, sed deorum voluntate factum putarent.

That they should think it was done not by the counsel of men, but the will of the gods.

Sen., *Nat. Quæst.*, ii. 45.

Eundem quem nos Jovem, intelligunt Etrusci custodem rectoremque universi, animam ac spiritum, mundani hujus operis dominum et artificem.

The Etruscans imagine the same whom we call Jupiter to be the keeper and protector of the universe, a spirit and soul which is workmaster and lord of this lower world.

Sen., *De Const. Sap.*, 8.

Divina nec juvari desiderant nec lædi possunt.

The immortal gods neither desire to be aided, nor can they be hurt.

Aul. Gell., vi. 2.

Chrysippus negat ferendos audiendosque homines aut nequam, aut ignavos, et nocentes, et audaces, qui cum in culpâ et in maleficio revicti sunt, perfugiunt ad fati necessitatem, tanquam in aliquod fani asylum; et quæ pessime fecerunt, ea non suæ temeritati, sed fato esse attribuenda dicunt.

Chrysippus maintains that those men are not to be borne nor listened to, whether impious, or cowards, injurious and bold, who, when they are convicted of faults and crimes, fly to the necessity of fate, as to the asylum of a shrine: and say that their wicked deeds are to be attributed not to their own folly, but to fate.

#### Romans xi. 34.

For who hath known the mind of the Lord? or who hath been his counsellor?

Hesiod, *Works*, 483.

Ἄλλοτε δ' ἄλλοίος Ζηνὸς νόος αἰγιόχοιο,  
Ἄργαλέος δ' ἀνδρῆσσι κατὰ θνητοῖσι νοῆσαι.

Different is the will of Jove at different times, and difficult for mortal men to understand.

Hesiod, *Fr.* (Clemens Alex. *Strom.*, v. 727)

Μάρτις δ' οὐδείς ἐστιν ἐπιχθονίων ἀνθρώπων,  
Ὅστις ἂν εἰδείη Ζηνὸς νόον αἰγιόχοιο.

There is no seer among mortal men who can know the mind of ægis-bearing Jove.

Solon, *Fr.*, v. 149.

Πάντη δ' ἀθανάτων ἀφανῆς νόος ἀνθρώποισι.

The mind of the gods is altogether obscure to mortals.

Aristarchus, *Fr.*

Καὶ τ' αὖ Ἴσον μὲν εἶ λέγειν, Ἴσον δὲ μὴ,  
Ἴσον δ' ἐρευνᾶν, ἐξ Ἴσου δὲ μὴ εἰδέναι.  
Πλείων γὰρ οὐδὲν οἱ σοφοὶ τῶν μὴ σοφῶν  
Εἰς ταῦτα γυγνώσκουσιν· εἰ δ' ἄλλου λέγει  
Ἄμεινον ἄλλος, τοῦ λέγειν ὑπερφέρει.

And again, about such things it is the same to speak and not to speak, the same to inquire and not to know. For the wise know no more of these things than the fool: if one seems to speak better than another, it is mere superiority of language.

Xenoph., *O.*, ii. 5.

"Ὅτι μὲν γὰρ τὰ θεῖα ὑπὲρ ἡμᾶς παντὶ δῆλον· ἀπόχρη δὲ τὸ κρεῖττον τῆς δυνάμεως αὐτοῦ σέβειν. οἱ δ' εἰσὶν οὐθ' εὐρεῖν ῥάδιον, οὔτε ζητεῖν θεμιτόν. οὐδὲ γὰρ δεσποτῶν φύσιν ἢ πράξιν δούλους δεῖ εἰδέναι, οἷς οὐδὲν πλεον ὑπηρεσίας προσήκει.

For it is evident that divine things are wholly beyond us. It is sufficient to venerate a higher and more excellent nature. What that is it is as difficult to find out as it is impious to search into. For slaves ought not to know the nature or actions of their masters—slaves, who have nothing more to do than to obey.

Anaxandrides, *Fr.*

"Ἀπαντες ἐσμὲν πρὸς τὰ θεῖ' ἀβέλτεροι,  
Κοῦκ ἰσμεν οὐδέν.

We are all fools in matters that refer to the gods, and know nothing.

Philem., *Fr.*

Θεὸν νομίζου καὶ σέβου, ζήτηι δὲ μὴ·  
Πλείον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν ἔχεις.

Think that there is a God and worship, search not into his nature; for thou wilt gain nothing more than the labour of searching.

Cic., *N. D.*, i. 22.

Simonides ab Hierone Syracusarum tyranno interrogatus, quid aut qualis sit deus, deliberandi causâ sibi unum diem postulavit. Cum idem ex eo postridie quæreret, bidnum petivit. Cum sæpius duplicaret numerum dierum, admiransque Hiero requireret, cur ita faceret: Quia, quanto, inquit, diutius considero, tanto mihi spes videtur obscurior.

Simonides being asked by Hiero, tyrant of Syracuse, what God is or what is his nature, desired a day to consider the question. When he required his answer next day, Simonides begged two days more; and as he kept constantly doubling the number instead of giving his answer, Hiero being surprised asked his reason for doing so. "Because," says he, "the longer I consider, the more obscure it appears to me."

#### Romans xii. 1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Isocrat., *Ad Nicocl.*, c. 6.

Ἦγοῦ δὲ τοῦτο εἶναι θῦμα κάλλιστον, καὶ θεραπείαν μεγίστην, ἐὰν ὡς βέλτιστον καὶ δικαιοτάτον σεαντὸν παρέχης, μᾶλλον γὰρ ἐλπίς τοὺς τοιοῦτους, ἢ τοὺς λερεῖα πόλλα καταβάλλοντας, πράξῃ τί παρὰ τῶν θεῶν ἀγαθόν.



But deem that sacrifice to be most beautiful, and that divine worship to be most acceptable, if thou makest thyself a very good and most just character; for there is greater hope that the immortal gods will be more willing to listen to such than to those who offer many victims.

Pers., ii. 61.

O curvæ in terras anima, et coelestium inanes !  
Quid juvat hoc, templis nostros immittere mores,  
Et bona dis ex hac sceleratâ ducere pulpâ?

O souls bowed down to earth, and void of aught celestial! of what avail is it to introduce into the temples of the gods these our modes of feeling, and estimate what is pleasing to them by referring to our accursed flesh?

### Romans xii. 3.

Not to think of himself more highly than he ought to think.

Quintil., *Decl.*, 9, 19.

Nulla perpetuam gratiam servat, nisi modesta victoria.

No victory gains lasting favour except what has been used with moderation.

Tacit., *Ann.*, ii. 58.

Germanicus de societate Romanâ magnifice, de cultu sui cum decore et modestiâ respondit.

Germanicus gave an answer in lofty terms as far as related to the alliance with the Romans, but of the respect shown to himself he spoke with grace and modesty.

Amm. Marc., xxi. 16.

Illud eminere inter præcipuas laudes, cum potestas in gradu, velut sub jugum missâ nocendi sæviendique cupiditate et irascendi, in arce victoris animi tropæum erexit gloriosum.

One of the chief subjects of praise is when men of lofty rank, having put, as it were, under the yoke the passions of rage, fury, and anger, have raised a glorious trophy in the firm fortress of their soul.

Amm. Marc., xxviii. 4.

Prænominum claritudine conspicui quidam, ut putant, in immensum semet extolunt, cum Rehurri et Fabunii et Pagonii Gerionesque appellentur ac Dalii.

Some, illustrious by their glorious names, raise themselves, as they think, to a lofty pinnacle, when they are called Reburri and Fabuni, and Pagonii and Geriones, and Dalii.

Vict., *De Cæs. Aurel.*, 35.

Modestia rara in hominibus virtus ac prope ignota militibus.

Modesty is a rare virtue among men, and almost unknown to soldiers.

### Romans xii. 4, 5.

For as we have many members in one body, and all members have not the same office;

So we, being many, are one body in Christ, and every one members one of another.

Sen., *Ep.*, 95, 52.

Membra sumus corporis magni. Natura nos cognatos edidit, cum ex iisdem et in eadem gigneret.

We are the members of this great body. Nature has created us akin, in forming us of the same elements, and in the same inclosure.

*Romans xii. 10.*

Be kindly affectioned one to another with brotherly love ; in honour preferring one another.

Aristot., *Eth.*, i.

Οικείον ἅπας ἀνθρωπος ἀνθρώπῳ, καὶ φίλον.

Every man is naturally akin and a friend to man.

Antonin., ii. 1.

"Ὅτι μοι συγγενῆς, οὐχὶ αἵματος ἢ σπέρματος τοῦ αὐτοῦ, ἀλλὰ νοῦ, καὶ θείας ἀπομοίρας μέτοχος.

That he is akin to me, not merely of the same blood and seed, but partaker of the same intelligence and portion of the divine nature.

Antonin., iii. 4.

Συγγενὲς πᾶν τὸ λογικόν, καὶ ὅτι κήδεσθαι μὲν πάντων ἀνθρώπων κατὰ τὴν τοῦ ἀνθρώπου φύσιν ἐστὶ.

Everything that is rational is his kinsman, and to care for all men is suitable to man's nature.

Lactant., x. 6.

Si ab uno Deo inspirati omnes, et animati sumus, quid aliud quam fratres sumus, et quidem conjunctiores quod animis, quam qui corporibus: ergo pro belluis immanibus habendi sunt, qui hominibus nocent.

If we are all inspired and animated by one God, what else are we than brothers? and, indeed, more united even than they, as it is in mind rather than in body: therefore, those who injure men are to be regarded as savage wild beasts.

*Romans xii. 11.*

Be not slothful in business.

Antiphanes, *Fr.*

Τῆς ἐπιμελείας πάντα δούλα γίνεται.

Everything is a slave to diligence.

Crates, *Ep.* 4.

Εἴθ' αἰρετὸν ὁ πόνος, πόνει· εἴτε φευκτὸν, πόνει, ἵνα μὴ πονῆς· διὰ γὰρ τοῦ μὴ πόνειν οὐ φεύγεται πόνος, τῷ δὲ ἐναντίῳ καὶ διώκεται.

If labour be preferable, labour: if it is to be avoided, labour that thou mayest not labour; for by not labouring, labour is not avoided, but it is even followed closely by the opposite.

Virg., *Georg.*, i. 124.

Curis acuens mortalia corda,  
Nec torpere gravi passus sua regna veterno.

God whets the breasts of man by cares, and has not allowed his kingdom to grow torpid by excessive sloth.

Hor., *Sat.*, i. 3, 36.

Namque  
Neglectis nrenda filix innascitur agris.

For the fern, fit only for the fire, springs up in neglected lands.

Cic., *Leg. Manil.*, 11.

Labor in negotio, fortitudo in periculis, industria in agendo, celeritas in conficiendo, consilium in providendo.

Industry in business, boldness in dangers, energy in action, quickness in execution, wisdom in anticipating what may happen.

Sen., *De Irâ*, ii. 12, 7.

Quodeunque sibi imperavit animus, obtinuit.

Whatsoever the mind hath enjoined to itself, it hath succeeded in obtaining.

Plutarch, *Alex.*, 5.

Δουλικώτατον ἔστι τὸ τρυφᾶν, βασιλικώτατον δὲ τὸ πονεῖν.

It is a most slavish thing to lead a life of luxury, and a most royal thing to labour.

Aul. Gell., xix. 10 (*Ennii Fr.*)

Otio qui nescit uti, plus negoti habet  
Quam quum est negotium in negotio.  
Nam cui, quod agat, institutum est, nullo negotio  
Id agit: studet ibi; mentem atque animum delectat suum.  
Otioso in otio animus nescit quid velit.

He who knows not to use leisure is more busy than when there is business in the midst of business. For he who has a fixed business to do does it without fussiness; he directs his thoughts to it, giving pleasure to his mind and soul. In an idle life the mind knows not what it wants.

*Romans* xii. 15, 16.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another.

Euripid., *Fr. Androm.* (*Stobæus, Tit.*, 113, 2).

Συνάλλησον, ὡς ὁ κάμων δακρύων μεταδοῦς,  
Ἐχει τῶα κουφότητα μόχθων.

Weep with thy friend, for they who weep together have some alleviation of their sorrow.

Euripid., *Fr. Ion.*

Σὺν τοῖς φίλοισι δ' ἡδὺ μὲν πράσσειν καλῶς  
Ἐὶ δ' ἄρα συμβαίνει τι δυσχερέστερον,  
Εἰς ὀμματ' εὖνου φωτὸς ἐμβλέψαι γλυκύ.

It is pleasant to enjoy ourselves with our friend, but if some misfortune happen it is a comfort to look into the kindly eyes of our friend.

Menand., *Fr.*

Μέγιστόν ἐστὶν ἄρα τοῖς ἐπταικόσι,  
Τὸ παρόντας ἐγγύς τοὺς συναλγοῦντας βλέπειν.

It is the greatest comfort to the afflicted to see those near them who will weep with them.

Menand., *Fr.*

Τῷ μὲν τὸ σῶμα διατεθειμένῳ κακῶς,  
Χρὲ' ἐστὶν λατροῦ· τῷ δὲ τὴν ψυχὴν, φίλου.  
Δύπην γὰρ εὖνους οἶδε θεραπεύειν φίλος.

To the sick in body there is need of a physician; to the sick in mind, of a friend, for an affectionate friend knows how to cure sorrow.

Sen., *Agam.*, 664.

Lacrīmas lacrimis miscere juvat.

It is a delight to mingle tears with tears.

Sen., *Ep.*, 104.

Commodis omniū læteris, movearj̄s incommodis.

Rejoice at the good of all, be affected with grief at their misfortunes.

Plin. Min., *Ep.*, viii. 16.

Hominis est affici dolore, sentire. . . Est enim quædam etiam dolendi voluptas, præsertim si in amici sinu defleas.

It is the very criterion of manhood to feel impressions of sorrow. . . For there is a certain pleasure in giving vent to one's grief, especially when we pour out our sorrow in the bosom of a friend.

Curt., iv. 10, 21.

Magna mutui doloris solatia.

There is great comfort in the sympathising tear.

### Romans xii. 17.

Recompense to no man evil for evil.

Sall., *Ep. ad C. Cæs.*

Qui benignitate et clementiâ imperium temperavere his læta et candida omnia visa; etiam hostes æquiores, quam aliis cives; neque cæde cædem et sanguine sanguinem explandum.

To those who conduct their government with kindness and clemency everything seems joyful and bright: even enemies are more submissive than their subjects to others; nor must slaughter be expiated by slaughter, nor blood with blood.

Ælian., *V. H.*, xii. 49.

Φωκίων ὁ τοῦ Φώκου, πολλάκις στρατηγήσας, κατεγνώσθη θανάτῳ, καὶ ἦν ἐν τῷ δεσμωτηρίῳ, καὶ ἔμελλε πιεῖσθαι τὸ κῶνειον. Ἐπεὶ δὲ ὤρεξεν ὁ δῆμιος τὴν κύλικα, οἱ προσήκοντες ἤροντο, εἴ τι λέγοι πρὸς τὸν υἱόν. Ὁ δὲ, Ἐπισκήπτω αὐτῷ μηδὲν Ἀθηναίοις μνησικακεῖν ὑπὲρ τῆς παρ' αὐτῶν φιλοτησίας, ἧς νῦν πίνω. Ὅστις δὲ οὐκ ἐπαυεῖ καὶ ὑπερθαναμάξει τὸν ἄνδρα, δοκεῖ μοι μέγα ὁ τοιοῦτος ἐννοεῖν οὐδὲν.

Phocion, son of Phocus, having often been commander of his country's forces, was condemned to death, and being in prison, was about to drink the cup of hemlock. When the executioner was presenting the cup, his relations asked him whether he had any message for his son. He said, "I command him to do no injury to the Athenians for their draught, which I now drink." Whoever does not praise and admire this man seems to me to have no idea of what is noble.

Antonin., iv. 11.

Μή τοιαῦτα λάμβανε, οἷα ὁ ὑβρίζων κρίνει ἢ οἷά σε κρίνειν βούλεται, ἀλλ' ἰδὲ αὐτὰ, οἷα κατ' ἀλήθειάν ἐστι.

Do not think those things to be such as he does, who does thee wrong, or such as he wishes, but look at them in the light that they really are.

Romans xii. 18.

If it be possible, as much as lieth in you, live peaceably with all men.

Sen., *De Benef.*, vii. 31.

Vincit malos pertinax bonitas.

Continuous kindness gets the better of the bad.

Sen., *De Irá*, ii. 34.

Irascitur aliquis? tu contra beneficiis provoca: cadit statim simultas ab altera parte deserta; nisi par, non pugnat: si utriusque certabitur, ille est melior, qui prior pedem retulit: victus est qui vicit.

Is any one angry with thee? reconcile him by thy kindness: the bad feeling quickly disappears when it is given up on the one side: no man fighteth except he be resisted; if both are of a contentious spirit, he is the superior who first draweth back: he is conquered who overcometh.

Romans xii. 19.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Æschyl., *Supp.*, 411.

Θεὸν

Ὅς οὐδ' ἐν Ἄιδου τὸν θανόντ' ἐλευθεροῖ.

The avenging God, who not even in the abode of Hades frees the dead.

Euripid., *Fr. Phry.*, vi. 1.

Ὁ δ' εὐσεβῆς ὦν, τοῖσι δυσσεβεστάτοις  
 εἰ ταῦτ' ἐπραπτεν, πῶς τὰδ' ἂν καλῶς ἔχοι  
 εἰ Ζεὺς ὁ λῶστος μηδὲν ἐνδικὸν φρονεῖ;

If the good have the same fate with the impious, how would things go well, if Jove had no care of what was right?

Menand., *Fr.*

Οὗτος κράτιστος ἐστὶ ἀνὴρ, ὦ Γοργία,  
Ὅστις ἀδικεῖσθαι πλείστ' ἐπίσταται βροτῶν.

He is the best of men, Gorgias, who knows how to submit patiently to injuries.

Cic., *De Invent.*, ii. 27.

Hoc si constitutum sit, ut peccata homines peccatis, injurias injuriis ulciscantur, quantum incommodorum consequatur!

If this were the rule of life, that offences were to be avenged by offences, and injuries by injuries, what misery would be the result!

Senec., *De Irâ*, iii. 5, 6.

Ultio doloris confessio est.

Vengeance is a confession that we are suffering mental pain.

Senec., *De Irâ*, iii. 11.

Socratem aiunt colapho percussum nihil amplius dixisse, quam molestum esse, quod nescirent homines, quando cum galeâ prodire deberent.

They say that Socrates, having received a box on the ear, said nothing else except that it was annoying that men did not know when they should come abroad with a helmet on their head.:

Senec., *De Irâ*, ii. 32.

Inhumanum verbum est (ut quidem pro justo receptum) ultio: et talio non multum differt, nisi ordine. Qui dolorem regerit, tantum excusatius peccat.

Revenge is a word full of cruelty (though it is thought to be just), and retaliation in no way differs except in order. He that requiteth one injury with another only offendeth more excusably.

Plutarch, *Dion.*, c. 47.

Ἄλλ' εἴτις ἀδικούμενος, εὐπαραίτητος εἶη καὶ πρῶος τοῖς ἀμαρτάνουσι.

But if any one has injured us, we should be indulgent and reconcilable to the sinner.

*Romans* xii. 20.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Pind., *Pyth.*, ix. 169.

Κεῖνος αὐνεῖν καὶ τὸν ἐχθρὸν  
Παντὶ θυμῷ σὸν τε δίκην  
Καλὰ ρέζοντ' ἐννεπεν.

He told us to praise even an enemy with all our heart, if he has acted well through feelings of justice.

Sophocl., *Ajax*, 660.

Ὅ τ' ἐχθρὸς ἡμῖν ἐς τασὺνδ' ἐχθαρτέος  
Ὡς καὶ φιλήσων αὖθις.

Our enemy is so far to be hated by us, as if he were again to be our friend.

Sophocl., *Œd. Col.*, 1189.

Ὡστε μηδὲ δρώντά σε  
Τὰ τῶν κακίστων δυσσεβέστατ', ὦ πάτερ,  
Θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.

So that, my dear father, even though his acts were to thee of the vilest kind, it is not right that thou repay him with like ill deeds.

Euripid., *Ino. Fr.*

Μὴ σκυθρωπὸς ἴσθ' ἄγαν  
Πρὸς τοὺς κακῶς πράσσοντας, ἄνθρωπος γεγώς.

Be not cruel in thy behaviour to the unfortunate, remembering that thou art mortal.

Alexis, *Fr.*

Εἰ μὴ γὰρ, ὦν ἄνθρωπος, ἀνθρώπου τύχαις  
Ἵπερετήσω, ποῦ φανήσομαι φρονῶν ;

For, if being mortal, I shall not assist my neighbour in his misfortunes, how shall I show my wisdom ?

Plutarch, *De cap. ex host. util.*, vi. 327.

Διογένης ἐρωτηθεὶς πῶς ἀμυνοῦμαι τὸν ἐχθρον, αὐτὸς, ἔφη, καλὸς κάγαθὸς γενόμενος.

Diogenes having the question put to him, "How shall I guard myself against my enemy?" said, "By becoming brave and good."

Diog. Laert., i. 6.

Τὸν φίλον δεῖ εὐεργετεῖν, ὅπως ἦ μᾶλλον φίλος, τὸν δὲ ἐχθρὸν φίλον ποιεῖν.

We must act kindly to our friend, that he may be the more friendly to us, and we must make our enemy to be our friend.

### Romans xiii. 1, 2.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Amm. Marc., xix. 12.

Salutem legitimi principis, propugnatoris bonorum et defensoris, unde salutem queritur aliiis, consociato studio muniri debere cunctorum.

The safety of the legitimate prince, the champion and defender of the good, who watches over the safety of others, ought to be maintained by the united zeal of all.

### Romans xiii. 4.

For he is the minister of God to thee for good.

Plutarch, *Num.*, c. 6.

Ἵπερσεύων γὰρ Θεοῦ τὸ βασιλεύειν.

Yet consider that a king is the minister of God.

*Romans* xiii. 7.

Render therefore to all their dues.

Cic., *De Fin.*, v. 23.

Quæ animi affectio sum cuique tribuens, atque hanc, quam dico, societatem conjunctionis humane munifice et æque tueus, justitia dicitur.

This disposition of mind, rendering to all their dues, and defending nobly and equitably that union of human society to which I have referred, is called justice.

Cic., *Part.*, 22 extr.

Justitia erga Deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur.

Justice towards the gods is called religion, piety towards parents, but commonly goodness, faith in things that have been entrusted, gentleness in punishment, friendship when we have kindly feelings towards others.

Justinian, *Instit.*, i. 1.

Justitia est constans et perpetua voluntas jus suum cuique tribuens.

Justice is a constant and never-ceasing desire to render to all their dues.

*Romans* xiii. 10.

Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

Sen., *De Irâ*, ii. 27.

Angusta res est ad legem bonum esse et laxius multo officiorum quam iuris regula patet, cum plurima pietas et humanitas exigant, quæ omnia sunt extra publicas tabulas.

It is a slight foundation for innocence to be good only from fear of the law, and the rule of duty extends much more widely than what the law of man insists on, since the love of gods and of man requires very many things, all of which are outside the tables of the law.

Justinian, *Instit.*, i. 1.

Juris præcepta sunt hæc: honeste vivere, alterum non lædere, suum cuique tribuere.

The commands of the unwritten law are these—to live honourably, not to injure your neighbour, to render to all their dues.

This is a quotation from Ulpian, who died A.D. 228.

*Romans* xiii. 12.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.



Hom., *Il.*, x. 251.

Ἄλλ' ἵομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἤως,  
Ἄστρα δὲ δὴ προβέβηκε, παρῶχθηκεν δὲ πλέων νύξ  
Τῶν δύο μοιράων, τριτάτη, δ' ἔτι μοῖρα λέλειπται.

But let us go, for the night is far spent, the day is at hand; the stars are now far on their way, the greater part of the night has passed, that is, two-thirds, only one-third remains.

*Romans* xiii. 13.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Pythagoras, *Aur. Carm.*, v. 9.

Κρατεῖν δὲ ἐθίξεο τῶνδε·  
Γαστρός μὲν πρότωστα, καὶ ὑπνοῦ, λαγνείης τε,  
Καὶ θυμοῦ, πρήξεις δ' αἰσχρόν ποτε μήτε μετ' ἄλλου  
Μήτ' ἰδίῃ πάντων δὲ μάλιστ' αἰσχύνεο σαυτόν.

Accustom thyself to get the better of these things: first of all of the appetite, and sleep, and lust, and passion; thou wilt do nothing base neither with another nor by thyself; but above all, respect thyself.

Aristot., *Fr.* (*Stobæus, Tit.*, 20, 55.)

Ὡσπερ ὁ καπνὸς ἐπιδάκνων τὰς ὄψεις, οὐκ ἐὰν βλέπειν τὸ κείμενον ἐν τοῖς ποσίν· οὕτως ὁ θυμὸς ἐπαιρόμενος τῷ λογισμῷ ἐπισκοτεῖ, καὶ τὸ συμβησόμενον ἐξ αὐτοῦ ἄπονον οὐκ ἀφίησι τῇ διανοίᾳ προσλαβεῖν.

As the smoke smarting the eyes does not allow us to see what is lying at our feet, so passion rising up darkens the understanding, and does not permit without trouble our mind to attend to what is about to happen.

Val. Max., vi. 39.

Quæcunque femina vini usum immoderate appetit, omnibus et virtutibus januam claudit et delictis aperit.

The woman who is immoderately fond of wine both shuts the door to every virtue and opens it to every vice.

*Romans* xiv. 19.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Cic., *Off.*, i. 41.

Communem totius generis hominum conciliationem, et consociationem colere, tueri, servare debemus.

We ought to cultivate, protect, and promote the good-will and the social welfare of all mankind.

Amm. Marc., xxx. 8.

Humanitatem et pietatem sapientes consanguineas virtutum esse definiunt bonas.

The wise define humanity and piety to be cognate virtues.

Gell., *N. A.*, i. 17.

Humanitas significat dexteritatem quandam benevolentiamque erga omnes homines promiscuam.

Humanity signifies a certain aptness to render good services to all men.

*Romans xv. 13.*

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Sophocle., *Trach.*, 125.

Φαμί γὰρ οὐκ ἀποτρύειν ἐλπίδα τὰν ἀγαθὰν  
Χρῆμαί σ'· ἀνάληγτα γὰρ οὐδ' ὁ πάντα κραίνων βασιλεὺς  
'Ἐπέβαλε θνατοῖς Κρονίδας· ἀλλ' ἐπὶ πῆμα καὶ χαρὰ  
Πᾶσι κυκλοῦσιν· οἷον ἄρκτου στροφάδες κέλευθοι.  
Μένει γὰρ οὐτ' ἀλόλα νύξ βροτοῖσιν οὔτε κῆρες  
Οὔτε πλοῦτος, ἀλλ' ἄφαρ βέβακε, τῷ δ' ἐπέρχεται  
Χαίρειν τε καὶ στέρεσθαι.

For I say that you ought not to cast away good hopes, since he that reigns supreme has allotted unmixed evil for none, but joy and sorrow come and go to all, like the clustered stars in a circle round the pole. For spangled night does not always spread its shade for mortals, nor do sorrows and wealth remain for aye, but are quickly gone; joy and grief succeed each other.

Xen., *Hist. Hell.*, iii. 4, 18.

"Ὅπου γὰρ ἄνδρες θεοὺς μὲν σέβουσιν—πῶς οὐκ εἰκὸς ἐνταῦθα πάντα μεστὰ ἐλπίδων ἀγαθῶν εἶναι;

For where men revere the gods—how is it not reasonable that men should be there full of good hopes?

*Romans xvi. 27.*

To God only wise, be glory.

Plat., *Phædr.*, c. 64 or p. 278 D.

Τὸ μὲν σοφόν, ὦ Φαίδρε, καλεῖν ἐμοίγε μέγα εἶναι δοκεῖ καὶ θεῷ μόνῳ πρόπειν.

To call them wise seems to me a great matter, and suitable to God alone.

Diog. Laert., *Proëm.*, 8.

Μηδένα εἶναι σοφόν ἄνθρωπον ἀλλ' ἢ θεόν.

No one is wise except God.

Stob., *Anthol.*, ii. 279.

Ἄει τὰ πάντα διοικεῖ τε (ὁ θεός) καὶ ζῶει αὐτὸς ἐν αὐτῷ κεκτημένος τὴν σοφίαν.

God always directs all things and lives within himself, since he is Wisdom itself.

## 1 Corinthians ii. 4.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

Plat., *Apolog. Socr.*, c. 1 or p. 17 c.

Ἑμεῖς δ' ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν. οὐ μέντοι μὰ Δι', ὦ ἄνδρες Ἀθηναῖοι, κεκαλλιεπημένους γε λόγους, ὥσπερ οἱ τούτων, βήμασι τε καὶ δνόμασιν, οὐδὲ κεκοσμημένους, ἀλλ' ἀκούσεσθε εἰκῆ λεγόμενα τοῖς ἐπιτυχοῦσιν δνόμασι.

But you shall hear from me the whole truth, not, indeed, arguments, Athenians, beautified, as theirs were, with choice words and phrases, nor adorned, but you shall hear a speech delivered without premeditation in words such as first present themselves.

Polyb., ii. 56.

Τὸ γὰρ τέλος ἱστορίας καὶ τραγωδίας οὐ ταυτὸν, ἀλλὰ τούναντίον. Ἐκεῖ μὲν γὰρ δεῖ διὰ τῶν πιθανωτάτων λόγων ἐκπλήξαι καὶ ψυχαγωγῆσαι κατὰ τὸ παρὸν τοὺς ἀκούοντας· ἐνθάδε δὲ διὰ τῶν ἀληθινῶν ἔργων καὶ λόγων εἰς πάντα τὸν χρόνον διδάξαι καὶ πείσαι τοὺς φιλομαθοῦντας.

For the nature and design of tragedy are very different from those of history. The business of the former is to strike and captivate the minds of the hearers for the present; moment, by such representations as are barely probable; whereas history professes to give lessons of improvement even to future times, by relating such discourses and events as are strictly true.

Max. Tyr., *Dissert.*, xv.

Οὐ κατὰ τοὺς τῶν πολλῶν λογισμοὺς, ἀπόχρη πρὸς ἔπαινον λόγου, γλῶττα εὐστοχος, ἢ ὀνομάτων δρόμος ἢ βήματα Ἀττικὰ, ἢ περιοδοὶ ἐκκαμπεῖς, ἢ ἄρμονία ὑγρά. τὰ δ' ἔστι πάντα κατὰ τὸν ἐν διονύσου ποιητὴν, ἐπιφυλλίδες καὶ στωμίματα, χελιδόνων μουσεῖα, λῶβη τε τέχνης.

We must not judge as the vulgar do, who in praising a speech think of nothing else than a ready tongue, voluble words, Attic style, rounded periods, or smooth rhythm: all these things are according to the comic poet nothing but mere useless branches, chattering, the twittering of swallows, and an unworthy style.

## 1 Corinthians ii. 9.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Plat., *Phaed.*, c. 27 or p. 247 c.

Τὸν δὲ ὑπερουράνιον τόπον οὐτε τις ἕμνησέ πω τῶν τῆδε ποιητῆς οὐτε ποθ' ἕμνησει κατ' ἀξίαν.

But the heavenly region above no poet here has ever yet sung of, nor ever will sing of, as it deserves.

1 *Corinthians* ii. 10.

For the Spirit searcheth all things, yea, the deep things of God.

Sen., *De Otio Sap.*, v. 6.

Cogitatio nostra cœli munimenta perfrumpit nec contenta est id quod ostenditur scire.

Our thought breaks through the bulwarks of heaven, and is not content to know that which is shown.

Sen., *Nat. Quæst.*, vi. 5.

Magni fuit animi rerum naturæ latebras dimovere neque contentum exteriori ejus aspectu introspicere et in deorum secreta descendere.

It was the act of a lofty spirit to dive into the secrets of nature, and, not content to behold her outwardly, to look into and descend into the deep things of God.

1 *Corinthians* ii. 11, 14.

Even so the things of God knoweth no man, but the Spirit of God. . . . But the natural man receiveth not the things of the Spirit of God. . . . neither can he know them, because they are spiritually discerned.

Plat., *Timæ.*, c. 21.

Πιστέον τοῖς εἰρηκόσω ἔμπροσθεν, ἐκγόνοις μὲν θεῶν οὖσιν, ὡς ἔφασαν, σαφῶς δὲ πού τοῦς αὐτῶν προγόνους εἰδόσιν· ἀδύνατον οὖν θεῶν παισὶν ἀπιστεῖν, καίπερ ἄνευ τε εἰκότων καὶ ἀναγκαίων ἀποδείξεων λέγουσιν, ἀλλ' ὡς οικεῖα φάσκουσιν ἀπαγγέλλειν ἐπομένους τῷ νόμῳ πιστευτέον.

We must believe those who first avouched themselves the offspring of God, and did somehow clearly know their own progenitors; it is, indeed, impossible to distrust the children of the gods, though otherwise speaking without plausible or necessary demonstrations; but following law, we must believe them as testifying about matters peculiarly belonging to themselves.

Sen., *Nat. Quæst.*, i. *Præf.* 10.

Animus hoc habet argumentum divinitatis suæ, quod illum divina delectant: nec ut alienis interest, sed ut suis.

The soul hath this proof of its divinity, that it is delighted with divine things, not as strange to it, but as its own.

Stobæ., *Eclog. Physic.*, i. 94.

Θεός ἐντι νόος καὶ ψυχὰ καὶ τὸ ἀγεμονικὸν τῷ σώματος κόσμῳ. Ὁ θεὸς αὐτὸς οὐτε ὄρατὸς οὐτε αἰσθητὸς, ἀλλὰ λόγῳ μόνον καὶ νόῳ θεωρητὸς. Τὰ δ' ἔργα αὐτῷ καὶ πράξεις ἐναργεῖς τε καὶ αἰσθηταὶ ἐντι πάντεσιν ἀνθρώποις.

God is mind and soul, and the leader in the government of the body. God himself is neither seen nor perceptible to the senses, but contemplated by words only and mind. But his works and doings are visible and perceptible to all men.

Max. Tyr., *Dissert.*, i. 13.

Τὸ θεῖον αὐτὸ ἀόρατον ὀφθαλμοῖς, ἀρρήτον φωνῇ, ἀναφές σαρκί, ἀπευθές ἀκοῇ, μόνω δὲ τῷ τῆς ψυχῆς καλλίστῳ καὶ καθαρωτάτῳ καὶ νοερωτάτῳ καὶ κουφοτάτῳ καὶ πρεσβυτάτῳ ὄρατὸν δι' ὁμοίότητα καὶ ἀκουστὸν διὰ συγγένειαν.

The Divinity himself is invisible to the eyes, not to be described by words, not to be touched by flesh, unknown to the ear, but only to be perceived by the most beautiful, and purest, and most intellectual, and most quick and oldest part of the soul, from its likeness to the Godhead, and to be heard from its relationship.

1 *Corinthians* iii. 6.

I have planted, Apollos watered ; but God gave the increase.

Cic., *Tusc. Quæst.*, ii. 2.

Ager quamvis fertilis sine culturâ fructuosus esse non potest.

Land, however fertile, cannot become fruitful without cultivation.

1 *Corinthians* iii. 10.

As a wise master-builder, I have laid the foundation.

Crates, *Fr.*, p. 421, ed Steph.

Ὁ γὰρ χρόνος μ' ἔκαμψε, τέκτων οὐ σοφός,  
"Ἄπαντα δ' ἐργαζόμενος ἀσθενέστερα.

Time, not a wise master-builder, but which renders all things weaker, has bent me.

Aristot., *Eth.*, vi. 7.

Τὴν δὲ σοφίαν ἔν τε ταῖς τέχναις τοῖς ἀκριβεστάτοις τὰς τέχνας ἀποδίδομεν, οἷον Φειδίαν λιθουργὸν σοφὸν καὶ Πολύκλειτον ἀνδριαντοποιὸν, ἐνταῦθα μὲν οὖν οὐθὲν ἄλλο σημαίνοντες τὴν σοφίαν ἢ ὅτι ἀρετὴ τέχνης ἐστίν.

But in the arts we attribute wisdom to those who are most intimately acquainted with the arts ; for instance, we call Phidias a wise worker in stone, Polyclitus a wise statuary, in the use of the word meaning nothing more by wisdom than that it is the perfection of art.

1 *Corinthians* iii. 13.

And the fire shall try every man's work of what sort it is.

Florus, ii. 2, 22.

Virtus, cujus fere magnitudo calamitatibus approbatur.

Virtue, of which the greatness is generally proved by calamities.

1 *Corinthians* iii. 16.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ?

Val. Max., iv. 7, 1 extr.

Hæ sane vires amicitia, mortis contemptum ingenerare, vitæ dulcedinem extinguere, crudelitatem mansuafacere, odium in amorem convertere, pœnam beneficio pensare potuerunt, quibus pœne tantum venerationis, quantum deorum immortalium cæremoniis debetur. Illis enim publica salus, his privata continetur; atque ut illarum aedes sacra domicilia, ita harum fida hominum pectora quasi quodam sancto spiritu referta templa sunt.

These bands of friendship (between Damon and Pythias) were able to implant a contempt of death, to extinguish the love of life, to moderate the feelings of cruelty, to change hatred into love, to make amends for punishment by kindness, to which almost as much reverence is due as is owed to the ceremonies of the immortal gods. For by the latter the safety of the State is preserved, by the former that of private individuals: and as the shrines of the latter are sacred edifices, so the faithful breasts of men are the temples of the former filled, as it were, by a certain holy spirit.

Antonin., v. 27.

Συζῆν θεοῖς· Συζῆ δὲ θεοῖς ὁ συνεχῶς δεικνὺς αὐτοῖς τὴν ἑαυτοῦ ψυχὴν ἀρεσκομένην μὲν τοῖς ἀπονεμομένοις, ποιούσαν δὲ, ὅσα βούλεται ὁ δαίμων, ὅν ἐκάστῳ προστάτην καὶ ἡγεμόνα ὁ Ζεὺς ἔδωκεν, ἀπόσπασμα ἑαυτοῦ. Οὗτος δὲ ἐστὶν ὁ ἐκάστου νοῦς καὶ λόγος.

Live with the gods. And he assuredly lives with the gods who constantly shows to them that he is content with that which is assigned to him, and does whatever the dæmon wishes, whom Jove has given to each as a guardian and guide, a portion of himself. And this is every man's understanding and reason.

Epictet., *Dissert.*, i. 14.

Ἄλλ' ὅν οὐδὲν ἦτρον καὶ ἐπίτροπον ἐκάστῳ παρέστησε, τὸν ἐκάστου δαίμονα, καὶ παρέδωκε φυλάσσειν αὐτὸν αὐτῷ, καὶ τοῦτον ἀκοίμητον καὶ ἀπαράλογιστον. Τίνι γὰρ ἄλλῳ κρείττονι καὶ ἐπιμελεστέρω φύλακι παραδέδωκεν ἡμῶν ἕκαστον; Ὡσθ', ὅταν κλείσητε τὰς θύρας, καὶ σκότος ἔνδον ποιήσητε, μέμνησθε μηδέποτε λέγειν ὅτι μόνον ἐστέ· οὐ γὰρ ἐστέ· ἀλλ' ὁ θεὸς ἔνδον ἐστὶ, καὶ ὁ ὑμέτερος δαίμων ἐστὶ· καὶ τίς τούτοις χρεῖα φωτὸς εἰς τὸ βλέπειν τί ποίετε.

Nevertheless, he has put beside every man a watch, every man's demon, and to him he has given the charge of a man, a watch who is sleepless and is never deceived. For to what other better and more attentive guardian could he have committed each of us? So that, when you have shut to the doors and darkness prevails around, remember not to say that you are alone, for you are not, but God is within, and your demon is within; what need of light have these to see what you are doing?

1 Corinthians iii. 23.

And ye are Christ's; and Christ is God's.

Philem., *Fr.* 306.

Δούλοι βασιλέων εἰσιν· ὁ δε βασιλεὺς, Θεῶν.

They are slaves of kings, and the king of God.

1 Corinthians iv. 12.

Being persecuted, we suffer it.

Liv., ii. 12.

Et facere et pati fortia Romanum est.

Both to act with energy and with patience is part of the Roman character.

1 *Corinthians* iv. 16.

I beseech you, be followers of me.

Cic., *Verr.*, iii. 23.

Africana mihi, et Catonas, et Lælia commemorabilia, et eos fecisse idem dices, quamvis res mihi non placeat, tamen contra hominum auctoritatem probare non potero. Magna est hominum auctoritas, et etiam tanta, ut delicti suspicionem tegere possit.

Wilt thou remind me of the Scipios, and Catos, and Læliuses, and say that they did the same thing? Though the thing displeases me, yet I cannot withstand the authority of such men. Their authority is so great that it can cover even the suspicion of a fault.

Diog. Laert., vii. 1, 9.

Ἐπειδὴ Ζήνων Μνασέου, Κιτιεὺς, ἔτη πολλὰ κατὰ φιλοσοφίαν ἐν τῇ πόλει γενόμενος, ἐν τε τοῖς λοιποῖς ἀνὴρ ἀγαθὸς ὧν διετέλεσε, καὶ τοὺς εἰς σύστασιν αὐτῷ τῶν νέων πορευομένους παρακαλῶν, ἐπ' ἀρετὴν καὶ σωφροσύνην παρῶρμα, πρὸς τὰ βέλτιστα παράδειγμα τὸν ἴδιον βίον ἐκθείς ἅπασιν, ἀκλόουθον ὄντα τοῖς λόγοις οἷς διελέγετο τύχη τῇ ἀγαθῇ δεδόχθαι τῷ δήμῳ, ἐπαϊνέσαι μὲν Ζήνωνα καὶ στεφανῶσαι χρυσῷ στεφάνῳ κατὰ τὸν νόμον, ἀρετῆς ἕνεκα καὶ σωφροσύνης.

Whereas Zeno, son of Mnaseas, the Cittean, having many years professed philosophy in this city, and as well in all other things hath demeaned himself like a good man, and especially by exhorting the young men who went to be instructed by him, hath encouraged them to virtue and sobriety; withal exhibiting his own life a pattern of the best things, in accordance with the discourses he used to make; it is, therefore, auspiciously decreed by the people, that Zeno be solemnly praised and crowned (according to usage) with a golden crown on account of his virtue and wisdom.

1 *Corinthians* vi. 19.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Epictet., *Dissert.*, ii. 8, 13.

Θεὸν περιφέρεῖς, τάλας, καὶ ἀγνοεῖς. Δοκεῖς με λέγειν ἀργυροῦν τινα ἢ χρυσοῦν ἔξωθεν; Ἐν σαυτῷ φέρεις αὐτὸν καὶ μολύνων οὐκ αἰσθάνη ἀκαθάρτοις μὲν διανοήμασι, ῥυπαραῖς δὲ πράξεσι. Καὶ ἀγάλματος μὲν τοῦ θεοῦ παρόντος, οὐκ ἂν τολμήσῃς τι τούτων ποιεῖν, ὧν ποιεῖς αὐτοῦ δὲ τοῦ θεοῦ παρόντος ἔσωθεν, καὶ ἐφορῶντος πάντα, καὶ ἐπακούοντος, οὐκ αἰσχύνῃ ταῦτα ἐνθυμούμενος καὶ ποιῶν, ἀναίσθητε τῆς σαυτοῦ φύσεως καὶ θεοχόλωτε.

Wretch, thou art carrying about a god with thee, and thou knowest it not. Thinkest thou that I mean some god of gold or silver, which is external to thee? Thou carriest him within thyself, and thou art not aware that thou art polluting him by impure thoughts and foul deeds.

And yet, if a statue of the god were present, thou wouldest not dare to do any of the things which thou art doing; but when God himself is present within, who sees and hears all, thou art not ashamed to think such things and to do them, ignorant as thou art of thine own nature and exposed to the wrath of God.

1 *Corinthians* vii. 3.

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

Tacit., *Agric.*, 6.

Vixerunt mirâ concordîâ per mutuam caritatem et invicem se anteponeudo.

They (Agricola and his wife) lived in wonderful harmony and mutual affection, each giving the preference to the other.

Val. Max., iv. 1, 3.

Multorum matrimoniorum experientiam quasi illegitimæ intemperantiæ signum esse credentes.

Believing that the trying of many marriages is a sign of unlawful incontinence.

Plutarch, *Comp. Demetr. et Ant.*, c. 4.

Ἄντωνιος δὲ πρῶτον μὲν ὁμοῦ δύο γυναῖκας ἡγάγετο, πρᾶγμα μηδενὶ Ῥωμαίων τετολημμένον.

Antony, though it was a thing unheard of among the Romans, had two wives at the same time.

1 *Corinthians* vii. 7.

Every man hath his proper gift of God, one after this manner, and another after that.

Hom., *Il.*, xxiii. 670.

Οὐδ' ἄρα πως ἦν  
Ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι

No man can be skilled in every kind of work.

Pind., *Olymp.*, ix. 160.

Μία δ' οὐχ ἅπαντας ἄμμε θρέψει  
Μελέτα.

One kind of practice will not conduct us all to the same goal.

Pind., *Nem.*, i. 36.

Τέχλαι δ' ἐτέρων ἕτεραι.

Some men are skilled in one kind of art and some in another.

Euripid., *Rhes.*, 105.

Εἴθ' ἦσθ' ἀνὴρ εὐβουλος, ὡς δρᾶσαι χερί.  
'Αλλ' οὐ γὰρ αὐτὸς πάντ' ἐπίστασθαι βροτῶν  
Πέφυκεν.



Would that thou wast as excelling in counsel as thou art with thy hand ; but the same man is not given by nature to know all things.

Virg., *Ecl.*, viii. 63.

Non omnia possumus omnes.

We are not all able to perform the same acts.

Liv., xxii. 51.

Non omnia eidem Dii dedere.  
Vincere scis, Hannibal, victoriâ uti nescis.

The gods have not given all things to the same person. Thou knowest, Hannibal, to conquer ; thou knowest not to make a proper use of thy victory.

Propert., iii. 9, 19.

Hic satus ad pacem, hic castrensibus utilis armis :  
Naturæ sequitur semina quisque suæ.

This man is born for peace, that for arms ; each followeth what nature hath intended.

Dionys. Hal., viii. 5.

'Αλλ' οὐ γὰρ ἐν δυνατῷ ἦν ἄρα πάσας τὰς ἀρετὰς ἐν ἀνθρώπου γενέσθαι φύσει, οὐδὲ φύσεται τις ἀπὸ θνητῶν καὶ ἐπικήρων σπερμάτων, περὶ πάντα ἀγαθός.

For it is not possible that the same powers should exist in the nature of all men, nor will any one become superior in all things from mortal and decaying seeds.

Plutarch, *De Vitioso Pudore*.

Οὐ γὰρ αἰσχρὸν, τὸ μὴ πάντα δύνασθαι.

For it is not a subject of disgrace not to be able to do all things.

### 1 Corinthians vii. 11.

But and if she depart, let her remain unmarried.

Val. Max., ii. 1, 3.

Quæ feminae uno contentæ matrimonio fuerant, coronâ pudicitiaë honorabantur.

The women who had been content with one marriage were honoured with the crown of chastity.

### 1 Corinthians viii. 6.

There is but one God, the Father.

Orpheus.

Εἰς Ζεὺς, εἰς Ἥλιος, εἰς Διόνυσος.

Jupiter, the Sun, Dionysos are the same.

Diog. Laert., vii. 1, 136.

Ἐν εἶναι θεὸν καὶ νοῦν καὶ εἰμαρμένην καὶ Διὰ.

God, reason, destiny, and Jove are all the same under different names.

Max. Tyr., *Dissert.*, viii. 10.

Ὁ μὲν γὰρ θεὸς, ὁ τῶν ὄντων πατὴρ καὶ δημιουργὸς, ὁ πρεσβύτερος μὲν ἡλλοῦ, πρεσβύτερος δὲ οὐρανοῦ, κρείττων δὲ χρόνου καὶ αἰῶνος καὶ πάσης βεούσης φύσεως, ἀνώνυμος νομοθέταις, καὶ ἀβήρητος φωνῇ, καὶ ἀόρατος ὀφθαλμοῖς.

For God, the Father and Maker of all things that exist, older than the sun, older than the heavens, stronger than time, eternity, and all nature that is ever changing, to whom lawgivers can give no name, whom no human voice can express, and seen by no eye.

I *Corinthians* ix. 10.

He that ploweth should plow in hope.

Cic., *Leg.*, ii. 11.

Quoniam exspectatione rerum bonarum erigitur animus, recte etiam a Calatino Spes consecrata est.

Since our mind is elevated by the expectation of good things, Calatinus did well to consecrate Hope.

Sen., *Ep.*, 11.

Etiam post malam segetem serendum est.

Even after a deficient crop we must sow in hope.

I *Corinthians* ix. 25.

And every man that striveth for the mastery is temperate in all things.

Plat., *Leg.*, i. c. 14 or p. 647 D.

Σώφρων δὲ ἀρα τελέως ἔσται μὴ πολλαῖς ἡδοναῖς καὶ ἐπιθυμίαις προτρεπούσαις ἀναισχυντεῖν καὶ ἀδικεῖν διαμεμαχημένος καὶ νενικηκώς μετὰ λόγου καὶ ἔργου καὶ τέχνης ἐν τε παιδιαῖς καὶ ἐν σπουδαῖς, ἀλλ' ἀπαθῆς ὢν πάντων τῶν τοιούτων;

Will any man be perfectly temperate who has not contended and conquered by means of reason, hard work, and art, in jest and in earnest, many pleasures and passions that incite him to act with shamelessness and injustice, but who does not try to resist all such things?

Cic., *De Fin.*, iii. 22.

Rectius enim appellabitur rex, quam Tarquinius, qui nec se, nec suos regere potuit: rectius magister populi (is enim est dictator) quam Sulla, qui trium pestiferorum vitiorum, luxuriæ, avaritiæ, crudelitatis magister fuit: rectius dives, quam Crassus, qui, nisi egnisset, numquam Euphratem nullâ belli causâ transire voluisset.

The wise man who curbs his passions will more justly be called king than Tarquin, who could neither rule himself nor his subjects: more justly master of the people (for he is dictator) than Sulla, who was only master of three plague-causing vices—luxury, avarice, and cruelty: more justly rich than Crassus, who would never have desired to cross the Euphrates without some legitimate cause of war, if he had not thought himself poor.

Pub. Syr., *Sent.*, 295.

Imperium habere vis magnum? Impera tibi.

Dost thou wish to possess a great empire? Command thyself.

Sen., *Ep.*, 113, 24.

Imperare sibi maximum imperium est.

To command oneself is the greatest empire.

Epictet., *Dissert.*, iii. 15.

Θέλω Ὀλύμπια νικῆσαι. . . Δεῖ σε εὐτακτεῖν ἀναγκοφαγεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένη, ἐν καύματι, ἐν ψύχει.

I wish to conquer at the Olympic games. . . Thou must follow certain rules, attend to strict diet, refrain from delicacies, exercise thyself by compulsion at fixed times, in heat, in cold.

Aul. Gell., *Noct. Att.*, xv. 11.

Plato dicit nullum unquam continentem prorsum ac temperantem satis fideliter visum esse, eujus vita virtusque non inter ipsa errorum pericula et in mediis voluptatum illecebria explorata sit.

Plato says that no one has ever appeared with his passions under control and thoroughly checked, whose life and strength of mind have not been proved in the midst of the dangers arising from follies, and among the allurements of pleasures.

### I Corinthians xi. 1.

Be ye followers of me, even as I also am of Christ.

Cic., *Ad Fam.*, i. 7.

Imprimis imitatione tui fac erudias; nulla enim erit hac præstantior disciplina.

Take care especially that thou instruct by presenting thy character for imitation; for there will be no mode of education better than this.

Cic., *Arch.*, 6.

Quam multas nobis imagines non solum ad intuendum, verum etiam ad imitandum fortissimorum virorum expressas a scriptores et Græci et Latini reliquerunt!

How many images of the bravest men, beautifully finished, have both Greek and Roman writers left us, not only for us to look at, but also for our imitation!

Plin., *Panegy.*, 45, 6.

Melius homines exemplis docentur, quæ imprimis hoc in se boni habent, quod approbant quæ præcipiunt fieri posse.

Men are taught better by examples, which have this good particularly in them, that they show to the eye what they say can be done.

### I Corinthians xi. 14.

Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

Phocylides, *Sentent.*, v. 199.

Μὴ μὲν ἐπ' ἀρσενι παιδὶ τρέφειν χαιτην πλοκαμίδος.

Μὴ κορυφήν πλέξης, μήθ' ἀμματα λοξὰ κορύμβων.

\*Ἀρσενιν οὐκ ἐπέοικε κόμη, χλιδαὶ δὲ γυναιξί.

In boys do not cultivate braided hair, nor curls, nor slanting clusters of locks: hair does not become boys, but fine ornaments become women.

1 *Corinthians xi. 24.*

This do in remembrance of me.

Cic., *Philipp.*, xiv. 12.

Memoria bene redditæ vitæ sempiterna.

The remembrance of a well-spent life never dies.

Sen., *De Benef.*, iv. 30, 1.

Sacra est magnarum virtutum memoria.

The remembrance of great virtues is sacred.

Sen., *De Benef.*, iv. 30, 3.

Hoc debemus virtutibus, ut non præsentibus solum illas, sed etiam ablatas e conspectu colamus.

So much are we indebted to virtues that we ought to respect them, not only when they are present, but when they are most distant and out of sight.

1 *Corinthians xi. 26.*

For as often as ye eat this bread, and drink this cup.

Hom., *Il.*, xxiv. 305.

Νιψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο·  
 Εὐχεται' ἔπειτα στὰς μέσῳ ἑρκεί, λείβε δὲ οἶνον  
 Οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ἠΐδα·  
 Ζεῦ πάτερ, Ἴδθθην μεδέων, κύδιστε μέγιστε,  
 Δός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἠδ' ἐλεεινὸν.

And having washed himself he took the cup from his wife; then, standing in the middle of the court, he prayed and offered up a libation of wine, looking up to heaven, and saying, "O father Jupiter, most glorious and mighty, ruler over Ida, grant me to find pity and grace in the eyes of Achilles."

Herodot., iv. 66.

"Ἀπαξ δὲ τοῦ ἐνιαυτοῦ ἐκάστου ὁ νομάρχης, ἕκαστος ἐν τῷ ἑωυτοῦ νομῷ, κινῶ κρητῆρα οἴνου ἀπ' οὗ πίνουσι τῶν Σκυθῶν τοῖσι ἂν ἄνδρες πολέμοιο ἀραιρημένοι ἔωσι.

Once a year the prince or ruler of every district mixes a goblet of wine, of which those Scythians drink who have destroyed a public enemy.

Herodot., iii. 11.

Μετὰ δὲ ἀγινέοντες κατὰ ἓνα ἕκαστον τῶν παίδων ἔσφαζον ἐς τὸν κρητῆρα. διὰ πάντων δὲ διεξελθόντες τῶν παίδων, οἶνον τε καὶ ὕδωρ ἔσεφόρεον ἐς αὐτόν· ἐμπιόντες δὲ τοῦ αἵματος πάντες οἱ ἐπίκουροι, οὕτω δὲ συνέβαλον.

Afterwards bringing them together, they put them one by one to death upon a vessel brought thither for that purpose. When they had done this, they filled the vase which had received the blood with wine and water; having drunk which, all the auxiliaries immediately engaged the enemy.

Sall., *Cat.*, 22.

Fuere qui dicerent, Catilinam oratione habitâ, quum ad jusjurandum populares sceleris sui adigeret, humani corporis sanguinem vino permixtum in pateris circumtulisse; inde quum post exsecrationem omnes degustavissent, sicuti in solemnibus sacris feri consuevit, aperuisse consilium suum atque eo dictitare fecisse, quo inter se fidi magis forent, alius alii tanti facinoris conscii.

Some said that Catiline, having addressed the meeting and swearing in the conspirators, carried round the blood of a human being mixed with wine in a goblet: then, when all had tasted it, after taking the oath, as is usual in sacred ceremonies, he disclosed his plans, and repeatedly told them that he had done so that they might be bound firmly to each other, as they were each conscious of his neighbour's participation in this great wickedness.

Liv., xxvi. 13.

Apud me hodie epulæ instructæ paratæque sunt. Satiatis vino ciboque poculum idem, quod mihi datum fuerit, circumferetur; ea potio corpus a cruciatu, animum a contumeliis, oculos, aures a videndis audiendisque omnibus acerbis indignisque, quæ manent victos, vindicabit.

At my house a banquet is prepared and ready. When you shall have indulged plentifully in food and wine, the same cup that will be given to me shall go round. That cup will save our bodies from torture, our minds from insult, our eyes and ears from the sight and hearing of all the cruelties and indignities that await the conquered.

Diodor. Sic., *Fr.*, l. xxii.

"Ὅτι Ἀπολλόδωρος ἐπιθέμενος τυραννίδι, καὶ βεβαιῶσαι κρίνας τῆν συνωμοσίαν, μειρακίσκον τινὰ φίλον αὐτοῦ καλέσας ὡς ἐπὶ θυσίαν, καὶ σφαγιάσας τοῖς θεοῖς, τὰ τε σπλάγχχνα τοῖς συνομόσασιν ἔδωκε φαγεῖν, καὶ τὸ αἷμα κεράσας οἶνω πιεῖν παρεκελεύσατο.

Apollodorus, when he was aiming at the chief power and wished to make sure of the conspirators, having called to him a certain young friend, as if to be present at the sacrifice, and having offered him up to the gods, gave his entrails to be eaten by his fellow-conspirators, and, having mixed the blood with wine, pledged them in a cup.

Victor., *De Cæs.*, 16.

(M. Aurelius Antonius) frustum cultro præcidit, consumoque uno, uti mos est inter familiares, alterum germano porrexit.

Aurelius cut off a piece of bread with his knife, and having eaten one piece, as is the custom among friends, held out the other to his brother.

### 1 Corinthians xii. 19-22.

And if they were all one member, where were the body?

But now are they many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

Nay, much more those members of the body, which seem to be more feeble, are necessary.

Sen., *De Irâ*, ii. 31.

Sactæ partes sunt, si universum venerabile est: ergo et homini: nam hic in majore tibi urbe civis est. Quid si nocere veliut manus pedibus? manibus oculi? Ut omnia inter se membra consentiunt, quia singula servari totius interest; ita homines singulis parcent, quia ad cœtum geniti sumus.

The parts are holy, if the whole be worthy of veneration: therefore man is to be respected by man, for he is a citizen in this great city, which we call the world. What if the hands would injure the feet, and the eyes would not help the hands? As all the members are united together, because it is the interest of the whole body that its parts should be entire, so ought men to support one another, because we are made to live in society.

Sen., *Ep.*, 95, 53.

Natura nos cognatos edidit, quum ex iisdem et in eadem gigneret. Hæc nobis amorem indidit mutuum et sociabiles fecit: illa æquum justumque composuit: ex illius constitutione miserius est nocere quam lædi: et illius imperio paratæ sunt ad iuvandum manus. Iste versus et in pectore et in ore sit:

Homo sum, humani nihil a me alienum puto.

Nature has created us akin, in forming us of the same elements and in the same enclosure. She it is that has planted mutual love in our hearts, and made us friends to one another. She has given us justice and equity, and by her ordinance it is a more wretched thing to do than to suffer injury. By her command man's hands are made ready to aid and comfort another. Let us have this verse always in our hearts and in our mouths:

I am a man: and all calamities  
That touch humanity come home to me.

Sen., *De Benef.*, iv. 18, 2.

Societas illi dominium omnium animalium dedit: societas terris genitum, in alienæ naturæ transmisit imperium et dominari etiam in mari jussit. Hæc morborum impetûs arcuit, senectuti adminicula prospexit, solatia contra dolores dedit: hæc fortes nos facit, quod licet contra fortunam advocare. Hanc tolle: et unitatem generis humani, quâ vita sustinetur, scindes.

Society has given man the dominion over all living creatures: society, though he was born for the land, has transmitted him into the sovereignty of another nature, and made him lord of the sea likewise. Society has curbed the violence of infirmities, purveyed succours and assistance for old age, and given comfort against sorrow; she it is that has given us strength and animates us to resist fortune. Take society away, and thou wilt extinguish and destroy the unity of mankind.

### 1 Corinthians xii. 26.

And whether one member suffer, all the members suffer with it.

Sall., *Jug.*, 42.

Quæ res plerumque magnas civitates pessumdedit, dum alteri alteros viuere quovis modo, et victos acerbius ulcisci volunt.

Which thing generally has proved fatal to mighty states, while the one wishes to get the better of the other in any one way, and to wreak a fearful vengeance on the conquered.

Curt., iii. 8.

Ubi partes labant, summa turbatur.

When the parts are in a tottering state, the whole is likely to fall to ruin.

### 1 Corinthians xiii. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

Pers., *Sat.*, iii. 22.

Sonat vitium percussa, maligne  
Respondet viridi non cocta fidelia limo.

The ill-baked ware of badly-made clay, when struck, shows its defect, and sends forth a cracked sound.

Pers., *Sat.*, v. 24.

Pulsa, dignoscere cautus,  
Quid solidum crepet, et pictae tectoria linguae.

Knock thou who canst easily distinguish what rings soundly, and the fawning of a varnished tongue.

Lucian, *In De Parasito*, c. 4 or p. 842.

Εἰ συνάδει, σκοπῶμεν, καὶ ὁ περὶ αὐτῆς λόγος, ἀλλὰ μὴ καθάπερ οἱ πονηραὶ χύτραι διακρούμεναι, μὴ σαθρὸν ἀποφθέγγηται.

Let us see if his words agree with his conduct, or are like a cracked pot when struck, which gives out a false sound.

Proverb, *Gregor. Cypri. Cod. Mosq. Centur.*, ii. 81.

Δωδωναῖον χαλκεῖον.

A Dodonæan brass kettle [an epithet proverbially applied to a fluent talker to little purpose].

1 *Corinthians* xiii. 7.

Charity endureth all things.

Nævius, *Com. Fr.*, 106.

Pati necesse est multa mortalem mala.

Man is obliged to endure many evils.

1 *Corinthians* xiii. 11.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

Æschyl., *Pers.*, 781.

Ξέρξης δ' ἐμὸς παῖς ὢν νέος φρονεῖ νέα.

Xerxes, my son, being young, has youthful thoughts.

Aristot., *Eth.*, x. 2.

Οὐδεὶς τ' ἂν ἔλοιτο ζῆν παιδίου διάνοιαν ἔχων διὰ βίου, ἠδόμενος ἐφ' οἷς τὰ παιδία ὡς οἷόν τε μάλιστα.

No one would choose to live having the intellect of a child all his life long, taking pleasure in those things which please children, even though it were possible.

1 *Corinthians* xiii. 12.

For now we see through a glass, darkly.

Cic., *Fin.*, v. 15.

Nam, ut sæpe jam dixi, in infirmâ ætate, imbecillaque mente vis naturæ per esliginem cernitur : cum autem progrediens confirmatur animus, agnoscit ille quidem naturæ vim.

For, as I have often said already, the power of nature is seen through a cloud, while we are weak and of feeble intellect : but when our mind has made progress and gained strength, then it perceives the power of nature.

### 1 Corinthians xiii. 13.

And now abideth faith, hope, charity, these three ; but the greatest of these is charity.

Soph., *Philoct.*, 1443.

Οὐ γὰρ εὐσέβεια συνθνήσκει βροτοῖς.

For piety never dies with man.

Virg., *Ecl.*, x. 69.

Omnia vincit amor.

Love conquers all things.

Propert., ii. 26, 27.

Multum in amore fides, multum constantia prodest.

Fidelity in love is very serviceable, and so also is constancy.

Sen., *Thyest.*, 551.

Quos amor verus tenuit, tenebit.

Those whom true love has possessed it will hold firm.

Sen., *Ep.*, 88, 25.

Fides sanctissimum humani pectoris bonum est, nullâ necessitate ad fallendum cogitur, nullo corrumpitur præmio. "Ure," inquit, "cæde, occide, non prodam : sed quo magis secreta quæret dolor, hoc illa altius condam."

Fidelity is the most holy good of the human breast : by no necessity is it constrained to deceive, by no reward is it corrupted. "Burn," saith he, "kill, beat, I will not betray ; but by how much the more pain shall seek to discover secret things, by so much shall I the more deeply hide them."

Plin. *Min.*, *Ep.*, iv. 19.

Amor magister est optimus.

Love is the best master.

### 1 Corinthians xiv. 33.

For God is not the author of confusion, but of peace.

Plat., *Timæus*, c. 13 or p. 41 B.

Τό γε μὴν καλῶς ἁρμολογηθὲν καὶ ἔχον εὖ λύειν ἐθέλειν κακοῦ.

To desire to dissolve what is beautifully harmonised and holding itself well together is the act of an evil nature.

### 1 Corinthians xiv. 34.

Let your women keep silence in the churches : for it is not permitted unto them to speak.



Liv., xxxiv. 7.

Non magistratús, nec sacerdotia, nec triumphí, nec insignia, nec dona aut spolia bellica feminis contingere possunt.

Neither offices of State, nor of the priesthood, nor triumphs, nor badges of distinction, nor military presents, nor spoils, can fall to the share of women.

Val. Max., viii. 3.

Ne de his quidem feminis tacendum est, quas conditio naturæ et verecundia stolæ, ut in foro et judiciis tacerent, cohibere non potuit.

Nor must I pass over noticing those women whom their sex and the modesty of their dress could not cause to refrain from speaking in the market-place and public law-courts.

Hist., Aug., *Zenobia*, 29.

Zenobia diutius quam femineus sexus patiebatur, imperavit. Vicisse ac triumphasse feminam non est decorum.

Zenobia ruled longer than the female sex allowed. It is not becoming for woman to have conquered and enjoyed the honours of a triumph.

## 1 Corinthians xv. 22.

In Adam all die.

Sen., *Ep.*, 99, 8.

Quisquis aliquem queritur mortuum esse, queritur hominem fuisse. Omnes eadem conditio devinxit: cui nasci contingit, mori restat. Intervallis distinguimar, exitu æquamur.

Whoever bewails the death of any man, bewails that he was a man. All men are tied to one condition; he who happens to be born must die. By spaces we are distinguished, by death equalled.

Sen., *Nat. Quæst.*, vi. 32, 11.

Mors naturæ lex est, mors tributum officiumque mortalium, malorumque omnium remedium est. Optabit illam, quisquis timet. Omnibus omissis, hoc unum meditare, ne mortis nomen reformides: effice illam tibi cogitatione multâ familiarem, ut, si ita tulerit, possis illi et obviam exire.

Death is the law of nature, death the tribute and what is due by mortal men, and the remedy of all ills. Whoever fears it will wish for it. Setting aside all other things, meditate on this only, lest thou wax afraid of the name of death: make it familiar to thee by continual meditation, that, if the cause require it, thou mayest step forth and meet it.

Epictet., *Dissert.*, iv. 10, 11.

Ἐπεὶ γὰρ δεῖ πάντως ἀποθανεῖν, ἀνάγκη τί ποτε ποιοῦντα, εὐρεθῆναι, ἢ γεωργοῦντα, ἢ σκάπτοντα, ἢ ἐμπορευόμενον, ἢ ὑπατεῦντα, ἢ ἀπεπτοῦντα, ἢ διαβροῦόμενον. Τί οὖν θέλεις ποῖων εὐρεθῆναι ὑπὸ τοῦ θανάτου; Ἐγὼ μὲν, τὸ ἐμὸν μέρος, ἔργον τί ποτ' ἀνθρωπικόν, εὐεργετικόν, κοινωφελές, γενναῖον.

For since we must all without doubt dié, a man must necessarily be found doing something, either cultivating the ground or digging, or trading, or serving as a magistrate, or suffering from indigestion or diarrhœa. What, then, dost thou wish to be doing when thou art met by death? I, for my part, should wish to be found doing something which belongs to a man, acting beneficently, or suitably to the common interest, or nobly.

I *Corinthians* xv. 33.

Evil communications corrupt good manners.

Theognis, *Eleg.*, 305.

Οἱ κακοὶ οὐ πάντως κακοὶ ἐκ γαστρὸς γεγόνασιν,  
 Ἄλλ' ἀνδρεσσι κακοῖς συνθέμενοι φιλίην,  
 Ἐργα τε δειλ' ἔμαθον καὶ ἔπη δύσφημα καὶ ὕβριν,  
 Ἐλπόμενοι κείνους πάντα λέγειν ἔτυμα.

The bad are not wholly bad from the womb, but, having contracted friendship with bad men, they have learned evil works, and slanderous words and insolence, believing that they speak things that are right.

Æschyl., *Sept. c. Theb.*, 605.

Ἐν παντὶ πράγει δ' ἔσθ' ὀμιλίας κακῆς  
 Κάκιον οὐδὲν, καρπὸς οὐ κομιστέος.  
 Ἄτης ἀρουρα θάνατον ἐκκαρπίζεται.

In all affairs nothing is worse than evil communication ; it bears fruit not worthy to be gathered in : the field of the goddess of evil bears death as its fruit.

Euripid., *Androm.*, 930.

Κακῶν γυναικῶν εἰσοδοὶ μ' ἀπώλεσαν,  
 Ἄ μοι λέγουσαι τοῦσδ' ἔχαύνωσαν λόγους.

The approach of bad women has ruined me, who made me weak by their conversation.

Menand., *Fr. Thais*.

Φθείρουσιν ἤθη χρήσθ' ὀμιλίας κακαί.

Evil communications corrupt good manners.

Sen., *De Irâ*, iii. 8.

Suntur a conversantibus mores : et ut quædam in contactu corporis vitia transiliunt, ita animus mala sua proximis tradit. Ebriosus convictores in amorem vini trahit : impudicorum cœtus fortem quoque, et, si liceat, virum emolliit : avaritia in proximos virus suum transtulit. Eadem ex diverso ratio virtutum est, ut omne quod secum habent, mitigent : nec tam valetudini profuit utilia regio et salubrius cœlum, quam animis parum firmis, in turbâ meliore versari.

Men acquire their habits from those with whom they live : and as some diseases are transferred to those with whom we are in contact, so the mind communicates its passions to those that approach it. A drunkard draws his boon-companions to a love of wine, and the company of the dissolute renders effeminate even the man of firm character : avarice poisons those that dwell near her. On the other hand, virtues have the same character, and moderate all things that are alongside of them : nor is health more profited by a wholesome country and a salubrious climate, than a mind, that is of an infirm nature, is by living with good men.

Sen., *De Tranq. Anim.*, c. 7.

Serpent enim vitia et in proximum quemque transiliunt, et contactu nocent. Itaque, ut in pestilentia curandum est, ne corruptis jam corporibus et morbo flagrantibus assideamus, quia pericula trahemus, afflatuque ipso laborabimus : ita in amicorum legendis ingenis dabitur operam, ut quam minime inquinatos assumamus. Initium morbi est ægris sana miacere.

For vices creep into us, passing into every one that is nearest, and hurting by their touch. Therefore, as in a plague, we must take care that we do not sit beside those that are tainted and inflamed with the disease, because we shall thereby incur danger, and be poisoned by their very breath; so we must endeavour in the choice of our friends that we admit those who are least polluted. It is the beginning of a sickness to join the whole to the sick.

Sen., *Ep.*, 7, 6.

Malignus comes quamvis candido et simplici rubiginem suam affricuit.

An evil companion communicates his taint to the man, however pure and simple he may be.

Diodor. Sic., xii. 12.

Ἐγραψε δὲ ὁ Χαρώνδας καὶ περὶ τῆς κακομιλίας νομον ἐξηλλαγμένον . . . ὑπολαβῶν γὰρ τοὺς ἀγαθοὺς ἄνδρας ἐνόησε διὰ τὴν πρὸς τοὺς πονηροὺς φιλίαν καὶ συνήθειαν διαστρέφεσθαι τὰ ἦθη πρὸς κακίαν, καὶ τὴν φαυλότητα, καθάπερ λοιμικὴν νόσον, ἐπινέμεσθαι τὸν βίον τῶν ἀνθρώπων, καὶ νοσοποιεῖν τὰς ψυχὰς τῶν ἀρίστων· κατάντης γὰρ ἡ πρὸς τὸ χεῖρον ὁδὸς, ῥαδίαν ἔχουσα τὴν ὁδοιπορίαν.

Charondas enacted a new law respecting the society of the wicked . . . for he thought that good men sometimes, through their friendship and intercourse with the wicked, have their dispositions and habits perverted to evil, and that wickedness, like a gangrene, spreads over their whole life and corrupts the soul. For the path to evil is downward, and of easy approach.

Plutarch, *De Educat. Pueror.*, c. 6 or p. 4 A.

Ἴνα μὴ, συναναχρωσνύμενοι βαρβάροις καὶ τὸ ἦθος μοχθηροῖς, ἀποφέρωνται τὴ τῶν ἐκείνων φαυλότητος. Καὶ δι παροιμαζόμενοι δέ φασιν, οὐκ ἀπὸ τρόπου λέγοντες, ὅτι ἂν χωλῶ παροικήσης, ὑποσκάζειν μαθήση.

Lest, mingling with barbarians and those of debased morals, they should acquire some taint from them. For there is a proverb, not at all unsuitable, which expresses the idea—"If thou livest with the halt, thou wilt learn to halt."

Anthol. Lat., i. 13.

Qui mali sunt, non fuere matris ab alvo mali,  
Sed malos faciunt malorum falsa contubernia.

The bad were not bad from their mother's womb, but bad company has made them bad.

### 1 Corinthians xv. 47.

The second man is the Lord from heaven.

Plat., *Timæus*, c. 43 or p. 90 A.

Τὸ δὲ περὶ τοῦ κυριωτάτου παρ' ἡμῖν ψυχῆς εἶδους διανοεῖσθαι δεῖ τῆδε, ὡς ἄρα αὐτὸ δαίμονα θεοῦ ἐκάστῳ δέδωκε, τοῦτο δὲ δὴ φαμεν οἰκεῖν μὲν ἡμῶν ἐπ' ἄκρῳ τῷ σώματι, πρὸς δὲ τὴν ἐν οὐρανῷ ξυγγένειαν ἀπὸ γῆς ἡμᾶς αἰρεῖν ὡς ὄντας φυτὸν οὐκ ἔγγειον ἀλλὰ οὐράνιον, ὀρθότατα λέγοντες.

But we should have this opinion in regard to the chief part of the human soul, that the Deity, indeed, has given this as a dæmon to each: that, namely, which we say dwells in us at the summit of the body and lifts us from earth to our natural place in heaven, since we are plants, not of earth, but of heaven.

1 *Corinthians* xv. 55.

O death, where is thy sting ?

*Æschyl., Fr. Philoc., 64.*

ὄθι θάνατε παιᾶν, μὴ μὴ μ' ἀτιμάσης μολεῖν·  
 Μόνω γὰρ εἰ σὺ τῶν ἀνηκέστων κακῶν  
 Ἴατρος· ἄλγος δ' οὐδὲν ἄπτεται νεκρῶν.

O Death ! refuse not thy suppliant, for thou alone art a physician for incurable ills ; no pain touches the dead.

*Astydamas, Fr.*

Χαῖρ'· εἰ τὸ χαίρειν ἔστι που κάτω χθονός.  
 Δοκῶ δέ· ποῦ γὰρ μὴ ἔστι λυπεῖσθαι βίω,  
 Ἔστιν τὸ χαίρειν τῶν κακῶν λελασμένω.

Fare thou well, if there be such in the regions below. I think that there must be ; for where there is no sorrow, there the oblivion of ills is sufficient good.

*Sen., Consol. ad Polyb., 29.*

Est, mihi crede, magna felicitas in ipsâ felicitate moriendi.

Believe me, it is a very happy thing to die in the midst of happiness.

*Sen., De Provid., 6, 6.*

Ideo ex omnibus rebus, quas esse vobis necessarias volui, nihil feci facilius, quam mori. Prono animam loco posui : trahitur. Attendite modo, et videbitis, quam brevis ad libertatem, et quam expedita ducat via. Non tam longas in exitu vobis, quam intrantibus, moras posui : alioquin magnum in vos regnum fortuna tenuisset, si homo tam tarde moreretur, quam nascitur.

Therefore of all things, which I (God) have desired to be necessary to you, I made nothing more easy than death. I have planted the soul in a bare place, whence a man may deliver it. Consider only, and you will see how short the way is to liberty, and how ready it is. I have not prefixed for so long a way in your departure as I have given you at your entrance, else fortune had held a great dominion over you, if man should die as slowly as he is born.

*Sen., Agam., 610.*

O quam miserum est nescire mori !

O how wretched it is not to know to die !

*Val. Max., ix. 13, Ext. 1.*

Quis mediocriter prudens mortalem se natum fleverit ?

Who that is only moderately wise will lament that he has been born mortal ?

1 *Corinthians* xvi. 14.

Let all your things be done with charity.

*Cic., Philíp., ii. 41.*

Caritate et benevolentia civium septum oportet esse non armis.

A man must be defended by the affection and good-will of his fellow-citizens, not by his arms.

Sen., *De Irâ*, ii. 31.

Salva esse societas nisi custodiâ et amore partium non potest.

Society cannot continue if its parts do not assist and maintain one another.

Tscit., *An.*, xiv. 27.

Ut consensu et caritate rempublicism efficerent.

That they might make a commonwealth, united by similarity of sentiment and mutual affection.

2 *Corinthians* i. 5.

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Plutarch, *Mar. Crass.*, 26.

Δεῖ τι καὶ παθεῖν μεγάλων ἐφιευμένων.

They must always have something to suffer who aspire to great things.

2 *Corinthians* ii. 11.

For we are not ignorant of his devices.

Virg., *Æn.*, i. 198.

O socii, neque enim ignari sumus ante malorum ;  
O passi graviores.

O my companions, O ye who have endured greater hardships.

Hor., *Od.*, i. 7, 30.

O fortes, pejorsque passi.

O brave friends, and having suffered worse calamities.

2 *Corinthians* iv. 6.

For God, who commanded the light to shine out of darkness, hath shined in our hearts.

Cic., *Tusc. Quæst.*, i. 26.

Philosophis, donum et inventum deorum sub animo, tanquam sub oculis, caliginem dispulit.

Philosophy, the gift or rather an invention of the gods, has dispelled darkness from our souls, as it does from our eyes.

Sen., *Ep.*, 44, 2.

Philosophia omnibus lucet.

Philosophy shines upon all.

2 *Corinthians* iv. 18.

For the things which are seen are temporal ; but the things which are not seen are eternal.

Plat., *Phæd.*, c. 26.

Δύο εἶδη τῶν ὄντων, τὸ μὲν ὄρατόν, τὸ δὲ ἀειδές.

There are two species of things, the one visible, the other invisible.

2 *Corinthians* v. 1.

For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Euripid., *Fr. Incert.*

Ποῖός γ' ἂν οἶκος, τεκτόνων πλασθεὶς ὑπο,  
Δέμας τὸ Θεῖον περιβάλοι τοίχων πτυχαῖς ;

What house, made by the hands of workmen, could confine God with encircling walls ?

2 *Corinthians* v. 7.

For we walk by faith, not by sight.

Tacit., *Germ.*, 34.

Sanctius ac reverentius visum de actis deorum credere quam scire.

It was thought more pious and more reverential to believe in than to investigate the actions of the gods.

2 *Corinthians* v. 10.

For we must all appear before the judgment-seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Plat., *Crito*, c. 16 or p. 54 B.

Μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου, ἵνα εἰς "Αἴδου ἐλθὼν ἔχῃς ταῦτα πάντα ἀπολογήσασθαι τοῖς ἐκεῖ ἄρχουσιν.

Do not place a higher value on thy children, or on life, or on anything else than justice, that, on arriving at Hades, thou mayest have all these to speak in thy defence when thou comest before those who have dominion there.

Plat., *Gorg.*, c. 82 or p. 526 B.

Ἐπειδὴν ὁ Ῥαδάμανθος πονηρὸν τινα λάβῃ ἀπέπεμψεν εἰς Τάρταρον, ἐπισημνήμενος, ἐὰν τε λίσσιμος ἐὰν τε ἀνίατος δοκῆ εἶναι· ὁ δὲ ἐκείσε ἀφικόμενος τὰ προσήκοντα πάσχει. ἐνίστε δ' ἄλλην εἰσιδὼν ὅσῳ βεβιωκυῖαν καὶ μετ' ἀληθείας, ἀνδρὸς ἰδιώτου ἢ ἄλλου τινός, ἠγάσθη τε καὶ ἐς μακάρων νήσους ἀπέπεμψε.

When Rhadamanthus has caught any wicked man, he sends him away to Tartarus, signifying at the same time whether he seems likely to be curable or incurable ; but on arriving there he suffers as he deserves : at times, Rhadamanthus, seeing a soul who has lived piously and truthfully, whether it be some private man or any one else, is delighted, and sends it to the isles of the blessed.

Plaut., *Trinum.*, ii. 4, 93.

Æquo mendicus atque ille opulentissimus  
Censetur censu ad Acherontem mortuus.

The moment we have breathed out our life, the beggar is held of equal value at Acheron with the most wealthy.

Virg., *Æn.*, vi. 566.

Gnossius hæc Rhadamanthus habet durissima regna ;  
Castigatque auditque dolos, subigitque fateri,  
Quæ quis apud superos, furto lætatus inani,  
Distulit in seram commissa piacula mortem.

Rhadamanthus of Gnossos rules over these grim realms, listens to and chastises frauds, and compels man to confesa whatever crimes he has committed in the world above, and rejoicing in his vain concealment has put off expiation, till death at last overtook him.

Virg., *Æn.*, vi. 540.

Hic locus est, partés ubi se via findit in ambas :  
Dextera, quæ Ditis magni sub mœnia tendit ;  
Hæc iter Elysium nobis ; at læva malorum  
Exercet pœnas, et ad impia Tartara mittit.

This is the spot where the road separates into two parts : the right hand leads to the city of the mighty Pluto ; by this the road is to Elysium ; but the left is where the wicked are punished, and leads them to impious Tartarus.

Propert., iii. *El.* 5, 17.

Lydus Dulchio non distat Croesus ab Iro.

The Phrygian Croesus differs not from the Dulichian beggar Irus.

Sen., *De Irâ*, iii. 43, 1.

Venit ecce mors, quæ nos pares faciat.

Lo ! death comes, which makes us all equal.

Sil. Ital., xiii. 776.

Croesi mox advolat umbra,  
Dives apud superos, sed mors æquârat egenis.

By and by the shade of Croesus flies past, rich in the world above, but death had made him equal with the beggar.

Lucian, *Dialog. Mort.*, 15.

Ἴσηγορία δὲ ἀκριβῆς, καὶ νεκρὸς ὁμοίος, ἤμὲν κακὸς, ἢ δὲ καὶ ἐσθλός.

There is a perfect equality, and the dead are all alike, whether cowards or brave.

Claudian, *In Rufin.*, ii. 474.

Ibi nulla manent discrimina fati,  
Nullus honos : vanoque exutum nomine regem  
Proturbat plebeius egenis.

There is no difference there, no honour ; and the needy beggar jostles the king stripped of his vain name.

## 2 Corinthians v. 15.

And that he died for all, that they which live should not henceforth live unto themselves.

Plutarch, *Ant.*, 44.

Πρὸς ταῦτα τὰς χεῖρας ἀνατείνας, ἐπεύξατο τοῖς θεοῖς, εἴ τις ἄρα νέμεις τὰς πρόσθεν εὐτυχίας αὐτοῦ μέτεισι, εἰς αὐτὸν ἐλθεῖν, τῷ δ' ἄλλω στρατῷ σωτηρίαν δίδουαι καὶ νίκην.

Upon this Anthony, raising up his hands, prayed to the gods, that if his happier fortune was to be followed by future evil, it might affect only himself, and that his army might be safe and victorious.

2 *Corinthians* vi. 4.

In all things approving ourselves as the ministers of God, in afflictions.

Senec., *Consol. ad Helv.*, 13, 4.

Nihil æque magnam apud nos admirationem occupat quam homo fortiter miser.

Nothing excites in us such admiration as a man enduring his wretchedness with firmness.

2 *Corinthians* vii. 3.

For I have said before, that ye are in our hearts to die and live with you.

Euripid., *Orest.*, 307.

Σὺν σοὶ καὶ θανεῖν αἰρήσομαι  
Καὶ ζῆν.

I shall prefer both to die and live with you.

Hor., *Od.*, iii. 9, 24.

Tecum vivere amem, tecum obeam libens.

With thee I shall love to live, yet with thee I shall cheerfully die.

2 *Corinthians* vii. 4.

I am exceeding joyful in all our tribulation.

Sen., *Herc. Fur.*, 464.

Quemcunque fortem videris, miserum neges.

Whomsoever thou seest to be of a firm mind, thou mayest affirm that he is not wretched.

Epictet., *Dissert.*, ii. 16, 42.

Τόλμησον ἀναβλέψας πρὸς τὸν θεὸν εἰπεῖν, ὅτι χρῶ μοι λοιπὸν ἂν θέλῃς, ὁμογνωμονῶ σοι, σὸς εἰμι. Οὐδὲν παραιτοῦμαι τῶν σοι δοκούντων· ὅπου θέλεις, ἄγε· . . . ἐγὼ σοὶ ὑπὲρ πάντων τούτων πρὸς τοὺς ἀνθρώπους ἀπολογήσομαι. Δείξω τὴν ἐκάστου φύσιν, οἷα ἐστίν.

Looking up to God, dare to say, "Deal with me in all future time as thou wilt. I have the same mind as thou hast: I am thine. I refuse none of the things that please thee: lead me whither thou wilt. . . . I will defend thee to men in all these matters. I will show the nature of each thing, such as it is."



## · 2 Corinthians ix. 7.

God loveth a cheerful giver.

Publ. Syr., *Sent.*, 326.

Inopi beneficium his dat, qui dat celeriter.

He who gives quickly gives a double kindness to the poor.

Sen., *De Benef.*, ii. 1.

Gratissima sunt beneficia parata, facilia, occurrentia, ubi nulla mora fuit nisi in accipientis verecundiâ.

Far more agreeable are those kindnesses, that are readily bestowed, that are given before they are asked, that are unattended by any delay, except it be the modesty of him that receives it.

Sen., *De Benef.*, ii. 1.

In beneficio jucundissima est tribuentis voluntas.

In a benefit there is nothing more agreeable than the will of him that gives it.

## 2 Corinthians ix. 15.

Thanks be unto God for his unspeakable gift.

Xen., *Mem.*, iv. 2.

Τὰς τῶν θεῶν εὐεργεσίας οὐκ ἂν ἕνα ποτὲ ἀνθρώπων ἀξίαις χάρισιν ἀμελβεσθαι.

No one of men can ever sufficiently thank the gods for their goodness.

## 2 Corinthians x. 4.

The weapons of our warfare are not carnal.

Epictet., *Dissert.*, iii. 24, 34.

Ὅτιω δὲ καὶ ἐνθάδε· στρατεία τις ἐστὶν ὁ βίος ἐκάστου, καὶ αὕτη μακρὰ καὶ ποικίλη.

So it is here also; every man's life is a kind of warfare, and it is long and varied.

## 2 Corinthians x. 12.

But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

Liv., xxxv. 23.

Superbiam, verborum præsertim, prudentes irrident.

The wise make a jest of arrogance, particularly of words.

## 2 Corinthians xi. 14.

For Satan himself is transformed into an angel of light.

Menand., *Fr.*

Ἄνθρωπος κακούργος πρᾶον ὑπαισελθῶν σχῆμα  
Κεκρυμμένη πρόκειται παγὶς τοῖς πλησίον.

A bad man, advancing secretly with mild aspect, is a concealed snare to his neighbours.

Pub. Syr., *Sent.*, 403.

Malus ubi bonum se simulat, tunc eat pessimus.

When a knave pretends that he is an angel of light, then he is Satan himself.

### 2 Corinthians xi. 26.

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren.

Cic., *Acad. Quæst.*, ii. 8.

Quæro etiam, ille vir bonus, qui statuit omnem cruciatum perferri, intolerabili dolore lacerari potius, quam aut officium prodat, aut fidem, cur has sibi tam graves leges imposuerit.

I ask, also, why that good man, who has resolved to endure every kind of torture, and to be torn in pieces by the most excruciating pain, rather than betray his duty or break his word of honour, has laid on himself such severe conditions.

### Galatians i. 4.

#### Will of God and our Father.

Hom., *Il.*, viii. 31.

Ζεῦ πάτερ ἡμέτερε, Κρονίδη, ὑπάτε κρείοντων.

Our Father Zeus, son of Time, mightiest of kings.

Virg., *Æn.*, x. 18.

O Pater, O hominum Divumque æterna potestas.

O Father, O eternal Ruler of men and gods.

Hor., *Sat.*, ii. 1, 42.

Jupiter.

O pater et rex

O Jove, Father and Sovereign.

Epictet., *Dissert.*, i. 9, 7.

Ἄλλὰ πρὸς μὲν τὸν Καίσαρα ἢ συγγένεια, ἢ ἄλλον τινα τῶν μέγα δυναμένων ἐν Ῥώμῃ ἰκανῆ παρέχειν ἐν ἀσφαλείᾳ διάγοντας εἶναι, καὶ ἀκαταφρονήτους, καὶ δεδουκῶτας, μηδ' ὄτιούν' τὸ δὲ τὸν θεὸν ποιητὴν ἔχειν καὶ πατέρα καὶ κηδεμόνα, οὐκέτι ἡμᾶς ἐξαιρήσεται λυπῶν καὶ φόβων ;

But if kinship with Cæsar, or with any other great man in Rome, is sufficient to make a man live securely, above contempt, and without fear, will not the having God, our Maker, and Father, and Guardian, free us from griefs and fears ?

*Galatians i. 10.*

For if I yet pleased men, I should not be the servant of Christ.

Epictet., *Encheir.*, 23.

Ἐάν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ βούλεσθαι ἀρέσαι τιμῇ, ἴσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. Ἄρκου οὖν ἐν παντὶ τῷ εἶναι φιλόσοφος. Εἰ δὲ καὶ δοκεῖν βούλει τῷ εἶναι, σαυτῷ φαίνου· καὶ ἱκανὸς ἔσθι.

If it should ever happen to thee to be turned to externals with the view of pleasing any one, know that thou hast failed in thy purpose. Let it be enough, then, that thou in everything art a philosopher; and if thou wishest to appear so to any one, appear so to thyself, and thou wilt be able.

*Galatians iii. 19.*

Wherefore then serveth the law? It was added because of transgressions.

Philem., *Fr.*, 290.

ᾧ πῶς πονηρὸν ἐστὶν ἀνθρώπου φύσις  
Τὸν σύνολον, οὐ γὰρ ἂν ποτ' ἐδεήθη νόμου.

O how wholly wicked is the nature of man! for otherwise it would not have required the institution of laws.

Hor., *Od.*, iii. 24, 25.

Quid leges sine moribus  
Vanæ proficiunt?

What use are laws, vain without public morals to enforce them?

*Galatians iv. 1, 2.*

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

But is under tutors and governors, until the time appointed of the father.

Plat., *Lysis*, c. 4 or p. 208 c.

Ἄλλ' ἀρχει τίς σου; Ὅδε, παιδαγωγός, ἔφη. Μῶν δούλος ὢν; Ἄλλὰ τί μῆν; ἡμέτερός γε, ἔφη. Ἦ δεινόν, ἦν δ' ἐγώ, ἐλεύθερον ὄντα ὑπὸ δούλου ἀρχεσθαι.

Who, then, rules thee? My pedagogue here, said he. Is he a slave? How should he be otherwise? ours though, said he. It is disgraceful, surely, said I, that a freeman should be governed by a slave.

Gaius, i. 55.

Nec me preterit Galatarum gentem credere, in potestate parentum liberos esse.

Nor does it escape me that the nation of the Galatians believe that children are in the power of their parents.

Justinian, *Instit.*, i. 22.

Præterea, qui ad certum tempus testamento dantur tutores, finito eo deponunt tutelam.

Besides, those who are appointed tutors by will to a fixed time, lay down their tutorship when the time is finished.

*Galatians v. 16.*

Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Plat., *Phæd.*, c. 28 or p. 80.

Ὅρα καὶ ἰτῆδε, ὅτι, ἐπειδὴν ἐν τῷ αὐτῷ ὄντι ψυχὴ καὶ σῶμα, τῷ μὲν δουλεύειν καὶ ἀρχεσθαι ἢ φύσις προστάττει, τῇ δὲ ἀρχεῖν καὶ δεσπόζειν.

Consider it also in this way, that, when soul and body are together, nature orders the latter to be subservient and obey, the former to rule and exercise dominion.

*Galatians v. 17.*

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

Plat., *Phæd.*, c. 14 or p. 237 D.

Δεῖ δ' αὖ νοῆσαι, ὅτι ἡμῶν ἐν ἐκάστῳ δύο τινὲ ἔσονται ἰδέα ἀρχοντε καὶ ἀγοντε, οἷν ἐπόμεθα ἢ ἂν ἀγῆτον. ἡ μὲν ἐμφυτος οὖσα ἐπιθυμία ἡδονῶν, ἄλλη δὲ ἐπικτητος δόξα, ἐφιεμένη τοῦ ἀρίστον. τούτῳ δὲ ἐν ἡμῖν τότε μὲν ὁμονοεῖτον, ἔστι δὲ ὅτε στασιάζετον· καὶ τότε μὲν ἡ ἑτέρα, ἄλλοτε δὲ ἡ ἑτέρα κρατεῖ.

Again, we must observe that there are in each of us two ruling and leading principles, which we follow wherever they lead; one being an inborn desire of pleasures, the other a something that has been acquired, aiming at what is best. These sometimes agree, and sometimes are at variance with each other; sometimes the one is superior, at other times the other.

Cic., *Tusc. Quæst.*, iv. 5.

Alteram rationis participem faciunt, alteram expertem. In participem rationis ponunt tranquillitatem, id est, placidam quietamque constantiam, in illâ alterâ motûs turbidos tum iræ, tum cupiditatis, contrarios inimicosque.

(Pythagoras and Plato divided the soul into two parts.) They make one to partake of reason, the other to be without it. In the one that partakes of reason they place tranquillity, that is, a calm and quiet constancy; in the other, unruly passions of anger and desire, which are contrary, and enemies to man.

*Galatians v. 19, 20.*

Now the works of the flesh are manifest, which are these; . . . variance, emulations, wrath, strife, seditions.

Hom., *Il.*, xviii. 107.

Ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,  
Καὶ χόλος, ὅστ' ἐφέηκε πολύφρονά περ χαλεπήναι,  
'Ὅστε πολὺ γλυκίων μέλιτος καταλειβομένοιο  
'Ανδρῶν ἐν στήθεσσι ἀέξεται ἦντε καπνός.

Would that strife were removed from gods and men, and anger, which impels even the wisest to violence, which mounts in the breast like smoke, and is sweeter to the taste than honey.

*Galatians* v. 24.

And they that are Christ's have crucified the flesh, with the affections and lusts.

Lucian, *Necyom.*, c. 4 or p. 460.

Ὁ δέ τις ἔμπαλιν, πονεῖν τὰ πάντα, καὶ μοχθεῖν, καὶ τὸ σῶμα καταναγκάζειν, ῥυπῶντα, καὶ αὐχμῶντα, καὶ πᾶσι δυσαρεστούντα, καὶ λοιδορούμενον, συνεχές ἐπιβραψυδῶν τὰ πάνδημα ἐκείνα τοῦ Ἡσιόδου περὶ τῆς ἀρετῆς ἔπη, καὶ τὸν ἰδρώτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν.

He, on the other hand, ordered man to labour without ceasing, to undertake toils, to crucify the flesh, in filth and squalors, offensive to all and abused, while he continually inculcates those well-known verses of Hesiod, on virtue, and sweat, and the climbing to the pinnacle of the hill.

*Galatians* v. 26.

Let us not be desirous of vain-glory.

Herodot., iii. 53.

Φιλοτιμῆ κτῆμα σκαίων.

Power, which many so assiduously court, is a precarious possession.

Plutarch, *Agis*, i.

Οὔτοι τῆς ἀρετῆς ὥσπερ εἰδώλω τινὶ, τῇ δόξῃ, συνόντες, οὐδὲν ἐλικρινές, οὐδ' ὁμολογούμενον, ἀλλὰ νόθα καὶ μικτὰ πολλὰ πράττουσιν.

The ambitious, embracing honour, which is only the image of virtue, produce nothing pure and genuine, but counterfeit and mixed.

*Galatians* vi. 2.

Bear ye one another's burdens.

Theocrit., *Idyl.*, xvi. 22.

Τί δὲ κέρδος ὁ μυρῖος ἐνδοθὶ χρυσός  
Κείμενος ; οὐχ ἄδε πλοῦτου φρονέουσιν ἑναεῖς·  
'Ἄλλὰ τὸ μὲν ψυχᾶ, τὸ δὲ καὶ τινὶ δοῦναι αἰοιδῶν,  
Πολλοὺς δ' εὖ ἔρξαι παῶν, πολλοὺς δὲ καὶ ἄλλων  
'Ανθρώπων· αἰεὶ δὲ θεοῖς ἐπιβῶμια ῥέζειν.

The wise do not so employ their wealth ; some is for their own enjoyment, some for the poet, some to do good to one's kindred and to many of mankind, and even to offer sacrifices to the gods.

Hor., *Od.*, ii. 2, 5.

Vivet extento Proculeius ævo  
Notus in fratres animi fraterni ;  
Illum aget pennâ metuente solvi  
Fama superstes.

Procleius will live to distant ages, well known for his fraternal affection to his brothers ; fame outliving his mortal nature, will raise him on untiring pinion.

#### *Galatians vi. 4.*

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

Sen., *De Benef.*, iv. 1.

Rerum honestarum pretium in ipsis est.

The price of honest things is in themselves.

Sen., *Ep.*, 81, 17.

Virtutum omnium pretium in ipsis est.  
Recte facti fecisse merces est.

The price of all virtues is in themselves. The reward of a good action is having done it.

Sil. Ital., *Pun.*, xiii. 663.

Ipsa quidem virtus sibi met pulcherrima merces :  
Dulce tamen venit ad manes, cum gratia vitæ  
Durst apud superos, nec edunt oblivis laudem.

Virtue herself is her own best reward : it goes pleasantly to the grave, when its good deeds during life remain in the world above, nor is its glory ever forgotten.

#### *Galatians vi. 7.*

Whatsoever a man soweth, that shall he also reap.

Euripid., *Hecub.*, 1251.

Ἄλλ' ἐπεὶ τὰ μὴ καλὰ  
Πράσσειν ἐτόλμας, τλήθῃ καὶ τὰ μὴ φίλα.

But since thou hast dared to act dishonourably, suffer also that which thou wilt not like.

Euripid., *Hecub.*, 331.

Ἔμεῖς δ' ἐχρηθ' ὁμοίᾳ τοῖς βουλευμάσι.

But you shall have a fate suited to your counsels.

Euripid., *Hecub.*, 903.

Πᾶσι γὰρ κοινὸν τόδε,  
Ἴδιᾳ θ' ἐκάστω καὶ πόλει, τὸν μὲν κακὸν  
Κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

For this is common to all, both to individuals and states, that the wicked should reap the fruit of his doings, while the good man should be happy.

Callimach., *Ad Cer.*, 137.

Φέρβε καὶ εἰράναν, ἢ' ὅς ἄροσε, κῆνος ἀμάσῃ.

Cherish also peace, that he who has sowed, the same may also reap.

Plant., *Epid.*, v. 2. 53.

Sed ut acerbum est, pro benefactis cum mali messem metas.

But how bitter is it when thou reapest a harvest of evil for thy kindnesses.

### *Galatians vi. 10.*

As we have opportunity, let us do good unto all men.

Aristot. *Eth.*, viii. 4.

Οἱ ἀγαθοὶ ἡδέως ἀλλήλοις.

The good are pleasant to each other.

Sen., *Ep.*, 6, 6.

Qui sibi amicus est, scito hunc amicum omnibus esse.

Know that he is a friend to all, who is a friend to himself.

### *Ephesians i. 5.*

Having predestinated us unto the adoption of children.

Cic., *Acad. Quæst.*, i. 7.

In quâ ratio perfecta insit, quæ sit eadem sempiterna. Nihil enim valentius esse, a quo intreat : quam vim animum esse dicunt mundi, eandemque esse mentem, sapientiamque perfectam : quem deum appellant, omniumque rerum, quæ sunt ei subjectæ, quasi prudentiam quandam, procurantem cælestia maxime ; deinde in terris ea, quæ pertinent ad homines : quam interdum, necessitatem appellant ; quia nihil aliter possit, atque ab eâ constitutum sit, inter quasi fatalem, et immutabilem continuationem ordinis sempiterni : nonnumquam quidem eandem fortunam, quod efficiat multa improvisa hæc, nec opinata nobis, propter obscuritatem, ignorationemque causarum.

In which (sentient nature) perfect reason is placed, which is also everlasting ; for nothing exists of such power as to be able to put an end to it ; which power they call the soul of the world, intellect, and perfect wisdom ; they call it God, a certain Providence which watches over all things which are subject to it, especially the heavenly ; next the things on earth, which belong to men : which is sometimes called Necessity, because nothing can be done in any other way than has been fixed by it in a predestined and unchangeable concatenation of never-ending order. Sometimes it is called Fortune, because it does many unforeseen things, never expected by us, on account of the obscurity of the causes, and our ignorance of them.

Sen., *De Prov.*, i. 5, 5.

Causa pendet de causâ ; privata ac publica longus ordo rerum trahit.

One cause depends upon another ; and the long order of things draws with it all that which is done in public or in private.

Sen., *Ep.*, 19, 5.

Qualem dicimus esse seriem causarum, ex quibus nectitur fatum.

Such as we say to be the concatenation of causes, from which fate is dependent.

Sen., *Ep.*, 77, 10.

Rata et fixa sunt fata, atque magnâ et æternâ necessitate ducuntur.

The fates are settled and fixed, led on by a great and eternal necessity.

Sen., *Ep.*, 101, 7.

Stat quidem terminus nobis, ubi illum inexorabilis fatorum necessitas fixit.

The end of our life is fixed where the inexorable necessity of fate has placed it.

*Ephesians* i. 18.

The eyes of your understanding being enlightened.

Plutarch, *De Isid. et Osir.*, c. 1 or p. 351 E.

Μάλιστα δὲ τῆς περὶ αὐτῶν ἐπιστήμης ὅσον ἐφικτὸν ἐστὶν ἀνθρώποις, μετιόντες εὐχόμεθα τυγχάνειν παρ' αὐτῶν ἐκελῶν.

Especially following after the knowledge of the gods, as far as it can be reached by men, we offer up our prayers that we may obtain this knowledge from the gods themselves.

*Ephesians* ii. 20, 21.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ;

In whom all the building, fitly framed together, groweth unto an holy temple in the Lord.

Cic., *Somn. Scip.*, 3.

Bene universus mundus dei templum vocatur. Sciat quisquis in usum hujus templi inducitur, ritu sibi vivendum sacerdotis.

The whole world is well called the Temple of God. Whoever is introduced into this temple, let him know that he ought to live as if he were a priest.

*Ephesians* iii. 14.

For this cause I bow my knees unto the Father of our Lord Jesus Christ.

Æschyl., *Agam.*, 922.

Θεοὺς τοι τοῖσδε τιμαλφεῖν χρεών.

With bending of the knee it is fitting to honour the gods.

*Ephesians* iii. 16.

To be strengthened with might by his Spirit in the inner man.

Sen., *Ep.*, 34, 3.

Pars magna bonitatis est velle fieri bonum.

To wish to become good is a great part of goodness.



Tacit., *Ann.*, iii. 54.

Intra animum medendum est.

It is the mind within man that must be healed.

*Ephesians* iii. 20.

Unto him that is able to do exceeding abundantly, above all that we ask or think.

Juv., x. 346.

Nam pro jucundis aptissima quæque dahunt di.  
Carior est illis homo quam aibi.

For instead of our imaginary bliss the gods will give us real good. In truth, man is dearer to the gods than to himself.

*Ephesians* iv. 2.

With all lowliness and meekness, with long-suffering, forbearing one another in love.

Plutarch, *De Util. ex Inimic. cap.*, c. 9 or p. 90 E.

Πράγματα μὲν οὖν καὶ ἀνεξικακίαν οὕτως ἔστιν ἐνεπιδείξασθαι ταῖς ἐχθραῖς.—εἰ θέλεις ἀνιᾶν τὸν μισοῦντα, μὴ λοιδορεῖ κιναιδὸν μηδὲ μαλακὸν κτλ', ἀλλ' αὐτὸς ἀνὴρ ἴσθι καὶ χρῶ φιλανθρώπως καὶ δικαίως τοῖς ἐντυγχάνουσιν.

And in this way one may show meekness and endurance of evils from our enemies ; . . . if thou wishest to annoy one who hates thee, do not upbraid him as a licentious and worthless fellow, but recollect that he is a human being, and treat all whom thou meetest in the world kindly and justly.

*Ephesians* iv. 14.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.

Virg., *Æn.*, viii. 19.

Magno curarum fluctuat æstu  
Atque animum nunc huc celerem, nunc dividit illuc,  
In partesque rapit varias, perque omnia versat.

He rolls to and fro with a great tide of cares, and turns his mind awiftly, now hither now thither, hurrying it in various directions and changing it.

Oppian, *Halient*, iii. 501.

Εἰκελος ἀνδρὶ  
Κεῖνω, δς ἐν τριόδοισι πολυτρίπτοισι κυρήσας  
"Ἔστω ἐφορμαίνων" κραδίη δὲ οἱ ἄλλοτε λαίην,  
"Ἄλλοτε δεξιτερὴν ἐπιβάλλεται εἰς ὄδον ἐλθεῖν,  
Παπταίνει δ' ἐκάτερθῃ, νόος δὲ οἱ ἦντε κύμα  
Εἰλείται.

Like to that man who stands on a much trodden path where three roads meet, hurrying forward : his mind inclines him now to the left, now to the right ; he turns his eyes in both directions ; but his mind rolls to and fro like a wave.

*Ephesians* iv. 18.

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

Plutarch, *Artax.*, 28.

Βούλονται οἱ πλείστοι τὰ φαῦλα δι' ἀπειρίαν τῶν καλῶν καὶ ἀγνοίαν.

The desires of most men are vicious, because they have never known or tried the enjoyments of virtue.

Lucian, *Jov. confut.*, c. 2 or p. 627.

Ἄνθρωποι ὄντες ἀγροῦσι τὸ ἀληθές.

Being mortal, men know not what is true.

*Ephesians* iv. 22.

That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts.

Sen., *Ep.*, 110, 10.

Voluptati indulgere iuitium omnium malorum est.

To indulge in pleasure is the beginning of all ills.

Quintil., *Declam.*, 321.

Pleraque scelera ex cupiditate nascuntur.

Wickedness generally arises from sensual desire.

Val. Max., vi. 9, extr.

Polemo adolescens ex infami ganeone maximus philosophus evasit. Peregrinatus est hujus animus in nequitia, non habitavit.

Polemo, a young man, became a distinguished philosopher from being a profligate debauchee. His mind had travelled along the paths of wickedness as through a foreign land, but had not taken up its abode.

Plutarch, *Agis*, 6.

Οἱ μὲν οὖν νέοι ταχὺ καὶ παρ' ἐλπίδας ὑπήκουσαν αὐτῷ, καὶ συναπεδύσαντο πρὸς τὴν ἀρετὴν, ὥσπερ ἐσθῆτα τὴν δαιταν ἐπ' ἐλευθερίᾳ συμματαβάλλοντες.

The young men listened to him with a readiness far beyond his expectation: they adopted the cause of virtue with him, and, for the sake of liberty, changed their manner of living with as little objection as they would have changed their apparel.

*Ephesians* iv. 25.

Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another.

Vell. Patere., ii. 14.

Ita compone domum meam, ut quidquid agam, ab omnibus perspicui possit.

Arrange my house in such a way that whatever I do may be open to the eyes of all.

*Ephesians* iv. 26.

Be ye angry, and sin not.

Plat., *Leg.*, v. c. 3 or p. 731.

Θυμοειδῆ μὲν δὴ χρὴ πάντα ἄνδρα εἶναι, πρᾶον δὲ ὡς ὅτι μάλιστα. . . . ἐλεεῖν δὲ τὸν μὲν ἰάσιμα ἔχοντα ἐγχωρεῖ, καὶ ἀνείργοντα τὸν θυμὸν πραῖνειν, καὶ μὴ ἀκροχολοῦντα γυναικείως πικραίνόμενον διατελεῖν. τῷ δ' ἀκρατῶς καὶ ἀπαρामυθῆτως πλημμυλεῖ καὶ κακῷ ἐφίεσθαι δεῖ τὴν ὀργήν.

It is right for every man to be possessed of proper spirit, and yet to be as gentle as is possible . . . it is allowable to show pity to the man who has bad qualities that may be cured, and to restrain our passion, and not, like a woman in a towering rage, to continue embittered; but against the man who sins excessively and without control and is a scoundrel, we ought to show our anger openly.

Aristot., *Magn. Moral.*, i. 23.

Ὅσπερ γὰρ παντὶ δεῖ ὀργίζεσθαι, οὐτ' ἐπὶ πᾶσι, οὕτε πάντως καὶ ἀεὶ. . . . Ὁ μέσος ἂν τούτων εἴη καὶ πρᾶος καὶ ἐπαινετός· οὕτε γὰρ ὁ ἐλλείπων τῇ ὀργῇ οὕτε ὁ ὑπερβαίνων ἐπαινετός.

For it is not meet to be angry with every one, either altogether or always. The mean between these is both mild and praiseworthy; for he is not to be praised who is angry too little, nor who is angry too much.

Plutarch, *Symp.*, viii. 7.

Δεῖ μὴδὲν ὀργῆς ἐνδηλον ἀπολιπεῖν ἔχνος, ἀλλ' ὅταν ἀναξέσας παύσῃται καὶ καταστῆ, πᾶσαν ἐξαλείφθαι μνησικακίαν.

One ought to leave no visible trace of passion, but when, having bubbled over, it ceases and becomes calm, every appearance of malice should be erased.

*Ephesians* iv. 29.

Let no corrupt communication proceed out of your mouth.

Publ. Syr., *Sent.*, 665.

Quod facere turpe est, dicere ne honestum puta.

What it is base to do, think it not even honourable to speak.

*Ephesians* iv. 32.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Val. Max., ii. 1, 8.

Convivium etiam solenne majores Romanorum instituerunt, idque Charistia appellaverunt, cui præter cognatos et affines nemo interponebatur, ut siquid inter necessarios querela esset orta, apud sacra mensæ et inter hilaritatem animorum fautoribus concordia adhibitis tolleretur.

The ancestors of the Roman people instituted also a banquet of a sacred character, calling it *Charistia* (the banquet of love), at which no one was present except relatives and connections, that, if there had been any quarrel between friends, it might be brought to an end at the solemnities of the banquet and during this joyous occasion, friends using their influence to produce concord.

*Ephesians v. 9.*

The fruit of the Spirit is in all goodness.

Sen., *De Clem.*, i. 5.

Decet magnanimitas quemlibet mortalem, etiam illum, infra quem nihil est.

Magnanimity becomes every man, even him that is the most abject in the world.

*Ephesians v. 19.*

Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.

Plat., *Leg.*, iii. c. 15 or p. 700.

Ἦν εἶδος τι ὡδῆς πρὸς θεοῦς, ὄνομα δὲ ὕμνοι ἐπεκαλοῦντο.

Prayers to the gods were a kind of ode, and they were called by the name of hymns.

*Ephesians v. 20.*

Giving thanks always for all things unto God.

Hom., *Il.*, vii. 480.

Οὐδὲ τις ἔτλη

Πρὶν πιεῖν, πρὶν λείψαι ὑπερμενέϊ Κρονίωνι.

Nor did any one dare to drink before he had offered a libation to Almighty God.

Cic., *De Leg.*, ii. 7.

Quem vero astrorum ordines, quem dierum, noctiumque vicissitudines, quem mensium temperatio, quemque ea, quæ gignuntur nobis ad fruendum, non gratum esse cogant; hunc hominem omnino numerare qui decet?

How can we regard him to be a man at all who does not feel grateful to God when he looks at the regular courses of the stars, the vicissitudes of day and night, the temperature of the seasons, and the productions that nature displays for his use and enjoyment?

Epictet., *Dissert.*, i. 16, 16.

Οὐκ ἔδει καὶ σκάπτοντας, καὶ ἀρουντας, καὶ ἐσθλιοντας, ἄδων τὸν ὕμνον τὸν εἰς τὸν θεόν; Μέγας ὁ θεός, ὅτι ἡμῖν παρέσχευεν ὄργανα τοιαῦτα δι' ὧν τὴν γῆν ἐργασόμεθα· μέγας ὁ θεός, ὅτι χεῖρας δέδωκεν, ὅτι κατάποσιν, ὅτι κοιλίαν, ὅτι ἀνῆσθαι λεληθότως, ὅτι καθεύδοντας ἀναπνεῖν;

Ought we not to sing this hymn to God when we are digging, ploughing, and eating? "Great is God, because he hath given us implements wherewith we can till the earth: great is God, because he has given us hands, the power of swallowing, a stomach, that we grow insensibly; that sleeping, we breathe."

Epictet., *Dissert.*, iv. 7.

Χάρω ἔχων ὑπὲρ πάντων τῷ θεῷ, μηδαμοῦ μεμφόμενον μηδενὶ τῶν οὐκ ἐφ' αὐτῷ γενομένων, μηδενὶ ἐγκαλοῦν.

Giving thanks to God for all things ; in nothing finding fault with the things that are not in his own power, nor blaming any of them.

*Ephesians v. 23.*

For the husband is the head of the wife, even as Christ is the head of the church.

Liv., xxxiv. 5.

Quo plus potestatis (viri), eo moderatius imperio (in feminas) uti debetis.

The more power you men have, the more moderately ought you to use it in regard to women.

*Ephesians v. 27.*

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish.

Plaut., *Pers.*, iv. 4, 6.

Si incolæ bene sunt morati, pulchre munitum (oppidum) arbitror.

If the inhabitants are unblemished in morals, I think the city is sufficiently well fortified.

Cic., *Leg.*, ii. 7.

Quam sancta sit societas civium inter ipsos, diis immortalibus interpositis tum iudicibus, tum testibus ?

How sacred must be the social rights in a State where it is firmly believed that the gods intervene both as witnesses and judges of our actions ?

*Ephesians vi. 1, 2.*

Children, obey your parents in the Lord : for this is right.

Honour thy father and mother (which is the first commandment with promise).

Euripid., *Fr. Alop. (Stobæus) Tit.*, 79, 29.

Ἐγὼ δ' ὁ μὲν μέγιστον, ἄρξομαι λέγειν  
Ἐκ τοῦδε πρώτον· πατρὶ πείθεσθαι χρεῶν  
Παῖδας νομιζέειν τ' αὐτὸ τοῦτ' εἶναι δίκην.

I shall begin first to speak of that which is most important of all : children must submit to their father—this is a sacred duty.

Antiphan., *Fr. (Stobæus) Tit.*, 79, 7.

Ὅστις δ' ἐρυθρίᾳ τηλικούτος ὦν ἔτι  
Πρὸς τοὺς αὐτοῦ γονέας, οὐκ ἔστιν κακός.  
Ὅστις γὰρ ὀμόλογόν τι μὴ ποιεῖ πατρὶ,  
Πάντων ἂν οὗτος κατεφρόνησε τῶν θεῶν.

Whosoever, being still young, blushes in presence of his parents is not of a bad disposition : for he who does not act in accordance with the wishes of his father, such an one will despise the gods.

Timocl., *Fr. (Stobæus) Tit.*, 79, 17.

Ὅστις φοβεῖται τὸν πατέρα, καίσχυνεται,  
Ὁὗτος πολίτης ἀγαθὸς ἔσται κατὰ λόγον,  
Καὶ τοὺς πολεμοὺς δυνάμενος κακῶς ποιεῖν.

Whoever has learned to fear and reverence his father may reasonably be expected to become a good citizen, and able to bring evil upon the enemies of his country.

Val. Max., v. 47.

Diligere parentes prima naturæ lex.

To love our parents is the first law of nature.

### *Ephesians vi. 9.*

And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven.

Plat., *Leg.*, vi. c. 19 or p. 777 D.

Ἡ δὲ τροφή τῶν τοιούτων μήτε τινα ὕβριν ὑβρίζειν εἰς τοὺς οἰκέτας, ἦττον δέ, εἰ δυνατόν, ἀδικεῖν ἢ τοὺς ἐξ Ἰσού . . . ὁ περὶ τὰ τῶν δούλων οὖν ἦθη καὶ πράξεις γιγνόμενός τις ἀμιαντος τοῦ τε ἀνοσίου περὶ καὶ ἀδίκου σπείρειν εἰς ἀρετῆς ἔκφυσιν ἱκανώτατος ἂν εἴη.

The mode of education to be used towards our domestics is not to act arrogantly, but rather to behave less unjustly towards them, if it be possible, than towards our equals. . . . He, then, who uses no unjust and unholy conduct in regard to the habits and behaviour of his slaves, would be best suited to sow what is likely to cause virtue to spring up in their minds.

Cic., *Off.*, i. 26.

Quanto superiores sumus, tanto nos geramus submissius.

The higher in rank we are, the more humbly ought we to act.

Sen., *Ep.*, 47, 9.

Sic cum inferiore vivas, quemadmodum tecum superiorem velis vivere.

So live with thy inferior as thou wouldst thy superior should live with thee.

### *Ephesians vi. 11.*

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Cic., *Tusc. Quæst.*, v. 6.

Ut maris tranquillitas intelligitur, nullâ ne minimâ quidem aurâ fluctus commovente, sic animi quietus et placidus status cernitur, cum perturbatio nulla est, quâ moveri queat.

As a calm at sea is perceived when not the least breath of air is stirring the waters ; so a calm and placid state of the mind is discerned when there is disquietude by which it can be moved.

Val. Max., iv. 1, 2.

Multo se ipsum quam hostem superare operosius est.

It is much more difficult to conquer oneself than an enemy.

*Ephesians vi. 18.*

Praying always, with all prayer and supplication in the Spirit.

Herodot., vii. 54.

Ὡς δ' ἐπατέλλε ὁ ἥλιος, σπένδων ἐκ χρυσέης φιάλης Ξέρξης ἐς τὴν θάλασσαν εἶχετο πρὸς τὸν ἥλιον, μηδεμίην οἱ συντυχίην τοιαύτην γενέσθαι, ἢ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται.

When the sun appeared, Xerxes, pouring into the sea a libation from a golden vessel, then addressed the sun, imploring him to avert from the Persians every calamity till they should have totally vanquished Europe, arriving at its utmost limits.

*Philippians i. 21.*

To die is gain.

Sophocl., *Antig.*, 461.

Ἐὶ δὲ τοῦ χρόνου

Πρόσθεν θαναοῦμαι, κέρδος ἀντ' ἐγὼ λέγω.

If I shall die before my time, I account it to be gain.

Ammian. Marc., xxv. 3.

Illud quoque advertens, quod etiam Dii coelestes quibusdam piissimis mortem tantam summum præmium persolverunt.

Recollecting this also, that there have been instances in which even the gods have bestowed on some persons of extreme piety death, as the best of all rewards.

*Philippians i. 23.*

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Antiphanes, *Fr.*, 6.

Πενθεῖν δὲ μετρίως τοὺς προσήκοντας φίλους,  
 Οὐ γὰρ τεθνᾶσιν, ἀλλὰ τὴν αὐτὴν ὁδὸν,  
 Ἦν πᾶσιν ἐλθεῖν ἐστ' ἀναγκαῖον ἔχον,  
 Προεληλύθασιν· εἶτα χ' ἡμεῖς ὑστερον,  
 Εἰς τ' αὐτὸ καταγωγείον αὐτοῖς ἤξομεν,  
 Κοινῇ τὸν ἄλλον συνδιατρίβοντες χρόνον.

Moderate your sorrow for friends departed; for they are not dead, but only gone before on the same road, along which all must follow; then we, too, shall ere long reach the same resting-place, to spend along with them a never-ending eternity.

Cic., *Sen.*, 27.

O præclarum diem, cum ad illud divinum animorum concilium cœlumque proficiscar, cumque ex hac turbâ et colluvione discedam! proficiscar enim non ad eos solum viros, de quibus ante dixi: sed etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate præstantior: cuius a me corpus crematum est, quod contra decuit ab illo meum. Animus verò non me deserens, sed respectans, in ea profecto loca discessit, quò mihi ipse cernebat esse veniendum; quem ego meum casum fortiter ferre visus sum; non quod æquo animo ferrem; sed me ipse consolabar, existimans non longinquum inter nos digressum et discessum fore.

O the illustrious day when, quitting this scene of turmoil and trouble, I shall go to that divine assembly of departed souls! For then I shall be reunited not only to those great men of whom I have been discoursing, but also to my Cato, than whom there never existed one better or more pious. His obsequies were performed by me, though it would have been more fitting that mine should have been his care. His spirit has not really left me, but looking back at me, has assuredly gone to those places to which he was convinced that I must follow him. This loss I bear with fortitude, not because I do not keenly feel it, but I comfort myself in the pleasing thought that the interval between our separation and reunion is so short.

*Philippians* ii. 1.

If there be . . . any bowels and mercies.

Sen., *Excerpt. Controv.*, viii. 6.

Magnus est amor, qui ex misericordiâ venit.

Great is the love which arises from a merciful disposition.

Phædr., *Fab.*, 3, 16, 1.

Humanitati qui se non accomodat,  
Plerumque pœnas oppetit superbiæ.

He who does not show himself to be of a courteous and merciful disposition is generally punished for his arrogance.

*Philippians* ii. 8.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Sen., *Ep.*, 13, 14.

Cicuta magnum Socratem confecit.

It was the howl of hemlock that made Socrates a great man.

Sen., *Ep.*, 67, 9.

Calix venenatus, qui Socratem transtulit e carcere in cœlum.

It was the poisoned bowl that translated Socrates from a prison to heaven.

Sen., *Ep.*, 79, 12.

Rutilii innocentia ac virtus lateret, nisi accepisset injuriam; dum violatur, effulsit.

The innocence and virtue would have remained concealed, if he had not been treated unjustly: while he is wronged, his worthiness appears.

Sen., *De Provid.*, 3, 5.

Magnum exemplum, nisi malâ fortunâ, non invenit.

Evil fortune seeks out no man, except he be great.



*Philippians* ii. 10.

That at the name of Jesus every knee should bow.

Hybrias, *Apud Athenæum*, xv. c. 50 or p. 696 A.

Πάντες γόνυ πεπτηῶτες ἐμοὶ κυνέοντι  
Δεσπότην καὶ βασιλέα μέγαν φωνέοντες.

All, falling on their knees before me, worship me as Lord and great King.

*Philippians* iii. 12, 13.

Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend . . . I reach forth unto those things which are before.

Epictet., *Dissert.*, iv. 12, 19.

Τί οὖν ; δυνατὸν ἀναμάρτητον εἶναι ἤδη ; 'Αμήχανον' ἀλλ' ἐκεῖνο δυνατὸν,  
πρὸς τὸ μὴ ἀμαρτάνειν τετάσθαι διηλεκῶς.

What then ? Is it possible to be free from faults ? It is impossible : but this is possible, to direct your efforts continuously to have as few faults as may be.

*Philippians* iv. 6.

Be careful for nothing : but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Val. Max., i. 1.

Prisco instituto rebus divinis opera datur, cum aliquid commendandum est, precatone, cum exposcendum, voto, cum solvendum, gratulatione.

By an ancient custom in religious observances prayers were offered up when anything was recommended to the attention of the gods ; vows were made when a petition was presented, thanks when their prayer had been granted.

Val. Max., vii. 2, 1, *est.*

Desine, mens stulta, futuris malorum tuorum causis quasi felicissimis rebus inhiare, teque totam celestium arbitrio permittite, quia, qui tribuere bona ex facili solent, etiam eligere aptissima possunt.

Cease, O fool, to gape with open mouth at what will be hereafter the causes of thy misfortunes, as if they were to bring about thy prosperity, and give thyself wholly up to the will of the gods, because those who are wont good-naturedly to give what is good are able also to choose what is fittest.

*Philippians* iv. 11.

I have learned, in whatsoever state I am, therewith to be content.

Xen., *Mem.*, iii. 2.

Ὁ ἐλαχίστων δεόμενος, ἔγγιστα θεῶν.

He, who has fewest wants, is nearest the gods.

Aristot., *Eth.*, i. 7.

Τὸ δ' αὐταρκες τίθεμεν, ὃ μονούμενον αἰρετὸν ποιεῖ τὸν βίον, καὶ μηδενὸς ἐνδεᾶ.

We define the self-sufficient as that which, being placed apart from everything else, makes life eligible and in want of nothing.

Ovid, *Trist.*, iv. 3, 79.

Quæ latet, inque bonis cessat non cognita rebus,  
Apparet virtus arguiturque malis.

The virtue which lies concealed in a prosperous life, and remains unknown, appears and is proved in adversity.

Sen., *Consul. ad Polyb.*, 29, 2.

Iniquus est, qui muneris sui arbitrium danti non relinquit: avidus, qui non lucri loco habet quod accepit, sed damni, quod reddidit.

Unreasonable is the man who does not allow his benefactor to dispose of that which he gives according to his liking; and that man is covetous who, instead of regarding as gain what has been given to him, complains that he has lost that which he has restored.

Sen., *De Tranq. An.*, 10, 4.

Omnis vita servitium est. Assuescendum itaque conditioni suæ, et quam minimum de illâ querendum et quicquid habet circa se commodi apprehendendum: nihil tam acerbum est, ex quo non æquus animus solatium inveniat.

Our whole life is a servitude. We must, therefore, accustom ourselves to our condition, and in no way complain, but seize all the pleasure around us: there is nothing so distasteful that a contented mind cannot find comfort in it.

### *Philippians* iv. 18.

But I have all, and abound: I am full.

Epictet., *Dissert.*, iii. 24.

Τὸ γὰρ εὐδαιμονοῦν ἀπέχειν δεῖ πάντα ἃ θελεῖ, πεπληρωμένῳ τινὶ εἰοκέναι· οὐ δίψος δεῖ προσεῖναι αὐτῷ, οὐ λιμὸν.

For that which is happy must have all which it desires, must be like to a person filled with food, must have neither thirst nor hunger.

### *Colossians* i. 13.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

Xen., *Mem.*, iii. 3, 9.

Ἐκεῖνο μὲν δήπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν ἡγῶνται βελτίστους εἶναι· καὶ γὰρ ἐν νόσῳ δὴ ἂν ἡγῶνται ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται.

Thou art without doubt aware that in all circumstances men are very willing to obey those whom they believe to be most able: for in sickness patients especially obey him whom they think to be the ablest physician.

*Colossians i. 17.*

And he is before all things, and by him all things consist.

Sen., *Ep.*, 76, 17.

Virum bonum concedas necesse est, summæ pietatis erga deos esse; itaque quidquid illi acciderit, æquo animo sustinebit. Sciet enim id accidisse lege divinâ, quâ universa procedunt.

A good man must needs be granted to be highly pious toward God; he, therefore, will sustain all accidents with equanimity, as knowing them to happen to him by a Divine law, by which all things proceed.

Sen., *Ep.*, 91, 15.

Nihil horum indignandum est; in eum intravimus mundum, in quo hic legibus vivitur.

We must not be displeas'd at any of these things; for we are come into that world where we must live by these laws.

Plutarch, *Consol. ad Apol.*, c. 18.

Οὐ γὰρ νομοθετήσαντες πάρεσμεν εἰς τὸν βίον, ἀλλὰ πεισόμενοι τοῖς διατεταγμένοις ὑπὸ τῶν τὰ ἄλλα πρυτανέοντων θεῶν, καὶ τοῖς τῆς εἰμαρμένης, καὶ προνοίας θεσμοῖς.

We do not come hither into life to make laws, but to obey those which are appointed by God, who ordereth all things; to observe the decrees of Destiny and Providence.

Minucius Felix.

Intra omnia nec inclusæ, extra omnia nec exclusæ.

Neither included within all things, nor excluded beyond all.

Minucius Felix.

Solus est omnia: opus suum et extra et intra tenet.

He alone is all things; he grasps his work both outside and within.

*Colossians iii. 2.*

Set your affection on things above, not on things on the earth.

Euripid., *Cycl.*, 210.

Βλέπετ' ἄνω καὶ μὴ κάτω.

Look up to the things above, and not downward.

Plat., *Republ.*, x. c. 16 or p. 621 c.

Ἄλλ' ἂν ἐμοὶ πειθώμεθα, νομιζόντες ἀθάνατον ψυχὴν καὶ δυνατὴν πάντα μὲν κακὰ ἀνέχεσθαι, πάντα δὲ ἀγαθὰ, τῆς ἄνω ὁδοῦ εἰς ἐξόμεθα καὶ δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν καὶ τοῖς θεοῖς, αὐτοῦ τε μένοντες ἐνθάδε, καὶ ἐπειδὴν τὰ ἄλλα αὐτῆς κομιζώμεθα, ὥσπερ οἱ νικηφόροι περιαιγεῖρόμενοι, καὶ ἐνθάδε καὶ ἐν τῇ χιλιέτει πορεία, ἣν διεληλύθαμεν, εὖ πράττωμεν.

But if my advice be listened to, deeming the soul to be immortal and able to endure everything good and bad, we shall advance on the road

leading upwards, and in all circumstances cultivate justice in connection with prudence, so that we may remain friends to ourselves and the gods, both while we are here on earth and also when we hereafter shall obtain its rewards, like victors assembled at the close of the battle of life, and thus both here and in that journey of a thousand years, of which I have spoken, we shall enjoy supreme happiness.

Tacit., *Ann.*, iv. 38.

Optimos mortalium altissima cupere.

The best of men are desirous of reaching the noblest things.

Diog. Laert., iii, 38.

Φιλοσοφία ὄρεξις τῆς θεϊκῆς σοφίας.

Philosophy is a longing after divine wisdom.

*Colossians* iii. 12.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.

Phocion, *Fr.* (*Stobæus, Tit.*, i. 31).

Ὅσπερ ἐξ ἱεροῦ βωμῶν οὕτε ἐκ τῆς ἀνθρωπίνης φύσεως ἀφαιρετέον τὸν ἔλεον.

Neither is the altar to be removed from the temple, nor pity from the breast of man.

Eurip., *Androm.*, 376.

Φίλων γὰρ οὐδὲν ἴδιον, οἵτινες φίλοι  
'Ὀρθῶς πεφύκασ', ἀλλὰ κοινὰ χρήματα.

For those, who are really friends, have nothing peculiarly their own, but they have all things in common.

*Colossians* iii. 14.

And above all these things put on charity, which is the bond of perfectness.

Cic., *Quint.*, c. 6.

Veritate amicitia, fide societas, pietate propinquitatē colitur.

Friendship is maintained by truthfulness, society by good faith, relationship by affection.

Liv., xxxvi. 7.

Una communis utilitas, quæ societatis maximum vinculum est.

One common advantage, which is the strongest bond of union.

Liv., vi. 41.

Cum fide omnis humana societas tollitur.

All human society is broken up when faith is broken.

*Colossians* iv. 2.

Continue in prayer, and watch in the same with thanksgiving.

Cic., *Cn. Planc.*, c. 12.

Gratus animus est virtus non solum maxima, sed etiam mater virtutum reliquarum.

A grateful mind is not only the greatest virtue, but also the mother of all other virtues.

Publ. Syr., *Senl.*, 385.

Male geritur, quidquid geritur fortunæ fide.

That is badly managed, which is managed by a trust on fortune.

1 *Thessalonians* ii. 5.

For neither at any time used we flattering words.

Tacit., *Hist.*, i. 15.

Suadere principi quod oporteat, multi laboris; assentatio erga quemcunque principem sine affectu peragitur.

To persuade a prince to do what he ought is a laborious task; to flatter the inclinations of a prince, whoever he may be, may be accomplished without the affection of the heart.

Vell. Patere., ii. 102.

Semper magnæ fortunæ comes est adulatio.

Flattery is always the attendant on high fortune.

Dionys. Cat., i. 14

Cum te aliquis laudat, iudex tuus esse memento :  
Plus alicui de te quam tu tibi credere uoli.

When any one praises thee, remember to be thine own judge; be unwilling to trust others more in regard to thy character than thyself.

Dionys. Cat., i. 27.

Noli homines blando nimium sermone probare :  
Fistula dulce canit, volucrum dum decipit auceps.

Be unwilling that men should be too loud in approval of thy conduct by fawning words: the pipe sounds sweetly while the bird-catcher is snaring the bird.

1 *Thessalonians* iv. 11.

And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.

Euripid., *Fr. Cœnom.*, 1.

Ὁ πλεῖστα πράσων πλεῖσθ' ἀμαρτάνει βροτῶν.

The man who is over busy in the affairs of life commits the greatest number of faults.

Sen., *De Brev. Vit.*, 19.

Omnium quidem occupatorum conditio misera est, eorum tamen miserrima, qui ne suis quidem occupationibus laborant.

The condition of all who are troubled about many things is wretched, yet the most wretched of all are those who are not employed about their own business.

Sen., *Ep.*, 72, 12.

Non debemus occupationibus indulgere; excludendæ sunt, si semel intraverint, in locum eum alia substituent. Principiis illarum obstemus.

We ought not to indulge in puerile occupations; they should be driven out, if they shall have once entered, and others substituted in their room. Let us oppose the first entrance of these.

### 1 *Thessalonians* iv. 13, 14.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Amm. Marc. xxv. 3.

Julianus moriens philosophorum sententiâ generali perdoctus, quantum corpore sit beator animus et contemplans, quoties conditio melior a deteriore secernatur, lætandum esse potius quam dolendum dixit; illud quoque advertens, quod etiam dii cœlestes quibusdam piissimam mortem tanquam summum præmium persolverunt. Munus autem id mihi delatum optime ecio.

Julian on his death-bed, being very well skilled in the general sentiments of philosophers in regard to the greater happiness of the soul than the body, and meditating how often the better is separated from the worse, said that death was more a subject of joy than grief; referring to this, that even the heavenly gods gave death to the most pious as an exceeding great reward. But I know well that death has been given to me as a gift.

### 1 *Thessalonians* v. 12.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you.

Quintil., ii. 10.

Discipulos mones, ut præceptores suos non minus quam ipsa studia ament et parentes esse non quidem corporum sed mentium credant. Multum hæc pietas confert studio.

My advice to the young is that they love their teachers not less than the studies they are pursuing, and believe them to be the parents not indeed of their bodies but of their minds. This affectionate feeling conduces much to advance them in their studies.

Juv., vii. 209.

Di præceptorum sancti voluere parentis  
Esse loco.

The gods have wished a teacher should hold the place of a revered parent.

### 1 *Thessalonians* v. 18.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Sen., *De Benef.*, i. 1, 3.

Reddit beneficium, qui libenter debet.

He repays a kindness who owes it willingly.

Sen., *De Benef.*, ii. 10, 4.

Hæc beneficii inter duos lex est: alter statim oblivisci debet dati, alter accepti nunquam.

This is an inviolable law between him that gives and him that receives, that the one ought immediately to forget the good he has done, and the other ought to have a continual remembrance of that which he has received.

Sen., *De Benef.*, ii. 31, 3.

Beneficium qui dat, vult excipi grats.

He, who does a good turn, means to have it accepted thankfully.

Auson., *Sept. Sap.*, 6, 4.

Quæ benefacta accipias, perpetuo memento.

Remember always the kindnesses which you have received.

Dionys. Cat., i. 15.

Officium alterius multis narrare memento,  
Atque aliis cum tu benefeceris ipse, sileto.

Remember to publish the kindness of another to many, and when thou hast done a kindness to others, keep it-concealed.

## I *Thessalonians* v. 20.

### Despise not propesyings.

Cic., *De Divin.*, i. 1.

Vetus opinio est, jam usque ab heroicis ducta temporibus, eaque et populi Romani et omnium gentium firmata consensu, versari quandam inter homines divinationem, quam Græci *μαντικὴν* appellant, id est, præsentionem, et scientiam rerum futurarum.

There is an ancient opinion, drawn even from heroic times, and confirmed by the consent of the Roman people and of all nations, that there is among men a certain divination, which the Greeks call prophecy or inspiration, that is, an anticipation and knowledge of future events.

Cic., *De Divin.*, i. 1.

Gentem quidem nullam video neque tam humanam atque doctam, neque tam immanem tamque barbaram, quæ non significari futura, et a quibusdam intelligi, prædicique posse ceuseat.

I am acquainted with no nation so civilised and learned, nor so savage and barbarous, that does not think that future things can be foreseen, understood, and predicted by some.

Cic., *De Divin.*, i. 19.

Defendo unum hoc; nunquam illud oraculum Delphis tam celebre et tam clarum fuisset, neque tantis donis refertum omnium populorum atque regum, nisi omnis ætas oraculorum illorum veritatem esset experta.

I maintain this one point, that never would that oracle at Delphi have been so renowned, nor so filled with the gifts of all nations and kings, if every age had not experienced the truth of those oracles.

Virg., *Æn.*, iii. 250.

Accipite ergo animis, atque hæc mea figite dicta,  
Quæ Phœbo Pater omnipotens, mihi Phœbus Apollo  
Prædixit, vobis Furiarum ego maxima pando.

Listen, therefore, and lay up these words of mine in thy breast: what the omnipotent Father foretold to Phœbus, and Phœbus to me, I, the eldest of the Furies, communicate to thee.

## I Timothy i. 5.

Now the end of the commandment is charity out of a pure heart, and of a good conscience.

Pythagor., *Fr. (Stobæus) Tit.*, 24, 8.

Κακὰ μείζω πάσχει διὰ τοῦ συνειδότητος ὁ ἀδικῶν βασανιζόμενος, ἢ ὁ τῷ σώματι καὶ ταῖς πληγαῖς.

The convicted scoundrel suffers more pain from his conscience than he who is tortured in his body by stripes.

Bias, *Fr. (Stobæus) Tit.*, 24, 11.

Βίας ἐρωτηθεὶς, τί ἂν εἴη τῶν κατὰ τὸν βίον ἀφοβόν, εἶπεν, Ὁρθή συνείδησις.

Bias, having been asked what was the most fearless thing in life, said, "A good conscience."

Sophocl., *Fr. Incert. (Stobæus) Tit.*, 24, 6.

Ἦ δεινὸν ἄρ' ἦν, ἢ κικ' ἂν τις ἐσθλὸς ὦν  
Αὐτῷ συνείδη.

A man's own conscience is the best witness of his innocence.

Antiphan., *Fr. (Stobæus) Tit.*, 24, 7.

Τὸ μὴ συνειδέσθαι γὰρ αὐτοῦ τῷ βίῳ  
Ἄδικημα μηδέν, ἠδονήν πολλήν ἔχει.

To be conscious to oneself of no crime is a thing full of joy during the whole of our life.

Plat., *Republ.*, i. c. 5 or p. 330.

Τῷ μηδέν ἑαυτῷ ἀδικον ξυνειδότι ἠδέϊα ἐλπίς αἰεὶ παρέσσι καὶ ἀγαθῇ γηροτρόφος, ὡς καὶ Πίνδαρος λέγει.

To him who is conscious to himself of no crime there is always a sweet hope, the solace of his old age, as Pindar says.

Sallust., *Ad Cæs. Ep.*, 2.

Suis cuique animus ex conscientia spem præbet.

The mind of each affords hope from the feeling of a good conscience.

## I Timothy i. 17.

Now, unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Liv., xxvii. 58.

Diis immortalibus quantus maximus poterat habitus est honos, quod ingentem victoriam facilem etiam fecissent.

To the immortal gods as great honour as possible is due, because they have made so great a victory to be easy.



1 *Timothy* ii. 1, 2.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ;

For kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty.

Liv., iii. 7.

Inops senatus auxilii humani ad deos populum ac vota vertit.

The senate, destitute of human assistance, turned the people and their prayers to the gods.

Ovid, *Trist.*, v. 2, 51.

Sic habites terras, sic te desideret æther,  
Sic ad pacta tibi sidera tardus eas.

Mayest thou dwell on earth ; may heaven long be wishing for thy presence ; distant be the day when thou goest to the stars, thy destined home.

Ovid, *Fast.*, i. 67.

Dexter ades dncibus, quorum secura labore  
Otia terra ferax, otia pontus agit.  
Dexter ades patribusquæ tuis, populoque Quirini.

Mayest thou be propitious to the generals by whose toils the fertile earth and sea enjoy peace : mayest thou be propitious to thy nobles, and the whole Roman people.

Sen., *Consol. ad Polyb.*, 31.

Dñi illum (Claudium) deæque omnes terris diu commendent ; acta hic divi Augusti æquet et annos vincat, ac quamdiu mortalis erit, nihil ex domo suâ mortale esse sentiat. Rectorem Romano imperio filium longâ fide approbet et ante illum consortem patris quam successorem accipiat.

May all you gods and goddesses give him a long and happy life : let him exceed Augustus both in actions and years, and so long as he shall live in this world, let him be exempted from seeing the death of any of his family. Let the Emperor leave his son for their lord, and receive him as an associate to his father, before they accept him as a successor.

Sen., *Ep.*, 73, 1.

Nulli adversus magistratûs ac reges gratiores sunt ; nec immerito. Nullis enim plus præstant, quam quibus frui tranquillo otio licet. Itaque hi, quibus aptum ad propositum bene vivendi aditum confert securitatis publica, necesse est auctorem hujus boni, ut parentem colant.

No one feels more gratitude towards magistrates and kings than they do ; and not without reason. For they show not more to any than to those under whom they lead a quiet and peaceful life. Therefore those who furnish them with public security for living happily, they cannot but regard in the light of a parent.

Plin. Min., *Panegyrr.*, i. 45, 5.

Flexibiles in quamcunque partem ducimur a principa, atque, ut ita dicam, æquaces annua. Huic enim cari, huic probati esse cupimus ; quod frustra speraverint disaimiles : eoque obsequii continuatione pervenimus, ut prope omnes homines unius moribus vivamus.

We turn in whatever direction the prince leads us, and follow him. For we are desirous to be dear to and approved by him ; those unlike to him in character hope in vain, and therefore, by continuing to be subservient to him, we bring it about that almost all of us live according to the manners of one man.

Plin. Min., *Panegy.*, i. 45, 6.

Vita principis censura est, eaque perpetua: ad hanc dirigimur, ad hanc convertimur; nec tam imperio nobis opus est quam exemplo.

The life of a prince is the calling of other men's lives to an account; to it we direct our eyes, to it we turn; nor have we so much need of command as of example.

Plin. Min., *Panegy.*, i. 67, 3.

Nuncupare vota, et pro æternitate imperii, et pro salute principum, immo pro salute principum, ac propter illos, pro æternitate imperii, solebamus.

We were wont to offer up vows both for the eternity of the empire and for the life of the princes, yea, for the life of the princes, and, on their account, for the eternity of the empire.

### 1 Timothy iii. 4.

One that ruleth well his own house, having his children in subjection with all gravity.

Hom. *Odyss.*, i. 397.

Αὐτὰρ ἐγὼν οἴκοιο ἀναξ ἔσομ' ἡμετέροιο  
Καὶ δμῶων.

I shall be the king of my household and slaves.

Hom., *Odyss.*, iv. 332.

"Ὅττι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται.

We must see what is good or bad in your house.

Hom., *Odyss.*, ix. 114.

Θεμιστεύει δὲ ἕκαστος  
Παιδῶν ἡδ' ἀλόχων.

Each rules his children and wife.

Aristot., *Eth.*, x. 9.

Καὶ ζῆ ἕκαστος ὡς βούλεται, κυκλωπικῶς θεμιστεύων παιδῶν ἡδ' ἀλόχου.

And each lives as he pleases, like the Cyclops, administering the law for his wife and children.

Aristot., *Polit.*, i. 4.

Ἡ μὲν οἰκονομικὴ μοναρχία ἑκάστῳ γὰρ πᾶς οἶκος.

Domestic government is a monarchy, for every house is ruled by one head.

### 1 Timothy iii. 5.

For if a man know not how to rule his own house, how shall he take care of the church of God?

Cic., *Ad Quir.* post red., i. 3.

Res familiaris sua quemque delectat.

His own private property delights each.

Cic., *Cat.*, iv. 1.

Domus communia perflugium.

His house is every man's place of refuge.

Tacit., *Agr.*, 19.

A se suisque orsus primum domum suam coëruit (Agricola), quod plerique baud minus arduum est quam provinciam regere.

Agricola, beginning with himself and those next him, first laid restrictions upon his own household,—a task no less arduous to most governors than the administration of the provinces.

Val. Max., iv. 3, 1.

Si demum penates, ea civitas, id regnum æterno in gradu facile steterit, ubi minimum virum Veneris pecuniæque cupido sibi vindicaverit.

In short those households, that state, that kingdom, will easily be maintained in everlasting gradation, where love and avarice possess little power.

### I Timothy iv. 2.

Speaking lies in hypocrisy; having their conscience seared with a hot iron.

Plat., *Gorg.*, p. 313 c.

Ἄλλὰ πολλάκις τοῦ μεγάλου βασιλέως ἐπιλαβόμενος, ἢ ἄλλου ὁποῦν βασιλέως ἢ δυνάστου κατεῖδεν οὐδὲν ὑγιές ἐν τῆς ψυχῆς, ἀλλὰ διαμαστιγωμένην καὶ οὐλῶν μεστήν ὑπὸ ἐπιουρκιῶν καὶ ἀδικίας.

But often laying hold of the great king, or any other king whatever, or potentate, he observed nothing sound in the soul, but found it marked as with a whip, and full of scars from perjuries and wickedness.

Lucian, *Cataplus*, c. 24 or p. 645.

Ὅποσα ἂν τις ὑμῶν πονηρὰ ἐργάσῃται παρὰ τὸν βίον, καθ' ἕκαστον αὐτῶν ἀφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει.

Whatsoever crimes each of you has committed during life, he carries about in his soul the marks of each, though invisible to the eye.

Claudian, *In Rufin.*, ii. 504.

Quid demens manifesta negas? en pectus inusta  
Deformant maculæ.

Why dost thou deny that which is quite evident? lo! your breast is deformed by the scars that have been burnt in.

### I Timothy iv. 8.

Godliness is profitable unto all things.

Menand., *Fr.*

Μακάριον γ' ἡ χρηστότης  
Πρὸς πάντα καὶ θαυμαστὸν ἐφθόδιον βίω.

Goodness of disposition is happy for all things, and a wonderful provision for life.

## 1 Timothy v. 1.

Rebuke not an elder, but entreat him as a father.

Juven., *Sat.*, xiii. 54.

Credebant hoc grande nefas et morte piandum,  
Si juvenis vetulo non assurrexerat.

They thought this a great crime and worthy of death, if a young man had not risen at the approach of the aged.

Val. Max., ii. 1, 9.

Senectuti juvenis ita cumulatam et circumspectam honorem reddebat, tanquam majores natu adolescentium communes patres essent.

The youth paid honour to the old, of so marked and respectful a kind, that it looked as if the elders were the common fathers of the young.

## 1 Timothy v. 13.

And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

Euripid., *Fr.*

Οὐδὲν διαβολῆς ἐστὶν ἐπιπονώτερον,  
Τὴν ἐν ἐτέρῳ γὰρ κειμένην ἀμαρτίαν  
Εἰς μέμψιν ἰδίαν αὐτὸν ἐπάναγκες λαβεῖν.

Nothing is more annoying than calumny, for it is necessary that the innocent should take the blame of that which really belongs to another.

Menand., *Fr.*

Ὅστις δὲ διαβολαῖσι πείθεται ταχὺ,  
Ἦτοι πονηρὸς αὐτὸς ἐστὶ τοὺς τρόπους,  
Ἦ παντάπασι παιδαρίου γνώμην ἔχει.

Whosoever lends a credulous ear to calumny is either of depraved morals or has the mental capacity of a child.

Menand., *Fr. Βασίλ.*

Οὐ δεῖ διαβολῆς καταφρονεῖν, οὐδ' ἂν σφόδρ' ἦ  
Ψευδῆς· ἐπίσταντ' αὐξάνειν αὐτὴν τινας,  
Δι' οὗς φυλάττεσθαι τὰ τοιαῦτ' ὀρθῶς ἔχει.

We ought not to despise slander, even though it be quite false: some know how to spread it more widely, wherefore it is right to guard against such reports.

Lucian, *Calumn. non temere Credend.*, c. 21 or p. 152.

Οὐ γὰρ οἷδ' ὅπως ἡδόμεθα πάντες λαθρηδὰ καὶ πρὸς τὸ οὐδὲ λεγόμενα καὶ μεστὰ ὑπονοίας ἀκούοντες. οἶδα γοῶν τινας οὕτως ἡδέως γαργαλιζομένους τὰ ὦτα ὑπὸ τῶν διαβολῶν, ὥσπερ τοὺς πτεροῖς κνωμένους.

For I know not how much we are all delighted with secret slanders whispered into the ear, hearing of things exciting our suspicion. I know some whose ears are not less tickled by calumnious accusations, than if they were touched with a feather.

## 1 Timothy v. 18.

The labourer is worthy of his reward.

Hom., *Odyss.*, xiv. 58.

Δόσις ὀλίγη τε φθλη τε  
Γίγνεται ἡμετέρη· ἡ γὰρ δμῶων δίκη ἐστίν.

Our hire is small, but dear to us; for such is the right due to servants.

Euripid., *Rhes.*, 161.

Πονοῦντα δ' ἀξίου  
Μισθὸν φέρεσθαι.

The labourer is worthy to receive his hire.

Phocylides, *Fr.*, v. 17.

Μισθὸν μοχθήσαντι δίδου.

Give his hire to the labourer.

## 1 Timothy v. 20.

Them that sin rebuke before all, that others also may fear.

Sallust., *Hist. Fr.*, i. 48.

Ubi malos præmia sequuntur, haud facile quisquam gratuito honus est.

When rewards attend the wicked, it is not easy for any one to be good for nothing.

Dionys. Cat., 2, 23.

Indulget fortuna malis, ut lædere possit.

Fortune shows indulgence to the wicked, that she may afterwards make them suffer.

## 1 Timothy v. 23.

Use a little wine for thy stomach's sake, and thine often infirmities.

Panyasis, *Fr.*

Οἶνος μὲν θνητοῖσι θεῶν παρὰ δῶρον ἀριστον,  
Πινόμενος κατὰ μέτρον· ὑπὲρ μέτρον δὲ, χερείων.

Wine is the best gift to mortals from the gods, if taken in moderation; if in excess, the worst.

## 1 Timothy vi. 6.

But godliness with contentment is great gain.

Lucret, *R. N.*, v. 170.

Nam gaudere novis rebus debere videtur,  
Cui veteres obsunt : sed cui nil accidit ægri  
Tempore in ante acto, cum pulchre degeret ævum,  
Quid potuit novitatis amorem accendere tali ?

For it seems that he ought to be glad of a change, who is sick of his old state : but to the man who had nothing to cause him grief in his past life, when he was living luxuriously, what could excite a love of change in such an one ?

Sen., *Ep.*, 9, 18.

Si cui sua non videntur amplissims, licet totius mundi dominus sit, tamen miser est.

If his own possessions do not appear sufficient to a man, though he be the lord of the whole world, he is wretched.

### 1 Timothy vi. 7.

For we brought nothing into this world, and it is certain we can carry nothing out.

Hor., *Od.*, ii. 14, 21.

Linquenda tellus, et domus, et placens  
Uxor ; neque harum, quas colis, arborum  
Te, præter invisas cupressos,  
Ulla brevem dominum sequetur.

Thou must leave thy lands, and house, and affectionate wife, nor will any of those trees which thou cultivatest follow thee, their short-lived master, except the hated cypress.

Propert., iv. 4, 13.

Haud ullas portabis opes Acherontis ad undas :  
Nudus ad infernas, stulte, vehere rates.

Thou shalt carry nothing of thy riches to the waters of Acheron ; O fool, thou wilt be carried naked to Charon's boat.

### 1 Timothy vi. 8.

And having food and raiment, let us be therewith content.

Lucan, *Phar.*, iv. 377.

Discite, quam parvo liceat producere vitam,  
Et quantum natura petat. Non erigit ægros  
Nobilis ignoto diffusus consule Baccus :  
Non anro murrhæque bibunt : sed gurgite puro  
Vita redit. Satis est populis fluviusque Ceresque.

Learn with how little we may prolong life, and how much it is that nature requires. No wine stored under a consul long forgotten, and now poured forth, refreshes the faint : from no golden or porcelain cups do they drink, but life returns from pure water. Enough for the people is the stream and bread.

### 1 Timothy vi. 9.

But they that will be rich fall into temptation, and a snare.

Euripid., *Fr. Ino.* 15.

Κέκτησο δ' ὀρθῶς ἃ ἂν ἔχῃς, ἄνευ ψόγου,  
Καὶ σμικρὰ σώζων τοῦνέχ' ὃν σέβειν πρέπει.  
Μὴ δ' ὡς κακὸς ναύκληρος εἶ πράξας ποτέ,  
Ζητῶν τὰ πλείον', εἶτα πάντ' ἀπώλεσεν.

See that thou guardest well what thou hast acquired honestly, using it frugally, as the just ought to do. Be not like the greedy sailor, who, already rich enough, seeking more, lost what he had.

Menand., *Fr.*

Μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει  
Χρήται γὰρ οὗτος εἰς ἃ δεῖ ταύτη καλῶς.  
Οὕτω μαθεῖν δεῖ πάντα καὶ πλοῦτον φέρειν  
' Ἀσχημοσύνης γὰρ γίγνεται' ἐνίοις αἴτιος.

Happy the man who has riches and understanding; for he knows how to use it wisely and properly. Learn how to use riches, for that is a part of wisdom; otherwise it is the cause of much shameless conduct.

Plutarch, *Pelop.*, 3.

Τῶν πολλῶν, ὡς Ἀριστοτέλης φησὶν, οἱ μὲν οὐ χρώνται τῷ πλούτῳ διὰ μικρολογίαν, οἱ δὲ παραχρῶνται δι' ἀσωτίαν.

For the greatest part of men, as Aristotle says, either through covetousness make no use of their wealth, or else abuse it through prodigality.

### 1 Timothy vi. 10.

For the love of money, is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows.

Timocreon, *Fr.*

Ὡφέλες ὦ τυφλὲ Πλούτε,  
Μήτ' ἐν γῆ, μήτ' ἐν θαλάττῃ,  
Μήτ' ἐν ἠπείρῳ φανῆναι,  
' Ἀλλὰ τάρταρόν τε ναίειν  
Κάχερόντα· Διὰ σέ γὰρ  
Πάντ' ἐν ἀνθρώποις κάκ' ἔστι.

Would, O blind Plutus, that thou appeared neither on earth, or sea, or continent, but dwelt in Tartarus and Acheron; for through thee all evils arise among men.

Soph., *Incert. Fr.* lviii. 4.

Τὸ κέρδος ἡδὺ, κὰν ἀπὸ ψευδῶν ἔλῃ.

Gain is a sweet draught, though it be got by lies.

Euripid., *Fr. Dan.*

Κρείσσων γὰρ οὐδεὶς χρημάτων πέφυκ' ἀνὴρ,  
Πλὴν εἰς τις· ὅστις δ' οὕτως ἔστιν, οὐχ ὀρώ.

For there is no one able to despise riches, if there be, I do not know who he is.

Euripid., *Fr. Beller.*

Ὡς ἐμφυτος μὲν πᾶσιν ἀνθρώποις κἀκη,  
 Ὅστις δὲ πλείστον μισθὸν εἰς χεῖρας λαβῶν  
 Κακὸς γένηται, τῷδε συγγνώμη μὲν οὐ·  
 Πλείω δὲ μισθὸν μείζονος τόλμης ἔχων,  
 Τὸν τῶν λεγόντων ῥᾶον ἂν φέροι ψόγον.

How innate is wickedness in all men! but whosoever, grasping much riches, becomes wicked, for him there is no forgiveness. But having a great reward for his great daring, he can easily bear the reproach of his neighbours.

Plat., *Leg.*, c. 12 or p. 743 A.

Ἄγαθὸν ὄντα διαφερόντως καὶ πλούσιον εἶναι διαφερόντως ἀδύνατον.—  
 Οὐκ εἰσὶν οἱ παμπλοῦσοι ἀγαθοί.

It is impossible for a person excessively good to be also excessively rich. . . . The very rich are not good men.

Diphil., *Fr. (Stobæus Tit. 10, 4).*

Ἄρ' ἐστὶν ἀνοητότατον ἀσχροκερδία ;  
 Πρὸς τῷ λαβεῖν γὰρ ὧν ὁ νοῦς, τᾶλλ' οὐχ ὀρᾶ.

Is not a love of gain base and senseless? for the mind, inclined to seize it, sees nothing else.

Apollodorus, *Fr.*

Ἄλλὰ σχεδὸν τι τὸ κεφάλαιον τῶν κακῶν  
 Ἐῖρηκας· ἐν φιλαργυρία γὰρ πάντ' ἐνι.

But thou mentionest the sum total of all evils, for everything is included in a love of money.

Cic., *Rosc. Amer.*, 27.

In urbe luxuries creatur; ex luxuriâ existat avaritia necesse est, ex avaritiâ erumpit audacia, inde omnia scelera ac maleficia gignuntur.

Luxurious habits are fostered in cities; from luxury must necessarily arise avarice, from avarice shamelessness bursts forth, thence arise all sorts of wickedness and unholy deeds.

Cic., *Quint.*, 6.

Nullum est officium tam sanctum et solemne, quod non avaritia comminuere atque violare soleat.

There is no bond so sacred and holy, which avarice cannot weaken and violate.

Senec., *De Mor. No.*, 103.

Mihi crede, non potes dives esse et felix.

Believe me, thou canst not be rich and happy.

1 *Timothy* vi. 15.

Who is the blessed and only Potentate, the King of kings, and Lord of lords.



Hom., *Odys.*, v. 7.

Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες.

Father Jove, and ye other everlasting, blessed gods.

Æschyl., *Suppl.*, 524.

Ἄναξ ἀνάκτων, μακάρων  
Μακάργατε καὶ τελέων  
Τελειότατον κράτος, ὄλβιε Ζεῦ,  
Πιθοῦ τε καὶ γενέσθω'

King of kings, most blessed of the blessed, and most perfect strength of the perfect, Jove, supreme in bliss, be thou persuaded, and let it come to pass.

Plat., *Phileb.*, c. 18 or p. 33 B.

Ὅσκουν εἰκόσ γε ὅτε χαίρειν τοῦς θεοὺς ὅτε τὸ ἐναντίον ;

Is it not likely that the gods neither have feelings of joy nor the opposite ?

Hor., *Od.*, iiii. 1, 5.

Regum timendorum in proprios greges,  
Reges in ipsos imperium est Jovis,  
Clari Giganteo triumpho,  
Cuncta supercilio moventis.

Dread kings are the shepherds of their people; the rule of Jove is over kings themselves, illustrious for his triumph over the giants, who shakes the universe with his nod.

Suet., *Jul. Cæs.*, 6.

Deorum ipsi in potestate sunt reges.

Kings themselves are in the power of God.

### 1 Timothy vi. 16.

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.

Sen., *Nat. Quæst.*, vii. 30.

Deus qui ea tractat, qui condidit, qui totum hoc fundavit, deditque circa se, majorque est pars operis sui, ac melior, effugit oculos, cogitatione visendus est.

God, who manages, who has built up and laid the foundations of the universes, and hath placed all around him, and is the greater and better part of his work, escapes from view and is only visible by thought.

### 1 Timothy vi. 17-19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to distribute, willing to communicate;

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Sall., *Cat.*, 6.

Sociis atque amicis auxilia portabant (Romani), magisque dandis quam accipiundia beneficiis amicitia parabant.

The Romans assisted allies and friends, procuring for themselves friendships by giving rather than receiving benefits.

Sall., *Cat.*, 3.

Pulchrum est benefacere reipublicæ, etiam bene dicere haud absurdum.

It is an honourable act to do good to the commonwealth; it is also no mean thing to be an orator.

Sall., *Jug.*, 102.

Numquam populus Romanus beneficiis victus.

The Roman people has never been surpassed in conferring kindnesses on other people.

Sall., *Jug.*, 110.

Regem armis quam munificentiam vinci minus flagitiosum.

It is less disgraceful for a king to be surpassed in arms than in munificence.

Pub. Syr., *Sent.*, 76.

Beneficium dignis ubi das, omnes obligas.

When thou conferrest a kindness on the worthy, thou obligest all.

## 2 Timothy ii. 22.

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Euripid., *Fr. Hipp.*

ὦ μάκαρ, ὅσας ἔλαχες τιμὰς,  
 Ἰππόλυθ' ἥρωσ, διὰ σωφροσύνην,  
 οὐ ποτε θνητοῖς ἀρετῆς ἄλλη  
 δύναμις μείζων. ἦλθε γὰρ ἡ πρόσθ'  
 ἢ μετόπισθεν  
 τῆς εὐσεβίας χάρις ἐσθλή.

O blessed hero Hippolytus, what great honour hast thou obtained by pursuing the path of modesty, for there is no virtue among mortals that is greater: for great reward sooner or later attends it.

Menand., *Fr. (Stobæus Tit., 5, 9).*

Ταμείων ἐστὶν ἀρετῆς ἡ σωφροσύνη.

Modesty is the storehouse of every virtue.

Val. Max., vi. 1.

Tuo præsidio, O pudicitia, puerilia ætatis insignia munita sunt; tui numinis respectu sincerus juventutis flos permanet; te custode matronalis stola censetur.

Under thy guardianship, O modesty, the distinguishing marks of boyhood have been put in a state of safety; under the refuge of thy divine power the flower of youth remains uninjured; watched by thee, the robe of the married ladies is held in esteem.

## 2 Timothy iii. 2.

For men shall be lovers of themselves.

Aristot., *Eth.*, ix. 8.

Τὸν μὲν ἀγαθὸν δεῖ φίλαυτον εἶναι· καὶ γὰρ αὐτὸς ὀνήσεται τὰ κάλα πράττων, καὶ τοὺς ἄλλους ὠφελήσκει· τὸν δὲ μοχθηρὸν οὐ δεῖ, βλάψει γὰρ καὶ ἑαυτὸν καὶ τοὺς πέλας, φαύλοις πάθεσιν ἐπόμενος.

The good man must of necessity be a lover of self; for he will be pleased in acting honourably, and will be willing to assist others. But the wicked man ought not to be so; for he will injure both himself and his neighbours by following evil passions.

Aristot., *Eth.*, ix. 8.

Πᾶς γὰρ νοῦς αἰρεῖται τὸ βέλτιστον ἑαυτῷ, ὃ δὲ ἐπιεικῆς πειθαρχεῖ τῷ νῷ.

For every intellectual being chooses what is best for himself, and the good obey the intellect.

Sen., *Ep.*, 121, 18.

Quia tutela certissima ex proximo est, sibi quisque commissus est.

Because the most certain protection is that which is nearest, each one is committed to the charge of himself.

## 2 Timothy iii. 5.

Having a form of godliness, but denying the power thereof: from such turn away.

Euripid., *Fr. Ixion.*

Τοῦ μὲν δικαίου τὴν δόκησιν ἄρνησο·  
Τὰ δ' ἔργα τοῦ πᾶν δρῶντος, ἔνθα κερδανεῖς.

Get the credit of being just, but act like the man who lays hold of everything, and thus thou wilt increase thy store.

Liv., xxxix. 16.

Nihil in speciem fallacius est quam prava religio. Ubi deorum numen prætenditur sceleribus, subit animum timor: ne fraudibus humanis vindicandis divini juris aliquid immixtum violemus.

Nothing is more deceitful in appearance than a depraved religion. When the authority of the gods is alleged as an excuse for wicked conduct, fear enters the mind, lest in punishing the crimes of man we should violate something of divine law.

Senec., *Ep.*, 92, 23.

Vitiis nostris nomen virtutis imponimus.

To our vices we give the name of virtue.

Quintil., *Declam.*, 253.

Habet apud malos quoque multum auctoritatis virtus.

Virtue has much authority even with the wicked.

Amm. Marcel., xxx. 8.

Pleraque vitiorum imitari solent virtutes.

Many vices are wont to imitate virtues.

## 2 Timothy iv. 8.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

Amm. Marcel., xxiii. 5.

Æquitati semper solet jungi victoria.

Victory is always accustomed to be joined to equity.

## Titus i. 12.

One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

Callimachus, *Ad Jov.*, 8.

Κρήτες ἀεὶ ψεύσται· καὶ γὰρ τάφον, ᾧ ἄνα, σεῖο  
Κρήτες ἐτεκτήναντο.

The Cretans are always liars, for a tomb to thee, O King (Jove), the Cretans have constructed.

Leonidas, *Anthol. Lat.*, iii. p. 369.

Διελὲ λήϊσται, καὶ ἀλιφθόροι, οὐδὲ δίκαιοι  
Κρήτες, τίς Κρήτων οἶδε δικαιοσύνην.

The Cretans are always robbers, pirates, and unjust : who ever knew of any just conduct of the Cretans ?

Polyb., vi. 47.

Καὶ μὴν οὔτε κατ' ἰδίαν ἤθη δολιώτερα Κρηταίων εὔροι τις ἂν, πλὴν τελείως ὀλίγων· οὔτε κατὰ λόγον ἐπιβολὰς ἀδικωτέρας.

Nowhere could any one find dispositions more crafty than those of the Cretans, nor deeds of a more impious character.

Diodor. Sic., xxxi. *Fr.*

Χρώμενοι δὲ τῇ συνήθει τοῖς Κρησὶν ἀθεσίᾳ, τὴν τε πόλιν ἐξήνδραποδίσαντο, καὶ τοὺς τῶν θεῶν ναοὺς συλῆσαντες, εἰς Κρήτην ἀπήεσαν κατάγομοι ταῖς ὀφελείαις ὄντες.

Using the perfidy usual to the Cretans, they reduced the city to slavery, and plundering the temples of the gods, returned to Crete laden with booty.

Ptolem. Hephæst., *In Photii Biblioth.*, p. 483.

Ἀθηνόδωρος ὁ Ἐρετριεὺς ἐν ὀγδόῳ ὑπομνημάτων φησὶ Θέτῳ καὶ Μηδείᾳ ἐρίσαι περὶ κάλλους ἐν Θεσσαλίᾳ, καὶ κρίτην γενέσθαι Ἴδομενέα, καὶ προσνεῖμαι

Θέτιδι τὴν νίκην. Μήδειαν δὲ ὀργισθεῖσαν, εἰπεῖν, Κρήτες ἀεὶ ψεύσται· καὶ ἐπαράσασθαι αὐτῷ, μηδέποτε ἀλήθειαν εἰπεῖν, ὥσπερ ἐπὶ τῆς κρίσεως ἐποίησε· καὶ ἐκ τούτου φησὶ τοὺς Κρήτας ψεύστας νομισθῆναι· παρατίθεται δὲ τοῦτο ἱστοροῦντα ὁ Ἀθηνώδωρος Ἀντίοχον ἐν δευτέρῳ τῶν κατὰ πόλιν Μυθικῶν.

Athenodorus of Eretria, in the eightieth book of his "Commentaries," says that Thetis and Medea contended for the palm of beauty in Thessaly, with Idomeneus as umpire, and that he gave the victory to Thetis. Medea, enraged, said, "The Cretans are always liars," and imprecated that he should never speak the truth, no more than in this judgment of his. Athenodorus adds that Antiochus, in the second book of his "Mythological Stories," gives this statement.

*Titus i. 13.*

That they may be sound in the faith.

Plat., *Republ.*, iv. c. 18 or p. 444 E.

Ἀρετὴ μὲν ἀρα ὑγιειά τέ τις ἂν εἴη καὶ κάλλος καὶ εὐεξία ψυχῆς.

Virtue is a certain health, beauty, and good condition of the soul.

Tacit., *Ann.*, iv. 64.

Etiam fera animalia, si clausâ teneas, virtutis obliviscuntur.

Even wild animals, if thou keepest them shut up, forget their good qualities.

*Titus ii. 5.*

Discreet, chaste, keepers at home.

Euripid., *Orest.*, 108.

Εἰς ὄχλον ἔρπειν παρθένουσιν, οὐ καλόν.

It is not good for young women to circulate in a crowd of men.

Xen., *Econ.*, 1.

Τῇ γυναικὶ κάλλιον ἔνδον μένειν ἢ θηραυλεῖν.

It is more honourable for a woman to remain within than to live abroad.

Theocrit., *Idyll.*, xxviii. 14.

Ὅτως ἀνυσιεργός· φιλέει δ' ὅσσα σαύφρονες.

So industrious is she ; and loves all that discreet women love.

*Titus ii. 6.*

Young men likewise exhort to be sober-minded.

Hom., *Il.* iii. 108.

Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται.

The minds of the young turn with every wind.

Hor., *A. P.*, 165.

Sublimis cupidusque et amata relinquere pernix.

Presumptuous, amorous, and swift to leave what had before pleased his fancy.

*Titus* ii. 9, 10.

Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again ;  
Not purloining, but showing all good fidelity.

Euripid., *Hel.*, 726.

Κακὸς γὰρ ὅστις μὴ σέβει τὰ δεσποτῶν  
Καὶ ξυγγέγηθε καὶ συνῶδινει κακοῖς.

For base is the slave who does not attend to his master's affairs, and does not rejoice and grieve in his joys and sorrows.

Euripid., *Fr.*, 19.

Ὡς ἡδὺ δούλοις δεσπότης χρηστοῦ λαβεῖν,  
Καὶ δεσπότησι δούλον εὐμενῆ δόμοις.

How pleasant it is for servants to have kind masters, and for masters to have a faithful servant in their house.

Menand., *Fr. Præaccusante.*

Τὸ δ' εἶ  
Κελευόμενον μὲν ἔστιν ἀσφαλέστατον  
Δούλω ποιεῖν, ὡς φασιν.

It is safest, as men say, for a slave to obey his orders carefully.

Pub. Syr., *Sent.*, 707.

Secunda in paupertate fortuna eat fides.

In a life of poverty, fidelity to one's master is a second fortune.

*Titus* iii. 2.

To speak evil of no man.

Cic., *Ep. Fam.*, vi. 6.

In quo admirari aoleo gravitatem, et justitiam, et sapientiam Cæsaris : nunquam, nisi honorificentissime, Pompeium appellat.

In this I am wont to admire the grave behaviour, the justice and wisdom of Cæsar ; he never speaks of Pompey except in the most honourable terms.

Quintil., *Inst.*, xii. 1.

Mutos nasci, et egere omni ratione satius fuisset, quam providentiæ munera in mutuum perniciem convertere.

It would have been far better to have been born dumb, and to be destitute of our rational faculties, than to turn the gifts of providence to mutual destruction.

Quintil., *Inst.*, xii. 9.

Et inhumanum est, et ipsi, qui dicit, inutile : tum causæ contrarium, quia plane et adversarii fiunt et inimici ; et quantumcumque his virum est, contumeliâ augetur.

Such an attack is an act of barbarism and useless to the speaker, and also against the cause he is supporting, because the opponent becomes thereby a personal enemy, and whatever power of oratory he possesses is increased by this contumelious conduct.

### Hebrews i. 14.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?

Plat., *Symp.*, c. 23 or p. 202 E.

Πάν τὸ δαιμόνιον μεταξύ ἐστὶ θεοῦ τε καὶ θνητοῦ. Τίνα, ἦν δ' ἐγώ, δύναμιν ἔχον ; Ἐρμηνεύον καὶ διαπορθμεύον θεοῖς τὰ παρ' ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις τε καὶ ἀμοιβὰς τῶν θυσιῶν, ἐν μέσῳ δὲ ὄν ἀμφοτέρων συμπληροῖ, ὥστε τὸ πᾶν αὐτὸ αὐτῆ ξυνδεδέσθαι.

Every daemon is between a god and a mortal. What power has it, said I ? It interprets and transmits to the gods what is sent from men ; and for and to men what is sent from the gods : from men, their prayers and sacrifices ; from the gods, their orders, and what return they make for sacrifices ; and being in the middle space between both, it fills up the whole, so that by it all have been bound together into one.

### Hebrews ii. 6.

What is man, that thou art mindful of him ? or the son of man, that thou visitest him ?

Hor., *Od.*, iv. 7, 16.

Pulvis et umbra sumus.

We remain at death, dust and a shade.

Corn. Gall., *Eleg.*, i. 221.

Ortūs cuncta suos repetunt matremque requirunt,  
Et redit ad nihilum, quod fuit ante nihil.

All things seek again what they sprang from, and search for their mother, and what was before nothing returns to nothing.

### Hebrews ii. 15.

And deliver them who through fear of death were all their lifetime subject to bondage.

Sen., *De Tranq. An.*, 10, 3.

Omnis vita servitium est.

All life is a slavery.

### Hebrews iv. 12.

For the word of God . . . is sharper than any two-edged sword.

Phocylides, *Fr.*, v. 118.

"Όπλον τοι λόγος άνδρι τομώτερον έστι σιδήρου.

A word is assuredly a weapon sharper than a sword.

*Hebrews iv.* 13.

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Plutarch, *Sept. Sap. Conv.*, c. 18 or p. 161 F.

Όκ έστω εις ό τής δικης όφθαλμός, αλλά πάσι τούτοις έπισκοπει κύκλω ό θεός τά πραττόμενα περι γήν τε και θάλατταν.

Justice has not merely one eye, but God looks upon all things around, which are done by land and sea.

*Hebrews viii.* 5.

See (saith he) that thou make all things according to the pattern showed to thee in the mount.

Epictet., *Encheir.*, 33, 1.

Τάξον τινά ήδη χαρακτηήρα σεαυτῶ και τύπον, δν φυλάξεις επί τε σεαυτοῦ ών και ανθρώποις έντυχάνων.

Prescribe to thyself a certain pattern and example, which thou shalt observe both when alone and when thou art with men.

*Hebrews ix.* 16, 17.

For where a testament is, there must also of necessity be the death of the testator.

For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Ulpian, *Reg.*, xx. 1.

Mentis nostræ justa contestatio, in id solemniter facta, ut post mortem nostram valeat.

A will is a formal attestation of our mind, made in a solemn manner for this purpose, that it may have validity after our death.

*D.*, xxviii. 1, 1.

Testamentum est voluntatis nostræ justa sententia de eo, quod quis post mortem suam fieri velit.

A will is a formal statement of our wish respecting that which any one desires to be done after his death.

*Hebrews ix.* 27.

And it is appointed unto men once to die.



Simonides, *Fr.* (*Stobæus, Tit.*, 118, 5).

Πάντα γὰρ μίαν κινεῖται δασπλήτα χάρυβδιν,  
Αἱ μεγάλαι τ' ἄρεται, καὶ ὁ πλοῦτος.

Great virtues and riches all go to one frightful abyss.

Phocylides, *Fr.*

Πάντες ἴσον νέκυες, ψυχῶν δὲ θεὸς βασιλεύει·  
Κοινὸς χώρος ἅπασι, πένησί τε καὶ βασιλευσιν.

Death levels all ; it is God alone that rules over the spirits : there is one place for the poor and the rich.

Æschyl., *Fr. Teleph.* 1.

Ἄπλοῦς ὁμιος εἰς ἄδου φέροι.

The path to Hades is simple.

Eurip., *Ægeus, Fr.*

Καθθανεῖν δ' ὀφείλεται  
Καὶ τῷ κατ' οἴκου ἐκτὸς ἡμένῳ πύνων.

Even the man seated at home free of toils is doomed to die.

Auct. Incert. (*Stobæus, Tit.*, 118, 12).

Ὅστις δὲ θνητῶν θάνατον ὀρῶδεῖ λαν,  
Μωρὸς πέφυκε· τῇ τύχῃ μέλει τάδε·  
Ὅτ' ἂν γὰρ ὁ καιρὸς τοῦ θανεῖν ἐλθῶν τύχη.  
Οὐδ' ἂν πρὸς αὐλάς Ζηνὸς ἐκφύγη μολῶν.

Whoever of mortals dreads death too much is a fool : that is in the hands of fortune : for when the moment of death has arrived, not even would a man escape were he to fly to the hall of Jove.

Plat., *Phæd.*, c. 57 or p. 108 A.

Ἔστι δὲ ἄρα ἡ πορεία οὐχ ὡς ὁ Διοσκούλου Τηλέφου λέγει· ἐκεῖνος μὲν γὰρ ἀπλήν ὁμιόν φησιν εἰς Ἄιδου φέρειν, ἡ δ' οὔτε ἀπλή οὔτε μία φαίνεται μοι εἶναι.

The way is not such as the Telephus of Æschylus says : for he says that a simple path leads to Hades : but it seems to me to be neither simple nor one.

Hor., *Od.*, i. 28, 16.

Et calcanda semel via leti.

The path of death must be once trodden.

Propert., iii. 18, 21.

Sed tamen huc omnes : huc primus et ultimus ordo ;  
Est mala, sed cunctis ista terenda via.

But all must go to the grave : high and low : the path indeed is rough, but must be trodden by all.

Hebrews ix. 27.

But after this the judgment.

Plat., *Ep.*, 7 or p. 335 A.

Πείθεσθαι δὲ θντως ἀεὶ χρὴ τοῖς παλαιοῖς τε καὶ ἱεροῖς λόγοις, οἳ δὴ μὴνύουσι ἡμῶν ἀθάνατον ψυχὴν εἶναι δικαστὰς τε ἴσχειν καὶ τίνειν τὰς μεγίστας τιμωρίας, ὅταν τις ἀπαλλαχθῆ τοῦ σώματος·

But it is always right to trust the sacred writings of the olden times, which tell us that the soul is immortal, is judged for what it has done, and suffers the severest punishments, when it has passed out of the body.

Hor., *Od.*, iv. 7, 21.

Cum semel occideris et de te splendida Minos  
Fecerit arbitria,  
Non, Torquate, genus, non te facundia, non te  
Restituet pietas.

When thou shalt have died, and Minos has passed his impartial sentence on thee, neither, O Torquatus, shall thy high descent, nor thy-eloquence, nor thy piety, bring thee back to life.

### Hebrews ix. 28.

So Christ was once offered to bear the sins of many.

Cæs., *Bell. G.*, vi. 16.

Galli pro victimis homines immolant. Supplicia eorum, qui in furto aut in latrocinio aut aliquâ noxâ sunt comprehensi, gratiora diis immortalibus esse arbitrantur. Sed cum ejus generis copia deficit, etiam ad innocentium supplicia descendunt.

The Gauls sacrifice men as victims. They think that the punishments of those who have been convicted of theft, robbery, or any such crime, are most agreeable to the immortal gods. But when there is a lack of these, they then have recourse even to the sacrifice of the innocent.

Tacit., *Ann.*, i. 49.

Non aliter posse placari commilitonum manes, quam si pectoribus impiis honesta vuluera accepissent.

Nor otherwise, they thought, could the manes of their fellow-soldiers be appeased than by their receiving honourable wounds in their own wicked breasts.

Vell. Pat. ii. 7.

Publicam violationem fidei non debere unius lui sanguine.

A violation of public faith ought not to be expiated merely by the death of one.

### Hebrews x. 1.

For the law having a shadow of good things to come, and not the very image of the things.

Cic., *Leg.*, ii. 4.

Intelligi sic oportet, jussa ac vetita populorum vim non habere.

We should understand that the commandments and prohibitions of peoples have no real power.

Liv., xxxiv. 3.

Nulla lex satis commoda omnibus est; id modo quæritur, si majori parti et in summum prodest.

No law is suitable to all; this is all that is necessary, that it should do good to the greater part and on the whole.

*Hebrews* x. 4.

For it is not possible that the blood of bulls and goats should take away sins.

Plat., *Leg.*, x. c. 13 or p. 906 D.

Τούτον δὴ τὸν λόγον ἀναγκαῖον λέγειν τὸν λέγοντα, ὡς εἰσὶ συγγνώμονες αἱ θεοὶ τοῖς τῶν ἀνθρώπων ἀδίκους καὶ ἀδικοῦσιν, ἂν αὐτοῖς τῶν ἀδικημάτων τις ἀπονέμῃ, καθάπερ \* εἰ \* κυσὶ λύκοι τῶν ἀρπασμάτων σμικρὰ ἀπονέμοιεν, οἱ δὲ ἡμερούμενοι τοῖς δώροις συγχωροῖεν τὰ παίμνια διαρπάξειν. ἄρ' οὐχ οὗτος ὁ λόγος ὁ τῶν φασκόντων παραιτητοῦς εἶναι θεοῦς ;

This kind of argument is what men must use who maintain that the gods are forgiving to the unjust, and to those who act unjustly if they share with them their unjust gains, just as wolves give some small part of their prey to dogs, who, being pacified by such gifts, allow them to seize on the sheep. Is not this very much the same as the assertion of those who tell us that the gods are easily gained over by our offerings ?

*Hebrews* x. 24.

And let us consider one another, to provoke unto love, and to good works.

Aristot., *Eth.*, ix. 9.

\* Ἄσποιν δ' ἴσως καὶ τὸ μονώτην ποιεῖν τὸν μακάριον· οὐθεὶς γὰρ ἐλοιτ' ἂν καθ' αὐτὸν τὰ πάντ' ἔχειν ἀγαθὰ· πολιτικὸν γὰρ ὁ ἄνθρωπος καὶ συζῆν πεφυκός. καὶ τῷ εὐδαίμονι δὴ τοῦθ' ὑπάρχει· τὰ γὰρ τῇ φύσει ἀγαθὰ ἔχει.

It is perhaps absurd to make the happy man a solitary being, for no one would prefer to have everything good to himself, since man is of a social nature, and formed to associate with his fellow-men. This then is the case with the happy man, for he has by nature all that is a good.

Sen., *Ep.*, 9, 15.

Hominem homini natura conciliat.

Nature makes a man a friend to man.

Sen., *Ep.*, 6, 4.

Nullius boni, sine socio, jucunda possessio est.

Without the participation of a friend, there is no pleasure in the possession of any thing good.

*Hebrews* xi. 1.

Now faith is the substance of things hoped for, the evidence of things not seen.

Xenoph., *Cyr.*, viii. 7.

Οὐδὲ ταύτην γ' ἐμὴν ψυχὴν ἐωρᾶτε, ἀλλ' οἷς διεπράσσετο τοῦτοισι αὐτὴν ὡς οὖσαν κατεφωρᾶτε. . . . Αὕτη δὲ μόνη οὔτε παρούσα οὔτε ἀπούσα ὁράται.

You have not hitherto seen my soul, but merely discovered that it existed from what it did. . . . It alone is seen neither present nor departing.

Cic., *Nat. D.*, i. 31.

Quid, deum ipsum numne vidisti? Cur igitur credis esse? Quæ sunt tantæ animi angustiæ, ut si Seriphi natus esses nec nunquam egressus ex insulâ, in quâ lepusculos vulpeculasque sæpe vidisses, non crederes leones et pantheras esse; cum tibi quales essent diceretur? Si vero de elephantis quis diceret, etiam irrideri te putares?—An quidquam tam puerile dici potest, quam si ea genera belluarum, quæ in rubro mari Indiâve gignuntur, nulla esse dicamus?

What! have you ever seen the Divinity himself? Why then do you believe that there is one? This is a very contracted way of thinking, very much the same as if, having been born in Seriphus, and never having been out of that island, where you had often seen little hares and foxes, you would not believe that there were lions and panthers when they were described to you! But if any one were to talk to you about an elephant, you would think that he was making a fool of you. Could anything be more childish than if we were to say that there were no such species of wild beasts as those which are produced in the Red Sea and India?

Diog. Laert., vii. 1, 134.

Δοκεῖ δ' αὐτοῖς ἀρχὰς εἶναι τῶν ὄλων δύο, τὸ ποιοῦν καὶ τὸ πάσχον· τὸ μὲν οὖν πάσχον εἶναι τὴν ἀποικιον οὐσίαν, τὴν ὕλην, τὸ δὲ ποιοῦν τὸν ἐν αὐτῇ λόγον, τὸν θεόν.

In the opinion of the Stoics there were two principles of all things, the active and the passive: the passive was the raw material, the substance, but the active was the reasoning principle in it, the god.

#### Hebrews xi. 6.

For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Cic., *Pro. Domo.*, 41.

Nec est ulla erga deos pietas, nisi est honesta de numine eorum ac mente opinio, quam expeti nihil ab his, quod sit injustum atque inhonestum, arbitrere.

Nor is piety towards the gods anything else but a high idea of their divine power and intentions, while you think that nothing is required by them, which is unjust and dishonourable.

#### Hebrews xi. 12.

As the sand which is by the sea-shore innumerable.

Pind., *Olymp.*, ii. 178.

Ἐπεὶ ψάμμος ἀριθμὸν περιπέφευ—  
γεν, κείνος ὄσα χάσματ' ἔλ—  
λοῖς ἔθηκεν, τίς ἂν φράσαι δύναιτο;

As sand escapes being counted, so who shall be able to say how many are the joys that man has caused to others?

Pind., *Olymp.*, xiii. 64.

Δηρῖομαι πολέσω  
Περὶ πλῆθει καλῶν· ὡς μὰν σαφές  
Οὐκ ἂν εἰδείην λέγειω  
Ποντιῶν ψάφων ἀριθμὸν.

I compete with many in the number of your honours: I am not able to state plainly, any more than I am likely to know the number of pebbles on the sea-shore.

*Hebrews xi. 13.*

## Strangers and pilgrims on the earth.

Plutarch, *Consol. ad Apollon.*, c. 31 or p. 117 F.

Βραχυτάτου δὲ τοῦ τῆς ἐπιδημίας ὄντος ἐν τῷ βίῳ χρόνου.

The time of our pilgrimage in life being very short.

Hipparchus, *Apud Stobæum, Tit.*, 108, 81.

Ὡς πρὸς τὸν ξύμπαντα αἰῶνα ἐξετάζοντι βραχύτατον ἔχοντες οἱ ἄνθρωποι τὸν τῆς ζωῆς χρόνον, κάλλιστον ἐν τῷ βίῳ οἰοῦσι τινα παρεπιδημίαν ποιησοῦνται ἐπ' εὐθυμίᾳ καταβιώσαντες.

As when compared with eternity men have a very short space of life, they will make it most agreeable by regarding it merely as a place of passing residence.

Alexis, *Apud Athenæum*, p. 463 D.

Ἔγνωκα γοῦν οὕτως, ἐπισκοπούμενος,  
 εἶναι μανιώδη πάντα τ' ἀνθρώπων ὄλως·  
 Ἀποδημίας δὲ τυγχάνειν ἡμᾶς αἰεὶ  
 τοὺς ζῶντας, ὡσπερ εἰς πανήγυριν τινα  
 Ἀφειμένους, ἐκ τοῦ θανάτου καὶ τοῦ σκότους  
 εἰς τὴν διατριβὴν, εἰς τὸ φῶς τε τοῦθ' ὁ δὴ  
 Ὀρώμεν· ὅς δ' ἂν πλείστα γελάσῃ καὶ πῖθ,  
 καὶ τῆς Ἀφροδίτης ἀντιλάβηται τὸν χρόνον  
 τοῦτον ὃν ἀφείται, καὶ τύχη τ' ἐράνου τινός,  
 Πανηγυρίσας, ἤδιστ' ἀπῆλθεν οἴκαδε.

From long experience I have discovered that all the affairs of men are full of madness; in reality that we are pilgrims as long as we live, and like those who are journeying towards some great assembly, so we issue from the darkness of a previous state of existence into this life and light of day, which we see: and whosoever shall pass the time granted to him in the pleasures of love, and of the table, having the delights of society, goes hence in joy to his home.

Æschines Socraticus, 3.

Τὸ κοινὸν δῆπου τοῦτο καὶ πρὸς ἀπάντων θρυλλούμενον, παρεπιδήμιά τίς ἐστίν ὁ βίος.

This common saying and celebrated by all, "Life is a place of sojourning."

Epictet., *Encheir.*, ii.

Μέχρι ἂν διδῶ (ὁ δοῦς), ὡς ἀλλοτρίου αὐτοῦ ἐπιμελοῦ, ὡς τοῦ πανδοχείου οἱ παριόντες.

So long as the giver (God) may allow you to keep it, look after it as a thing that belongs to another, as travellers do with their inn.

*Hebrews xi. 32.*

And what shall I more say? for the time would fail me to tell of Gedeon.

Isocr., *Ad Demon.*, c. 3.

Ἐπιλίπτοι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος, εἰ πάσας ἐκείνου πράξεις καταριθμησάμεθα.

And the time would fail us if we were to enumerate all his deeds.

*Hebrews xi. 38.*

They wandered in deserts, and in mountains, and in dens and caves of the earth.

Cic., *Tusc. Quæst.*, iii. 26.

Ex hoc evenit, ut in animi doloribus alii solitudines captent, ut ait Homerus (*Il.* vi. 201) de Bellerophonte,

Qui miser in campis mœrens errabat Aleis,  
Ipse suum cor edens, hominum vestigia vitans.

From this it happens that some men, overtaken by sorrow, have recourse to deserts, as Homer says of Bellerophon:—

Distracted in his mind,  
Forsook by heaven, forsaking human kind,  
Wide o'er the Aleian field he chose to stray,  
A long, forlorn, uncomfortable way.

*Hebrews xii. 1.*

Let us run with patience the race that is set before us.

Alexis, *Fr.* (*Stobæus*, *T.*, 108, 47).

Τοῖς γὰρ κακοῖς  
Τὸς μὴ μαχομένους βῆστα χρωμένους ὀρῶ.

For I see that whoever does not oppose evils bears them more easily.

*Hebrews xii. 5.*

Despise not thou the chastening of the Lord.

Senec., *De Provid.*, 4.

Magnus es vir; sed unde scio, si tibi fortuna non dat facultatem exhibendæ virtutis? Nemo sciet, quid poteris, ne tu quidem ipse; opus est enim ad notitiam sui experimento. Quid quisque posset, nisi tentando non didicit. Ipsi deus consulit, quos esse quam honestissimos cupit, quoties illis materiam præbet aliquid animose fortiterque faciendi, ad quam rem opus est aliquâ rerum difficultate. Calamitas virtutis occasio est.

Thou art a great man, but how shall I know it, if fortune give thee not an opportunity of proving thy virtue? No man, not even thyself, can know thy value, for a man must make proof of himself. No man knows his own ability except he make trial of it. God has a care of those men, whom he desires to make the most honourable, as often as he gives them an occasion to do anything stoutly and manfully, to the performance of which there requires some difficulty and danger. Calamity is an occasion to show virtue.

Plutarch, *Anton.*, 17.

Κοινοῦ μὲν ὄντος τοῦ αἰσθάνεσθαι τῆς ἀρετῆς τοῖς δι' ἀπορίαν τινὰ σφαλ-  
λομένοις.

It is common for men under misfortunes to have a clear idea of their duty.

*Hebrews xii. 9.*

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Plutarch, *Pelop.*, 21.

Οἱ δὲ τούναντιον ἀπηγόρευον, ὡς οὐδενὶ τῶν κρειττόνων καὶ ὑπὲρ ἡμᾶς ἀρεστὴν οὔσαν οὕτω βάρβαρον καὶ παράνομον θυσιαν· οὐ γὰρ τοὺς Τυφώνας ἐκείνους, οὐδὲ τοὺς Γίγαντας ἄρχειν, ἀλλὰ τὸν πάντων πατέρα θεῶν καὶ ἀνθρώπων· δαίμονας δὲ χαίροντας ἀνθρώπων αἵματι καὶ φόνῳ πιστεύειν μὲν ἴσως ἐστὶν ἀβέλτερον· ὄντων δὲ τοιούτων, ἀμελητέον ὡς ἀδυνάτων.

Those who were of a contrary opinion argued that so barbarous and unjust an offering could not possibly be acceptable to any superior being; that no Typhons nor giants, but the father of gods and men, governed the world; that it was absurd to suppose that the gods delighted in human sacrifices, and that, if any of them did, they ought to be disregarded as impotent beings.

Diog. Laert., vii., 1, 147.

Εἶναι δὲ τὸν μὲν δημιουργὸν τῶν ὄλων καὶ ὡσπερ πατέρα πάντων, κοινῶς δὲ καὶ τὸ μέρος αὐτὸν τὸ διήκον διὰ πάντων.

He is the maker of all, and, as it were, the father of all, and also the part that penetrates through all.

*Hebrews xiii. 1.*

Let brotherly love continue.

Euripid., *Iphig. in Aul.*, 376.

Δεῦνὸν κασιγνήτοισι γίγνεσθαι λόγους  
Μάχας θ', ὅταν ποτ' ἐμπέσωσω εἰς ἔριν.

It is dreadful that wrangling and fierce disputes should arise between brothers, when they fall into quarrels.

Xenophon, *Cyr.*, viii. 7, 13.

Οἱ δ' ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες, καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες, καὶ ἐν τῇ αὐτῇ οἰκίᾳ ἀυξηθέντες, καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι, καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα πρᾶσαγορεύοντες, πῶς οὐ πάντων οὗτοι οἰκειότατοι; . . . . Ἐαυτοῦ τοι κήδεται ὁ προνοῶν ἀδελφοῦ· τίνοι γὰρ ἀλλῶ ἀδελφὸς μέγας ὢν οὕτω καλὸν ὡς ἀδελφῷ; τίς δ' ἄλλος τιμήσεται δὴ ἄνδρα μέγα δυνάμενον οὕτως ὡς ἀδελφός; τίνα δὲ φοβήσεται τις ἀδικεῖν, ἀδελφοῦ μεγάλου ὄντος, οὕτως ὡς τὸν ἀδελφόν;

How can those who have sprung from the same seed, nourished by the same mother, brought up in the same house, beloved by the same parents, have addressed the same father and mother, be otherwise than most intimately united to us of all? He that cares for his brother cares for himself. To whom is a brother, who has become great, so much an ornament as to a brother? Or who will honour a man who has become great so much as a brother? or whom will any one fear to injure so much as a powerful man's brother?

Diphilus, *Fr.*

Ἀνδρὸς φίλου γὰρ οἰκίαν καὶ συγγενοῦς,  
Αὐτοῦ νομίξω δεῖ τὸν ὀρθῶς συγγενῆ.

For the family of a friend and relative, he that is truly a relative ought to consider as his own.

Sotion, *Fr. Stobæus, Tit.*, 84, 6.

Οἱ ἀδελφοὺς παρέντες, καὶ ἄλλους φίλους ζητοῦντες, παραπλήσιοι τοῖς τὴν ἑαυτῶν γῆν ἑώσι, τὴν δὲ ἄλλοτρίαν γεωργοῦσιν.

Those abandoning brothers and seeking for other friends, are like to those leaving their own ground and ploughing the lands of others.

### Hebrews xiii. 2.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Plat., *Sophist.*, c. 1 or p. 216 A.

Ἀρ' οὖν, ὦ Θεόδωρε, οὐ ξέρον ἄλλὰ τινα θεὸν ἄγων κατὰ τὸν Ὀμήρου λόγον λέληθας;

Art thou not, Theodorus, unconsciously bringing not a guest, but some god?

Lucian, *De Morte Peregrini*, c. 15 or p. 340.

Ἐξῆκει οὖν τὸ δεύτερον πλανησόμενος, ἱκανὰ ἐφόδια τοῖς Χριστιανοῦς ἔχων, ὅφ' ὦν δορυφορούμενος ἐν ἅπασιν ἀφθόνοις ἦν.

Then he went out a second time wandering through the world, finding in the Christians a sufficient means of support, by whom being guarded, he lived in the greatest abundance of all things.

### Hebrews xiii. 3.

Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Lucian, *De Morte Peregrini*, c. 12 or p. 334.

Ἐπεὶ δ' οὖν ἐδέδετο, οἱ Χριστιανοὶ συμφορὰν ποιούμενοι τὸ πρᾶγμα, πάντα ἐκίνουν, ἐξαπράσαι πειρώμενοι αὐτῶν. εἰτ' ἐπεὶ τοῦτο ἦν ἀδύνατον, ἢ γε ἄλλη θεραπεία πᾶσα οὐ παρέργως, ἀλλὰ ξὺν σπουδῇ ἐγένετο· καὶ ἔωθεν μὲν εὐθὺς ἦν ὀρᾶν παρὰ τῷ δεσμοκτηρίῳ περιμένοντα γραῖδια, χήρας τινὰς, καὶ παιδία



ὄρφανά· οἱ δὲ ἐν τέλει αὐτῶν καὶ συνεκάθευδον ἔνδον μετ' αὐτοῦ, διαφθείροντες τοὺς δεσμοφύλακας· εἴτα δείπνα ποικίλα εἰσεκομίζετο, καὶ λόγοι ἱεροὶ αὐτῶν ἐλέγοντο. . . . Καὶ μὴν καὶ τῶν ἐν Ἀσίᾳ πόλεων ἐστὶν, ὧν ἤκόν τινες τῶν Χριστιανῶν στελλόντων ἀπὸ τοῦ κοινοῦ, βοηθήσαντες, καὶ ξυναγορεύσαντες, καὶ παραμυθησόμενοι τὸν ἄνδρα. ἀμήχανον δέ τι τὸ τάχος ἐπιδείκνυνται, ἐπειδὴν τι τοιοῦτον γένηται δημόσιον.

When he was put in prison, the Christians regarding it as a common calamity, left no stone unturned to release him. Then, when they found this to be impossible, their other services to him were not looked upon as of secondary importance, but were performed with the utmost zeal: in the morning you could see old women, widows, and orphan children hanging about the precincts of the prison. The more honourable of them bribed his guards and slept in his chambers with him; then food collected from friends was brought in and their sacred books were read. . . . Nay, more, from some of the cities of Asia there came certain Christians, sent by the community to assist, support his cause, and comfort him. For they show wonderful alacrity when any such thing is to be done, which is of importance to them all.

*Hebrews xiii. 5, 6.*

For he hath said, I will never leave thee, nor forsake thee.

So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Plat., *Leg.*, x. c. 12 or p. 903 B.

Πείθωμεν τὸν νεανίαν τοῖς λόγοις, ὡς τῷ τοῦ παντὸς ἐπιμελουμένῳ πρὸς τὴν σωτηρίαν καὶ ἀρετὴν τοῦ ὅλου πάντ' ἐστὶ συντεταγμένα, ὧν καὶ τὸ μέρος εἰς δύναμιν ἕκαστον τὸ προσήκον πάσχει καὶ ποιεῖ.

Let us persuade the young by our arguments that everything has been arranged by Him who takes charge of the universe, with a view to the safety and excellence of the whole, so that each part, as far as possible, suffers and does that which is suitable to it.

*Hebrews xiii. 9.*

It is a good thing that the heart be established with grace.

Cic., *Act. ii. in Verr.*, 1, 2.

Major est virtutis victoriæque jucunditas quam ista voluptas, quæ percipitur ex libidine et cupiditate.

The pleasure which is derived from virtue and from victory over the passions is much greater than what arises from lust and covetousness.

Sen., *Noct. Quæst.*, ii. 59.

Cum imus per occulta naturæ, cum divina tractamus, vindicandus est a malis suis animus ac subinde firmandus.

When we sound the secrets of nature, when we treat of divine things, our mind must be freed from its passions, and in some way strengthened.

Val. Max., viii. 15, 3.

Explica totos fastos, constitue omnes currus triumphales, nihil tamen morum principatu speciosius reperies.

Unroll all the public annals, place in a row all the triumphal chariots, yet thou shalt find nothing more beautiful than a pre-eminence in good principles.

*Hebrews xiii. 14.*

For here have we no continuing city, but we seek one to come.

Plat., *Axioch.*, c. 2.

Παρεπιδημία τίς ἐστὶν ὁ βίος.

Life is a kind of sojourning upon earth.

Hipparch., *Fr.* (*Stobæus*, cvi. p. 537, Gesn.)

Οἱ ἄνθρωποι . . . ἐν τῷ βίῳ οἰοῦντι τινα παρεπιδημίαν ποιησοῦνται.

Men will make in this life, as it were, a kind of sojourning.

Cic., *Sen.*, 23.

Sapientissimus quisque æquissimo animo moritur.

Every wise man is ready to die with a contented mind.

Diodor. Sic., i. 51.

Καὶ τὰς μὲν τῶν ζώντων οἰκήσεις καταλύσεις ὀνομάζουσι, ὡς ὀλίγον χρόνον ἐν ταύταις οἰκοῦντων ἡμῶν.

And they (the Egyptians) call the houses of the living resting-places, as they dwell only a short time in them.

Antonin., ii. 17.

Ὁ βίος δὲ πόλεμος καὶ ξένου ᾿πιδημία.

Life is a warfare and a stranger's sojourning upon earth.

Amm. Marc., xxv. 3.

Nunc abeundi tempus e vitâ impendio tempestivum, quam repositenti naturæ ut debitor bonæ fidei, redditurus exsulto, non ut quidam opinantur, afflictus et mœrens.

Now, it is a very seasonable time to depart from life, which I rejoice to restore to nature like an honest debtor, not, as some think, with feelings of grief and annoyance.

*Hebrews xiii. 17.*

Obeys them that have rule over you.

Aristonymus, *Apud Stobæum Fr.*

Ἐν μὲν τῷ πλεῖν πειθεσθαι δεῖ τῷ κυβερνήτῃ, ἐν δὲ τῷ ζῆν τῷ λογίζεσθαι δυναμένῳ βέλτιον.

In sailing we ought to obey the steersman; in life it is better to obey the man who is able to use his rational faculties.

Tacit., *Hist.*, i. 83.

Si, ubi jubeantur, quærere singulis liceat, pereunte obsequio etiam imperium intercidit.

If every subaltern may inquire why he is ordered to act in a certain way, discipline is at an end, and the authority of the commander falls to the ground.

James i. 5.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Cleanthes, *Hymn.* (*Stob.*), l. 32.

Ἄλλὰ Ζεῦ πάνδωρε, κελαινεφές, ἀρχικέραυτε  
 Ἀνθρώπους ῥύοιο ἀπειροσύνης ἀπὸ λυγρῆς,  
 Ἦν σὺ, πάτερ, σκέδασον ψυχῆς ἄπο, δὸς δὲ κυρῆσαι  
 Γνώμης, ἣ πίσυρος σὺ δίκης μέτα πάντα κυβερνᾷς,  
 Ὅφρ' ἂν τιμηθέντες ἀμειβώμεσθα σε τιμῇ.

But, bountiful Jove, clothed in dark clouds, ruler of the lightning, take from mortals haneful ignorance; drive it away, O Father, from the mind; grant it to obtain that wisdom with which thou governest all things, that we being honoured by thee may honour thee in turn.

Aratus, *Phœn.*, 4.

Πάντη δὲ Διὸς κεχρήμεθα πάντες.

We all, everywhere, require the aid of Jove.

James i. 6.

For he that wavereth is like a wave of the sea driven with the wind and tossed.

Euripid., *Hec.*, 484.

ὦ Ζεῦ, τί λέξω; πρότερά σ' ἀνθρώπους ὄρᾶν;  
 Ἢ δόξαν ἄλλως τήνδε κεκτήσθαι μάτην  
 Ψευδῆ δοκοῦντας δαιμόνων εἶναι γένος,  
 Τύχην δὲ πάντα τᾶν βροτοῖς ἐπισκοπεῖν;

O Jupiter, what shall I say? Shall I say that thou beholdest mortals? or that they have in vain and to no purpose entertained false ideas, who imagine that there is a race of deities, and that fortune controls everything among men?

Demosthen., *De male gestâ Legat.*, 383, 5.

Ὦς ὁ μὲν δῆμός ἐστιν ὄχλος, ἀσταθμητότατον πρᾶγμα τῶν ἀπάντων καὶ ἀσυνθετώτατον, ὥσπερ ἐν θαλάττῃ πνεῦμα ἀκατάστατον, ὡς ἂν τύχοι, κινούμενον.

The commons form a mere mob, the most unsteady and senseless of all things, like the undulating wave of the sea, which moves as chance orders.

Epictet., *Dissert.*, i. 4.

Μεμαθήκέ τε, ὅτι ὁ τὸ μὴ ἐφ' αὐτῷ ποθῶν ἢ φεύγων, οὔτε πιστὸς εἶναι δύναται, οὔτ' ἐλεύθερος, ἀλλ' ἀνάγκη, μεταπίπτειν καὶ μεταβρίξασθαι ἅμα ἐκείνοις καὶ ὑποταχῆναι ἄλλοις ἑαυτὸν, τοῖς ἐκεῖνα περιποιεῖν ἢ κωλύειν δυναμένοις.

And if he hath learned that the man, desiring or shunning what does not depend upon him, is not able to be either faithful or free, but of necessity must change and be tossed about with them as in a tempest, and be subject to others, who have the power to procure or prevent what he desires or would avoid.

Epictet., *Encheir.*, 32.

Θαρσῶν ὡς ἐπὶ συμβούλους ἔρχον τοὺς θεοὺς.

Come with holdness to the gods as your counsellors.

Appian, *B. C.*, iii. 20.

Ὁ δὲ δῆμὸς ἐστίν, ὡς περ καὶ σὺ τῶν Ἑλληνικῶν ἀρτιδιδάκτος ὢν ἔμαθες, ἀστάθμητον, ὡς περ ἐν θαλάσῃ κύμα κινούμενον· ὁ μὲν ἦλθεν, ὁ δ' ἀπῆλθεν.

The people, as thou, who hast lately studied Greek literature, must know, are unstable, like the undulating wave of the sea; one comes and another goes.

James i. 8.

A double-minded man is unstable in all his ways.

Aristot., *Eth.*, ix. 6.

Οἱ ἐπιεικεῖς ἑαυτοῖς ὁμοσοῦσι καὶ ἀλλήλοις, ἐπὶ τῶν αὐτῶν ὄντες, ὡς εἰπεῖν. τῶν τοιούτων γὰρ μένει τὰ βουλήματα καὶ οὐ μεταβρεῖ ὡς περ Εὐριπος, βούλονται τε τὰ δίκαια καὶ τὰ συμφέροντα.

The good are of one mind both with themselves and each other, as we may say, upon the same subjects; for the counsels of such men remain unmoved, and do not ebb and flow like the Euripus; they will what is just and suitable.

Cic., *Pro Muren.*, 17.

Quod fretum, quem Euripum tot motus, tantas, tam varias habere putatis agitationes fluctuum, quantas perturbationes et quantos æstus habet ratio comitiorum?

What sea, what Euripus, do you think to be subject to such commotions and such agitations of its waves, as the storms and tides that agitate the people of the comitia?

Sen., *Ep.*, 16, 8.

Via eunti aliquid extremum est: error immensus.

There is always some goal to the man proceeding along a road: but error is endless.

James i. 13.

Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

Plat., *Republ.*, ii. 18.

Τῶν κακῶν ἀλλ' ἄττα δεῖ ζητεῖν τὰ αἴτια, ἀλλ' οὐ τὸν θεόν.

We must seek the cause of evil elsewhere, not in God.

Cic., *N. D.*, iii. 30.

Hanc igitur a diis immortalibus tantam arbitramur malorum sementem esse factam? Si enim rationem hominibus dei dederunt, et malitiam dederunt. Est enim malitia versuta et fallax nocendi ratio. Iidem autem dei fraudem dederunt, iacibus, ceteraque, quorum nihil nec suscipi sine ratione, nec effici potest. Utinam igitur istam calliditatem hominibus dei ne dedissent—ut donum hoc divinum rationis et consilii ad fraudem hominibus, non ad bonitatem impositum esse videatur.

Do we, then, believe that the immortal gods have bestowed on man this great crop of evils? For if reason has been given by them to man, they have also bestowed subtlety. For subtlety is the application of the rational faculty to do mischief. To the same gods we are indebted for deceit, wickedness, and other things, which could not be accomplished nor thought of without the aid of reason. Would, then, that the gods had not bestowed on us this cleverness, so that this divine gift of reason and prudence seems to have been given to man for the purpose of mischief, rather than to advance virtuous objects.

Sen., *Ep.*, 94.

Non aliunde nata est peccandi necessitas.

Sin is necessarily caused by ourselves, and from no one else.

Sen., *Ep.*, 94, 54.

Erras, si existimas nobiscum nasci vitia; supervenerunt, ingesta sunt.

Thou art mistaken, if thou thinkest that vices are born with us: they come upon us, they are forced upon us.

Plutarch, *De Consol. ad Apol.*, 117.

Θεὸς δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.

God does not injure thee, but thou thyself.

James i. 14, 15.

But every man is tempted, when he is drawn away of his own lust, and enticed.

Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Aristot., *Rhet.*, i. 10.

Δι' ἃ δὲ προαιροῦνται βλάβπτειν καὶ φαῦλα ποιεῖν παρὰ τὸν νόμον, κακία ἐστὶ καὶ ἀκρασία.

Now the principles by which men prefer to hurt and do evil, contrary to the law, are depravity and moral weakness.

Quintil., *Declam.*, 321.

Omnia quæcunque toto orbe terrarum committuntur scelera circumspicite, pleraque ex cupiditate nascuntur; hæc latrones facit, hæc piratas.

Look round on all the crimes that are committed in the whole world, most of them arise from desire of riches; it is this that makes robbers, this that makes pirates.

*James i. 17.*

## Father of lights.

Anl. Gell., *Noct. Att.*, v. 12.

Item Jovis Diespater appellatus est, id est, diei et lucis pater : idcircoque simili nomine Lucetius dictus est, quod nos die et luce quasi vitâ ipsâ afficeret et juvaret.

Also Jove was called Diespater, that is, the father of day and light, and therefore, by a similar name, he was called Lucetius, because he assisted us with day and light as with life itself.

Macrob., *Sat.*, i. 15.

Nam cum Jovem accipiamus lucis auctorem, unde et Lucetium Salii in carminibus canunt, et Cretenses Δία τὴν ἡμέραν vocant, ipsi quoque Romani Diespitrem appellant, ut diei patrem.

For as we acknowledge Jove as the Father of lights, when the Salii also in their olden verses sing of him as Lucetius, and the Cretans call Jove the Day ; the Romans themselves also call him Diespiter, as the Father of Day.

*James i. 17.*

## With God is no variableness, neither shadow of turning.

Max. Tyr., *Dissert.*, i. 11.

Τὸν θεὸν τακτέον ἐν φύσει στασίμῃ καὶ ἐδραίᾳ καὶ ἀπηλλαγμένη τοῦ ρεύματος καὶ τῆς μεταβολῆς.

God placed in a firm and stable nature, and away from all variableness and shadow of turning.

*James i. 19.*

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

Cic., *Off.*, i. 38.

Ira absit, cum quâ nihil recte fieri, nihil considerate potest.

Let all passion be avoided, with which nothing can be done rightly nor discreetly.

Dionys. Cat.

Iratus de re incertâ contendere noli :

Impedit ira animum, ne possit cernere verum.

When in a passion do not dispute about a doubtful matter : passion prevents the mind from discerning the truth.

*James i. 23, 24.*

He is like unto a man beholding his natural face in a glass :

For he beholdeth himself, and goeth his way, and straight-way forgetteth what manner of man he was.

Plant., *Pseud.*, iv. 2, 16.

In foro vix decimus quisque est, qui ipsus sese noverit.

In the public market-place there is scarcely every tenth man that knows his own self.

*James ii. 2.*

For if there come unto your assembly a man with a gold ring in goodly apparel.

Sen., *Nat. Quæst.*, vii. 31, 5.

Exornamus annulis digitos : in omni articulo gemma disponitur.

We adorn our fingers with rings : on every joint a gem is exhibited.

Lucian, *Timon*, c. 20 or p. 131.

Καὶ ὁμοῦ πορφυροὶ καὶ χρυσόχειρες περιέρχονται.

And yet there come in men clothed in purple, with gold rings on their hands.

*James ii. 10.*

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Sen., *Lib. v. Controv.*, 5.

Si fatereris scienter januam incendisse, si unum lignum, puto tota domus intelligeretur ex parte. Nec enim quisquam omnia incendit, sed unam aliquam partem, ex qua surgat in omnia se sparsurus ignis.

If thou wert to confess that thou hadst knowingly set fire to a door, or to a single plank, I think that the whole house would be understood from the small part. For no one sets fire to the whole, but only to some part, from which the fire, about to spread itself, rises to all the other parts.

Diog. Laert., *In Zen.*, vii. 1, 65.

Καὶ ὁ πλείων καὶ ὁ ἑλαττον ἀμαρτάνων ἐπίσης οὐκ εἰσὶν ἐν τῷ κατορθοῦν.

Those who sin more, and those who sin less, are equally out of the line of rectitude.

Max. Tyr., *Dissert.*, xv.

Ὡσπερ γὰρ ἐν ταῖς τῶν μελῶν ἀρμονίαις τὸ παραλειφθὲν, κἄν σμικρὸν ᾗ, διαλύει τὸν κόσμον τοῦ μέλους· οὕτω κἄν τῇ τοῦ βίου ἀρμονίᾳ.

For as in musical harmony, even if a small mistake is made, the whole melody is brought to a stop, so also in the harmony of life.

*James ii. 13.*

For he shall have judgment without mercy, that hath showed no mercy.

Sen., *De Irá*, ii. 34.

Cogitemus, quoties ad ignoscendum difficiles erimus, an expediat omnes nobis inexorabiles esse. Quam sæpe veniam qui negavit, petit? quam sæpe pedibus ejus advolutus est, quem a suis repulit?

As often as we are slow in pardoning, let us bethink ourselves, whether it would be good that all the world should show themselves in the same way towards us. How often does he require pardon who would not pardon? how often has a man humbled himself at another's feet whom before he had driven out of his presence?

Phæd., *Fab.*, iii. 15, 1.

Humanitati qui se non accommodat,  
Plerumque poenas oppetit superbæ.

He, who does not show mercy, has generally to suffer punishment for his pride.

Q. Curt., v. 5, 17.

Tristem enim de mortalitate ferre sententiam, et desperare misericordiam, quia ipse alteri denegaturus sit.

For he passes a gloomy sentence on this mortal life and despairs of mercy, because he was going to refuse it to another.

*James ii. 14, 17, 18.*

What doth it profit, my brethren, though a man say he hath faith, and have not works ?

Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works : show me thy faith without thy works, and I will show thee my faith by my works.

Epictet., *Dissert.*, i. 29.

Οὐ γὰρ λογάριά ἐστι τὰ λείποντα νῦν, ἀλλὰ γέμει τὰ βιβλία τῶν Στωικῶν λογαρίων. Τί οὖν τὸ λείπόν ἐστίν ; Ὁ χρησόμενος, ὁ ἔργω μαρτυρήσων τοῖς λόγοις. Τοῦτό μοι τὸ πρόσωπον ἀνάλαβε, ἵνα μηκέτι παλαιοῖς ἐν τῇ σχολῇ παραδείγμασι χρώμεθα, ἀλλὰ ἔχωμέν τι καὶ καθ' ἡμᾶς παράδειγμα.

For it is not these small arguments that we now want, for the books of the Stoics are filled with them. What, then, is it that we want ? A man who will make use of them, who will by his conduct bear witness to them. Assume this character, that we may no longer have to refer in the schools to these examples of the ancients, but may have some such examples present among us.

*James ii. 23.*

He was called the Friend of God.

Theognis, 653.

Εὐδαίμων εἶην καὶ θεοῖς φίλος ἀθάνατοιςιν.

May I be happy and the friend of the immortal gods.

Max. Tyr., *Dissert.*, iv.

Εἰ δὲ ἐστὶ καὶ ἀνθρώποις πρὸς θεοῦς ἐπιμιξία, ὁ μὲν εὐσεβῆς φίλος Θεῶν . . . καὶ μακάριος εὐσεβῆς, ὁ φίλος Θεοῦ.

But if there be anything in common between men and gods, the pious man is the friend of God . . . and the pious man is happy who is the friend of God.

*James iii. 2.*

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.



Sen., *De Mor. No.*, 105.

Quicquid dicturus es, ante quam aliis dixeris, dicito tibi.

Whatsoever thou art about to say, before thou sayest it to others, say it to thyself.

*James iii. 5.*

Behold how great a matter a little fire kindleth.

Aristoph., *Pax*, 609.

Ἐμβαλῶν σπινθήρα μικρὸν Μεγαρικοῦ ψηφίσματος,  
Ἐξεφύσησεν τοσοῦτον πόλεμον.

Pericles, having thrown in a slight spark of a Megarian decree, kindled such a great war.

Demosth., *Orat. contra Leptin.*, p. 506, 23.

Οὐδέγε, ὁ νῦν ὢν Διονύσιος ἤλπισεν ἂν ποτ' ἴσως πλοίῳ στρογγύλῳ καὶ στρατιώταις ὀλίγοις Δίωνα ἐλθόντα ἐπ' αὐτὸν ἐκβαλεῖν τὸν τριήρεις πολλὰς καὶ ξένους καὶ πόλεις κεκτημένον· ἀλλ', οἶμαι, τὸ μέλλον ἀδελῶν πᾶσιν ἀνθρώποις καὶ μικροῖς καιροῖς μεγάλων πραγμάτων αἰτίαι γίνονται· διὸ δεῖ μετριάξεν ἐν ταῖς εὐπραγίαις καὶ προορωμένους τὸ μέλλον φαίνεσθαι.

Never had Dionysius, who is still living, the slightest expectation that Dion, with a small number of soldiers embarked in a small vessel, would drive him from his kingdom, who had numerous war vessels, mercenaries, and cities; but, in my opinion, the future is unknown to all, and slight things prove the cause of great reverses; wherefore, prosperity must be borne with moderation, and we must look with care at the future.

Ovid., *Met.*, vii. 79.

Ut solet a ventis alimenta assumere, quæque  
Parva sub inductâ latuit scintilla favillâ,  
Crescere, et in veteres agitata resurgere vires.

As a small spark is wont to gather strength from the breeze, and what lay hid under the ashes begins to increase, and fanned, to rise again to its former violence.

Quint. Curt., vi. 3, 11.

Parva sæpe scintilla contempta, magnum excitavit incendium.

Often a small spark, which is despised, has raised a great fire.

Florus, iii. 5, 14.

Ut extincta parum fideliter incendia majore flammâ reviviscunt.

As a fire not carefully put out rekindles with greater violence.

*James iii. 6.*

Setteth on fire the course of nature.

Musæus, *Apud Clem. Alexandrin. Strom.*, vi. p. 619.

Ὡς δ' αὖτως καὶ φύλλα φύει ζειδωρος ἄρουρα,  
Ἄλλα μὲν ἐν μελίῳ ἀποφθίνει, ἄλλα δὲ φύει·  
Ὡς δὲ καὶ ἀνθρώπου γενεή καὶ φύλλον ἐλίσσει.

As thou seest the bountiful earth put forth leaves, some are withered on the branches, while others spring forth anew, so also the generation of man.

Anacr., *Od.*, iv. 7.

Τροχὸς ἄρματος γὰρ οἷα  
Βίωτος τρέχει κυλισθεῖς.

For life rolls onwards as the wheel of a chariot.

*James* iii. 8.

The tongue is an unruly evil.

Theophr., *Char.*, 7.

Λέγων ὅτι χαλεπὸν τῷ λαλῶ ἐστὶ σιωπᾶν, καὶ ὡς ἐν ὑγρῷ ἐστὶν ἡ γλῶττα.

Saying that it is difficult for the talkative to be silent, and that his tongue is, as it were, swimming in water.

Aul. Gell., *Noct. Att.*, i. 15.

Quorum lingua tam prodiga infrænisque sit, ut fluat semper æstuetque colluvione verborum teterrimâ.

Whose tongue is so lavish and unbridled that it is always flowing and rolling with a dreadful deluge of words.

*James* iii. 13-15.

Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish.

Ovid, *Art. Amor.*, ii. 145.

Dextera præcipue capit indulgentia mentes :  
Asperitas odium sævaque verba movet.

Kind indulgence chiefly charms the mind: rudeness excites hatred and rough answers.

Plin. *Min.*, *Ep.*, viii. 21.

Pulcherrimum et humanissimum existimo severitatem comitatemque miscere, ne illa in tristitiam, hæc in petulantiam procedat.

In my opinion it is a beautiful and becoming grace to temper the serious with the gay, lest the former should degenerate into austereness, and the latter into levity.

*James* iii. 16.

For where envying and strife is, there is confusion and every evil work.

Epicharmus, *Fr. (Stobæus) Tit.*, 38, 21.

Τίς δέ κε λῶη γενέσθαι μὴ φθονούμενος φίλος ;  
 Δῆλον ὡς ἀνὴρ γὰρ οὐδεὶς ἔσθ', ὁ μὴ φθονούμενος  
 Τυφλὸν ἠλέησ' ἰδὼν τὸς, ἐφθόνησε δ' οὐδὲ εἰς.

My friend, who would not wish to be envied? it is evident that the man who is not envied is one of no account; he, who sees, pities but does not envy the blind.

Pind., *Pyth.*, i. 164.

Κρέσσον γὰρ οἰκτιροῦ φθόνος.

For envy is preferable to pity.

Herodot., iii. 80.

Φθόνος ἀρχήθεν ἐμφύεται ἀνθρώπων.

Envy is implanted by nature in man.

Cic., *Tusc. Quæst.*, iv. 8.

Invidentia est agritudo auscepta propter alterius res secundas, quæ nihil noceant invidenti.

Enviousness is grief arising from seeing the prosperity of another, though it in no way injures the person who is excited with envy.

Sall., *Jug.*, 55.

Post gloriam invidiam aequi.

Envy follows glory.

Liv., xlv. 35.

Intacta invidiâ media sunt, ad summa ferme tendit.

Secondary objects are generally secure from envy, which usually aims at the highest.

Vell. Pat., i. 9.

Assidua eminentis fortunæ comes invidia.

Envy is the constant companion of high fortune.

Vell. Pat., ii. 10.

Nunquam eminentia invidiâ carent.

Things that are pre-eminent are never without envy.

Val. Max., iv. 7, 2, ext.

Nulla tam modesta falicitas est, quæ malignitatis dentes vitare possit.

There is no good fortune so moderate that it can escape the look of envy.

Amm. Marc., xvii. 11.

Solet amplissima gloria objecta esse semper invidiæ.

The highest glory is always exposed to envy.

*James* iv. 1, 2.

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Ye lust, and have not.

Cic., *Off.*, ii. 10.

Voluptates, blandissimæ dominæ, majores partes animi a virtute detorquent.

Pleasures, those alluring mistresses, divert the great majority of mankind from the path of virtue.

Cic., *Fin.*, ii. 17.

Maximas virtutes jacere omnes necesse est voluptate dominante.

The greatest virtues must succumb when pleasure gains the upper band.

Liv., xxx. 14.

Non est, mihi crede, tantum ab hostibus armatis ætati nostræ periculum, quantum ab circumfusiis undique voluptatibus. Qui eas suâ temperantiâ frenavit ac domuit, multo majus decus majoremque victoriam sibi peperit. Vince animum, cave deformes multa bona uno vitio.

There is not so much danger, believe me, to persons of our time of life from armed foes, as from the pleasures which surround us on all sides. He who has curbed and reduced his passions to subjection has acquired to himself much greater honour and a far more honourable victory than that which we now enjoy. Restrain your passions, beware lest by one vice thou disparage a number of good qualities.

### James iv. 3.

Ye ask, and receive not, because ye ask amiss.

Xen., *Cyr.*, i. 6.

Τοὺς δὲ ἀθέμιστα εὐχομένους ὁμοίως εἰκὸς εἶναι παρὰ θεῶν ἀτυχεῖν, ὡσπερ καὶ παρὰ ἀνθρώπων ἀπρακτεῖν τοὺς παράνομα δεομένους.

Such as made impious prayers will probably meet misfortunes by the will of the gods, just in the same way as those would be unsuccessful with men who should beg for things contrary to law.

### James iv. 6.

God resisteth the proud, but giveth grace unto the humble.

Hom., *Il.*, ix. 254.

Τέκνον ἐμὸν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη  
Δώσουσ' αἶ κ' ἐθέλωσι· σὺ δὲ μεγαλήτορα θυμὸν  
Ἴσχειν ἐν στήθεσσι· φιλοφροσόνη γὰρ ἀμείνων.

My child, Minerva and Juno, whichever of them shall wish, will give strength. Do thou restrain thy arrogant spirit; far better is gentle courtesy.

Theog., *El.*, 159.

Μὴ ποτε Κύρην ἀγορᾶσθαι ἔπος μέγα· οἶδε γὰρ οὐδεὶς  
Ἀνθρώπων ὃ τι νῦν χῆμέρη ἀνδρὶ τελεί.

Speak not proudly, Cyrnus, for no one knows what a night or a day may bring forth.

Æschyl., *Pers.*, 827.

Zeús toi kolasstḗs tṓn úperkóptwn áγan  
Φρονημάτων έπεστω, εϑθυνος βαρύς.

Jove is doubtless a chastener of swelling thoughts, a stern censor.

Pind. *Isth.*, v. 65.

'Αλλ' όμως καύχημα κατάβρεχε σιγῆ  
Zeús τάδε και τὰ νέμει,  
Zeús, ὁ πάντων κύριος.

But yet put down boasting by silence : it is Jove that gives now this lot, now that—Jove, who is lord of all.

James iv. 8.

Cleanse your hands, ye sinners.

Ovid, *Heroid.*, vii. 129.

Pone deos et quæ tangendo sacra profanas ;  
Non bene cœlestes impia dextra colat.

Put aside the gods and the sacred vessels, which thou profanest by thy touch : the right hand of the wicked cannot offer due homage to the gods.

James iv. 14.

For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

Simonides, *Eleg.*, 69.

Οὐδέν ἐν ἀνθρώποισι μένει χρῆμα' ἔμπεδον αἰεΐ·  
'Ἐν δὲ τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ·  
Οἴη περ φύλλων γενεή, τοιῆδε και ἀνδρῶν·  
Παῦροι μὴ θνητῶν οὔασι δεξάμενοι  
Στέρνοις ἐγκατέθεντο· πάρεστι γὰρ ἐλπίς ἐκάστω,  
'Ανδρῶν ἢ τε νέων στήθεσιν ἐμφύεται.  
Θνητῶν δ' ὄφρα τις ἀνθος ἔχη πολυήρατον ἤβης,  
Κούφον ἔχων θυμὸν πόλλ' ἀτέλεστα νοεΐ·  
Οὔτε γὰρ ἐλπίδ' ἔχει γηρασμένον οὔτε θανείσθαι,  
Οὐδ' ὑγῆς ὄταν ᾖ, φροντίδ' ἔχει καμάτου.  
Νήπιοι, οἷς ταύτη κείται νόσος, οὔδὲ ἴσασιν,  
'Ὡς χρόνος ἔσθ' ἤβης και βίβουτου ὀλίγος  
Θνητοῖς.

Nothing remains always constant among men : the Chian poet (Homer) has made one very beautiful observation :—"As the generation of leaves, so also is that of man : " few, who admit this to their ears, lay it up in their hearts ; for hope is present to each, which springs up even in the breasts of the young. When any one of mortals enjoys the delightful bloom of youth, possessed of a light spirit, he imagines many things that never come to pass ; for he never thinks that he will grow old or die, nor, when he is in health, has he any thoughts of the woes of life. Fools are they whose minds have this impression, nor do they know that short is the time of youth and life to mortals.

Æschyl., *Fr. (Stobæus, Tit., 98, 49).*

Τὸ γὰρ βρότειον σπέρμ' ἐφήμερα φρονεῖ,  
Καὶ πιστὸν οὐδὲν μᾶλλον, ἢ καπνοῦ σκιά.

The race of man has thoughts only for a day, and is not more lasting than the shadow of smoke.

Pind., *Nem.* xi. 20.

Εἰ δέ τις ὄλβον ἔχων  
Μορφῇ παραμεύσεται ἄλλων,  
Ἐν τ' ἀέθλοισιν ἀρι-  
στεύων ἐπέδειξεν βίαν·  
Θατὰ μεμνάσθω περιστέλλων μέλη,  
Καὶ τελευτᾶν ἀπάντων γὰρ ἐπιεσόβμενος.

But if any one rejoicing in riches shall surpass others in form, and by being foremost in contests has shown himself to be superior in strength of body, let him not forget that he has mortal limbs, and in the end the grave will cover all.

Pind., *Pynth.*, x. 131.

Ἐν δ' ὀλίγῳ  
Βροτῶν τὸ τερπνὸν ἀύξειται· οὕτω  
Δὲ καὶ πιτυεῖ χαμαὶ, ἀποτρόπῳ  
Γνώμῃ σσεισμένον.  
Ἐπάμεροι· τί δέ τις ; τί δ' οὐ τις ;  
Σκιᾶς ὄναρ, ἀνθρωποὶ.

In a little time the pleasures of men increase, and so also in a short time they fall to the ground, shaken by an adverse doom. We are creatures of a day. What is man, and what is he not? men are but a shadowy dream.

Sophocl., *Fr. Ajax Loer.*, iii.

Ἄνθρωπος ἐστὶ πνεῦμα καὶ σκιά μόνον.

Man is only breath and a shadow.

Euripid., *Fr. Incert.*

Ὅδ' ὄλβος, οὐ βέβαιος, ἀλλ' ἐφήμερος,  
Καὶ ἡμέρα μίᾳ τὰ μὲν καθέλειν ὑψόθεν,  
Τὰ δ' ἦρ' ἀνώ.

Happiness is never constant but ephemeral; one day raises man up and throws him down.

Menand., *Fr. Incert.*

Τὸ δὲ κεφάλαιον τῶν λόγων, ἀνθρωπος εἶ,  
Ὅδ' μεταβολὴν θάπτον πρὸς ὕψος καὶ πάλιν  
Ταπεινότητα ζῶων οὐδὲν λαμβάνει·  
Καὶ μάλα δίκαιως. ἀσθενέστατον γὰρ ὄν  
Φύσει, μεγίστοις οἰκονομεῖται πράγμασι.

The sum total of what I say is this :—Thou art a man, than whom there is no living creature that rises higher or sinks lower more frequently, and rightly too, for, being the weakest by nature, he is employed about the most important business.

Varro, *De Re Rusticâ*, i. 1.

Cogitans esse properandum, quod (ut dicitur) si est homo bulla, eo magis senex : annus enim octogesimus admonet me, ut sarcinas colligam, antequam proficiscar e vitâ.

Thinking that I must make haste, for, as the proverb says, if man is a mere bubble, much more is an old man so, for my eightieth year reminds me to pack up my baggage, before I go hence.

Sen., *Ep.*, 99, 10.

Propone profundi tempora vastitatem, et universum complectere : deinde hoc quod statim vocamus humanam, compara immenso : videbis quam exiguum sit, quod optamus, quod extendimus.

Propose to thyself this great extent of years, and comprehend all the ages that are past, then make comparison with that which we call man's life, with that infinity of years, and then shalt thou see how little a thing all that is which we desire and extend.

### James v. 16.

Confess your faults one to another, and pray one for another, that ye may be healed.

Sen., *Ep.*, ii. 6.

Magna pars peccatorum tollitur, si peccaturis testis adstiat. Aliquem habeat animus, quem vereatur, cujus auctoritate etiam secretum suum sanctius faciat.

The greatest part of sins is taken away, if there be always a witness with him that would offend. Let the mind, therefore, propose to itself some one that it respects, by whose authority it may make its secret acts more holy.

Plutarch, *Lacon. Apoph.*, p. 229 D.

Ἐν δὲ Σαμοθράκῃ χρηστηριαζομένη αὐτῷ ὁ ἱερεὺς ἐκέλευσεν εἰπεῖν ὃ, τι ἀνομώτατον ἔργον αὐτῷ ἐν τῷ βίῳ πέπρακται· Πότερον οὖν σοῦ τοῦτο κελεύσαντος ἢ τῶν θεῶν τοῦτο δεῖ ποιεῖν ; ἐπηρώτησε. Φαμένου δὲ, τῶν θεῶν· Σὺ τοίνυν, ἔφη, ἐκποδῶν μοι κατάστηθι, καὶ κείνοις ἐρῶ, ἐὰν πυνθάνωνται.

In Samothrace, when a man was consulting the oracle, the priest ordered him to tell him what was the greatest crime he had committed in his lifetime. "Whether is it by thy orders or that of the gods that I am to do so?" asked he. The priest said, "By the order of the gods." "Then," said he, "go thou away, and I shall tell them when they ask."

Arrian, *Exp. Al.*, vii. 29.

Οἱ δὲ πολλοὶ, εἰ καὶ τι ἔγνωσαν πλημμελήσαντες, οἱ δὲ τῷ προηγορεῖν αὐτοῦ ὡς καλῶς δὴπραχθέντος, ἐπικρύψειν οἴονται τὴν ἁμαρτίαν, κακῶς γινώσκοντες. Μόνη γὰρ ἔμοιγε δοκεῖ ἴσασι ἁμαρτίας, ὁμολογεῖν τε ἁμαρτανόντα, καὶ δῆλον εἶναι ἐπ' αὐτῷ μεταγινώσκοντα ὡς τοῖς παθοῦσιν τι ἄχαρι οὐ πάντῃ χαλεπὰ τὰ παθήματα φαινόμενα, εἰ ὁ δράσας αὐτὰ ξυγχωροῖ ὅτι οὐ καλὰ ἔδρασεν· αὐτῷ τέ τι ἐς τὸ μέλλον ταύτην ἐλπίδα ἀγαθὴν ὑπολειπομένην, μή ποτε ἂν παραπλήσιον τι ἁμαρτεῖν, εἰ τοῖς πρόσθεν πλημμεληθείσιν ἀχθόμενος φαίνεται.

Many, though they know that they have done wrong, think that they, by regarding it as well done, thus conceal their sin,—a foolish idea. For the only remedy for sin, in my opinion, is to confess that we have done wrong, and to show that we really repent. For he, who has received the injury, does not think that he is so severely injured, if he who has done it confesses that he has done wrong; and there may be good hope in the future that he will not be again injured, if he who did it shows penitence for what he has done.

*James v. 17.*

Elias was a man subject to like passions as we are.

Arrian, *Exp. Al.*, vii. 1.

Σὺ δὲ ἄνθρωπος ὢν, παραπλήσιος τοῖς ἄλλοις.

But thou (Alexander) art a man like to others.

*1 Peter i. 9.*

Receiving the end of your faith, even the salvation of your souls.

Herodot., v. 4.

Τὸν δ' ἀπογενόμενον παίζοντες τε καὶ ἠδόμενοι γῆ κρύπτουσι ἐπιλέγοντες ὅσων κακῶν ἐξαπαλλαχθεὶς ἔστι ἐν πάσῃ εὐδαιμονίῃ.

Among the Trausi, whenever any one dies, the body is committed to the ground with clamorous joy, for the deceased, they say, delivered from his miseries, is then supremely happy.

Euripid., *Alcest.*, 1001.

Καὶ τις δοχμῖαν

Κέλευθον ἐμβαίνων τῶδ' ἐρεῖ·

Ἄττα ποτὲ προσθαν' ἀνδρός,

Νῦν δ' ἐστὶ μάκαιρα δαίμων,

Χαῖρ', ὦ πότνι', εὖ δὲ δόιης.

Τοιαῖ νιν προσερούσι φῆμαι.

And some one diverging from his direct road will say, "She in times of old died for her husband, but now she is a blessed divinity: Hail, O beloved one, be propitious." Such words will be addressed to her.

*1 Peter i. 18, 19.*

Forasmuch as ye know that ye were not redeemed . . . with silver and gold . . . but with the precious blood of Christ.

Cæs., *B. G.*, vi. 16.

Pro vitâ hominis nisi hominis vita reddatur, non posse aliter deorum immortalium numen placari arbitrantur Druides.

Unless the life of a man is paid for the life of another man, the Druids think that in no other way can the immortal gods be appeased.



Liv., iv. 58.

Quid superesse sanguinis, qui dari pro republicâ possit ?

What life remained, which could be given for the republic ?

Hist. Aug., *Commod. Anton.*, 18.

Sanguini suo non pepercit.

He did not spare his own blood.

1 Peter i. 21.

That your faith and hope might be in God.

Sophoc., *Fr. Inc.*

Ἐλπίς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βροτῶν.

For it is hope alone that supports many men.

Euripid., *Fr. Hyspér.*

Ἄελπτον οὐδέν, πάντα δ' ἐλπίζειν χρεών.

There is nothing beyond hope ; we should hope all things.

Cic., *Cat.*, iv. 4.

Spes sola hominem in miseris consolari solst.

Hope alone is wont to comfort man in misery.

Cic., *Sext.*, 68.

Speremus quæ volumus, sed quod acciderit, feramus.

Let us hope for what we wish, but endure whatever shall happen.

Sen., *Excerpt. Controv.*, v. 1.

Spes est ultimum adversarum rerum solatium.

Hope is the last comfort in adversity.

1 Peter i. 24.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

Cic., *Off.*, i. 26.

Ut equos propter crebras contentiones præliorum ferocitate exsultantes domitoribus tradere soleant, ut his facillioribus possint uti ; sic homines secundis rebus effrenatos sibi que præfidentes tanquam in gyrum rationis et doctrinæ duci oportere, ut perspicerent rerum humanarum imbecillitatem varietatemque fortunæ.

As horses that have become unruly from having been in frequent battles are wont to be given over to horse-breakers, that they may be brought under control, so ought men puffed up by prosperity and self-sufficiency to be exercised, as it were, in the round of reason and philosophy, that they may become thoroughly acquainted with the weakness of human affairs and the vicissitudes of fortune.

Catull., xi. 12.

Ultimi flos.

Cecidit, velut prati

He fell, like the last flower of the meadow.

Diodor. Sic., i. 2.

Πάντες γὰρ ἄνθρωποι διὰ τὴν τῆς φύσεως ἀσθένειαν βιοῦσι μὲν ἀκαριαῖόν τι μέρος τοῦ παντός αἰῶνος, τετελευτήκασι δὲ πάντα τὸν ὑστερον χρόνον.

For all men, on account of their frail nature, live a mere momentary part of all eternity, being dead all the rest of time.

Antonin., iv. 50.

Βλέπε γὰρ ὀπίσω τὸ ἀχανές τοῦ αἰῶνος, καὶ τὸ πρόσω ἄλλο ἄπειρον. Ἐν δὴ τούτῳ, τί διαφέρει ὁ τριήμερος τοῦ τριγενητίου.

For look to the boundless time behind thee, and the equally boundless space before thee. In this infinity, then, what difference is there between the age of an infant, dying within three days, and that of Nestor, who lived three ages of men?

### 1 Peter ii. 9.

Who hath called you out of darkness into his marvellous light.

Cic., *Pro Dejotar.*, c. 11.

Rex enim Dejotarus vestram familiam abjectam et obscuram e tenebris in lucem evocavit.

For King Dejotarus hath called your mean and obscure family out of darkness into light.

### 1 Peter ii. 13, 14.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

Liv., v. 9.

Nefas est tendere adversus auctoritatem senatūs.

It is impious to act against the will of the senate.

### 1 Peter ii. 17.

Honour the king.

Plutarch, *Themistoc.*, c. 27.

Ἡμῖν δὲ πολλῶν νόμων καὶ καλῶν ὄντων, κάλλιστος οὗτος ἐστὶ, τὸ τιμᾶν βασιλεῖα, καὶ προσκυνεῖν εἰκόνα Θεοῦ τοῦ πάντα σώζοντος.

This is the best among many and illustrious laws, to honour the king, and to adore him as the image of God, who preserves all things.

## 1 Peter ii. 21.

Christ also suffered for us, leaving us an example, that ye should follow his steps.

Sen., *Ep.*, ii. 6.

Aliquis vir bonus nobis eligendus est ac semper ante oculos habendus, ut sic tanquam illo spectante vivamus et omnia tanquam illo vidente faciamus. Opus est, ad quem mores nostri se exigant.

Some good man must be chosen and always kept before our eyes, that we may so live, as if he always looked on, and do all things, as if he continually beheld us. It is proper to have some one according to whose manners we may conform our own.

Plutarch, *Cat. Min.*, 9.

Κάτων τῆς μὲν ἰδίας ἀρετῆς, μᾶς οὐσίας, μικρὸν ἔργον ἡγεῖτο καὶ οὐ βασιλικὸν τὴν ἐπίδειξιν, αὐτῷ δὲ ποιῆσαι τοὺς ἀρχομένους ὁμοίους μάλιστα φιλοτιμούμενος.

Cato thought it nothing great or extraordinary to be distinguished by his own virtue only; it was his ambition to make all the troops that were under his care like himself.

## 1 Peter ii. 22.

Who did no sin, neither was guile found in his mouth.

Xen. *Mem.*, i. 1, 11.

Οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὐτε πράττοντος εἶδεν οὐτε λέγοντος ἤκουσεν.

No one ever either saw Socrates doing, or heard him saying, anything that was impious or unholy.

Cic., *Fin.*, v. 24.

Quodsi ipsam honestatem undique perfectam penitus viderent, quoniam gaudio complerentur, quum tantopere ejus adumbratâ opinione lætentur!

But if they could have seen within real honour itself (virtue) perfect in all its parts, with what joy would they be filled, when they are so glad at its mere shadow!

## 1 Peter ii. 23.

Who, when he was reviled, reviled not again.

Epictet., *Dissert.*, ii. 12, 14.

Τοῦτο καὶ μάλιστα ἴδιον Σωκράτους, μηδέποτε παρωξυνθῆναι ἐν λόγοις, μηδέποτε ἰλοῖδορον προσενέγκασθαι μηδὲν, μηδέποθ' ὑβριστικὸν, ἀλλὰ τῶν λοιδορούντων ἀνέχεσθαι καὶ παύειν μάχην.

Now this was the chief peculiarity of Socrates, never to be excited in argument, never to use abusive language or insulting words, but to bear with abusive persons, and to put an end to the dispute.

Max. Tyr., *Dissert.*, 18, 8.

Διὰ τοῦτο ὁ Σωκράτης οὐκ Ἀριστοφάνει ὠργίξετο, οὐ Μελίτω ἐγαλέπαινε, οὐκ Ἄνυτων ἐτιμωρεῖτο.

Wherefore Socrates was not angry with Aristophanes, nor enraged against Melitus, nor indignant with Anytus.

1 *Peter* iii. 7.

The wife, the weaker vessel.

Hesiod, *Works*, 49.

Γυνή ἀνθρώποισιν ἐμήσατο κήδεα λυγρά.

The woman contrived baneful cares for man.

Tacit., *Ann.*, iii. 33.

Feminae imbecillus et laboribus impar sexus.

The female sex was weak and unequal to fatigue.

Tacit., *Ann.*, iii. 34.

Sexus muliebris naturâ invalidus.

The female sex was weak by nature.

1 *Peter* iii. 8.

Be courteous.

Euripid., *Hipp.*, 95.

Ἐν δ' εὐπροσηγόροισιν ἔστι τις χάρις ;  
Πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

Is there any charm in courtesy? A great deal indeed; and gain too with little toil.

Pub. Syr.

Multa ignoscendo fit potens potentior.

By forgiving much the powerful become still more powerful.

Sen., *Phœnis*, 659.

Qui vult amari, languidâ regnat manu.

He, who wishes to be loved, rules with a gentle hand.

1 *Peter* iii. 15.

Sanctify the Lord in your hearts.

Menand., *Fr.*

Πᾶς ἀγνός ἐστιν ὁ μηδὲν ἐαυτῷ κακὸν  
Συνιδών.

Every man is pure who has a conscience void of offence.

Cic., *Leg.*, ii. 8.

Feris jurgia amovento.

Away with wranglings on holidays.

Ovid, *Fast.*, i. 73.

Lite vacent aures, insanaque protinus absint  
Jurgia ; differ opus, livida lingua, tuum.

Let the ears be free from words of strife, and let maddening wranglings be put far away : O black tongue, put off thy employment in the time of holidays.

Diodor. Sic., xii. 20.

Ἐχειν τὴν ψυχὴν καθαρὰν πάσης κακίας ὡς τῶν θεῶν οὐ χαιρόντων τῶν πονηρῶν θυσίαις τε καὶ δαπάναις, ἀλλὰ ταῖς τῶν ἀγαθῶν ἀνδρῶν δικαίαις τε καὶ καθαφαῖς ἐπιτηδεύσει.

Have a mind pure from every wickedness ; as the gods have no pleasure in the sacrifices and expensive offerings of the impious, but take delight in the upright and pure acts of the good.

### 1 Peter iii. 16.

Having a good conscience.

Sen., *De Mor.* No., 134.

Bonus fruitur bonâ conscientiâ.

The good enjoy a good conscience.

Auson., *Sept. Sap. Sent.*, i. 1.

Quænam summa boni ? Mens quæ sibi conscia recti.

What is the chief good ? A mind which is conscious to itself of rectitude.

Quintil., *Declam.*, 294.

Nihil est quod timeas, si innocens es.

There is nothing which thou needest to fear if thou art innocent.

Dionys. Cat.

Cum recte vivas, ne cures verba malorum :  
Arbitrii nostri non est, quid quisque loquatur.

When thou livest uprightly, care not for the words of the wicked ; we cannot help what the world says of us.

### 1 Peter iv. 17.

What shall be the end of them that obey not the gospel of God ?

Publ. Syr., *Sent.*, 227.

Fidem nemo unquam perdit, nisi qui non habet.

Nobody ever loses trust except he who has it not.

P. Syr., *Sent.*, 228.

Fidem qui perdit, perdere ultra nil potest.

He who loses trust can lose nothing more.

## 1 Peter v. 6.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Epictet., *Encheir.*, 52.

Ὅστις δ' ἀνάγκη συγκεχώρηκεν καλῶς, σοφὸς παρ' ἡμῶν, καὶ τὰ θεῶν ἐπίσταται.

Whosoever yields nobly to necessity is in our eyes wise, and is acquainted with things divine.

## 1 Peter v. 7.

Casting all your care upon him ; for he careth for you.

Hom., *Odyss.*, iv. 543.

Μηκέτι, Ἄτρεός υἱέ, πολλὸν χρόνον ἀσκελές οὕτω  
Κλαῖ, ἐπεὶ οὐκ ἄνυσιν τινα δῆομεν.

O son of Atreus, give way no more to tears and long lamentations, for thence no good can issue.

Xen., *Mem.*, iv. 3.

Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἤδη ποτέ σοι ἐπήλθεν ἐνθυμηθῆναι, ὡς ἐπιμελῶς οἱ θεοὶ, ὧν οἱ ἄνθρωποι δέονται, κατεσκευάκασι ; καὶ ὅς, μὰ τὸν Δι', ἔφη, οὐκ ἔμοιγε, ἀλλ' οἴσθα γ', ἔφη ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέχουσι ; νῆ Δι', ἔφη, ὅγ' εἰ μὴ εἶχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν, ἐνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. ἀλλὰ μὴν καὶ ἀναπαύσεώς γε δεόμενοι ἡμῖν νύκτα παρέχουσι, κάλλιστον ἀναπαυτήριον. πάνν γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον. οὐκοῦν καὶ ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὧν τὰς τε ὥρας τῆς ἡμέρας ἡμῖν καὶ τᾶλλα πάντα σαφηνίζει, ἡ δὲ νύξ, διὰ τὸ σκοτεινὴ εἶναι, ἀσαφεστέρα ἐστίν, ἄστρα ἐν τῇ νυκτὶ ἀνέφηναν, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει, καὶ διὰ τοῦτο πολλὰ, ὧν δεόμεθα, πράττομεν ; ἔστι ταῦτα, ἔφη. ἀλλὰ μὴν ἢ γε σελήνη οὐ μόνον τῆς νυκτὸς, ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη φανερά ἡμῖν ποιεῖ. πάνν μὲν οὖν, ἔφη. τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι, καὶ ὥρας ἀρμοττούσας πρὸς τοῦτο παρέχειν, αἱ ἡμῖν οὐ μόνον, ὧν δεόμεθα, πολλὰ καὶ παντοῖα παρασκευάζουσιν ἀλλὰ καὶ οἷς εὐφραυνόμεθα ; παντάπασιν εὐόκασιν, ὦ Σώκρατες, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιῆσθαι.

Socrates said, "Tell me, Euthydemus, has it ever come into your thoughts how carefully the gods have prepared whatever things men require?" "It has never occurred to me," replied he. "You know, at least," continued he, "that, in the first place, we require light, which the gods supply to us." "Certainly," said Euthydemus; "for if we had it not, we should, so far as regarded our eyes, have been like the blind." "And then, as we want rest, they supply us with night, the most suitable time for repose." "That is certainly," said Euthydemus, "a reason why we should be thankful." "And then, as the sun being luminous enables us to see the hours of the day and all other things, while the night, from its being dark, prevents us from seeing, they have caused the stars to shine in the night, which show us the hours of the night, and by means of this we do many things which we require." "It is so," said he. "Then the moon makes evident to us not only the divisions of the night,

but also of the month." "Certainly," said he. "And then, since we require food, that they should raise it to us from the earth, and appoint seasons fitted for this purpose, which prepare for us many and various things which we want, but also things from which we derive pleasure; what think you of such gifts?" "The gods certainly appear, Socrates, to exercise the greatest care for man in every way."

Epictet., *Dissert.*, ii. 16.

Τὰ σαυτοῦ κάθαρον· ἐντεῦθεν, ἐκ τῆς διανοίας, ἐκβαλε λύπην, φόβον, ἐπιθυμίαν, φθόνον ἐπιχαιρεκακίαν, φιλαργυρίαν, μαλακίαν, ἀκρασίαν. Ταῦτα δ' οὐκ ἐστὶν ἄλλως ἐκβαλεῖν, εἰ μὴ πρὸς μόνον τὸν θεὸν ἀποβλέποντα, ἐκείνῳ μόνῳ προσπεπονηθέντα, τοῖς ἐκείνου προστάγμασι καθωσιωμένον.

Purify thyself from thy own sins. From thyself, from thy thoughts, cast away grief, fear, desire, envy, malevolence, avarice, effeminacy, intemperance. But it is not possible to cast away these things in any other way than by fixing our eyes upon God only, by turning our affections on him only, by being consecrated to his orders.

## 2 Peter i. 4.

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Epictet., *Dissert.*, i. 9.

Ὁ τοίνυν τῇ διοικήσει τοῦ κόσμου παρηκολουθηκῶς, καὶ μεμαθηκῶς ὅτι τὸ μέγιστον καὶ κυριώτατον καὶ περιεκτικώτατον παντῶν τούτῳ ἐστὶ τὸ σύστημα τὸ ἐξ ἀνθρώπων καὶ θεοῦ, ἀπ' ἐκείνου δὲ τὰ σπέρματα καταπέπτωκεν οὐκ εἰς τὸν πατέρα τὸν ἐμὸν μόνον, οὐδ' εἰς τὸν πάππον, ἀλλ' εἰς ἅπαντα μὲν τὰ ἐπὶ γῆς γεννώμενά τε καὶ φυνόμενα, προηγουμένως δ' εἰς τὰ λογικά· ὅτι κοινωνεῖν μόνον ταῦτα πέφυκε τῷ θεῷ τῆς συναναστροφῆς, κατὰ τὸν λόγον ἐπιπεπλεγμένα, διὰ τὴ μὴ εἶπη τις αὐτὸν Κόσμιον; διὰ τὴ μὴ ἕδρ τὸν θεοῦ.

He, then, who has observed intelligently the way in which the world is administered, and has learned that the greatest, and highest, and the most comprehensive community is that which is made up of men and God, and that from God have come down the seeds not only to my father and grandfather, but to all beings that are born and produced on earth, and especially to rational beings—for these only by their nature have communion with God, being by means of reason joined with him, why should not such a man call himself a citizen of the world, why not a son of God?

## 2 Peter i. 14.

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.

Plat., *Phaed.*, c. 64 or p. 115 D.

Οὐ πείθω, ἔφη, ὦ ἄνδρες, Κρίτωνα, ὡς ἐγὼ εἰμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος καὶ διατάττων ἕκαστον τῶν λεγομένων, ἀλλ' οἴεται με ἐκείνου εἶναι, δν ὑψεται ὀλίγον ὕστερον νεκρὸν, καὶ ἐρωτᾷ δὴ, πῶς με θάπτῃ.

Socrates said, My friends, I cannot persuade Crito that I am that Socrates who is now conversing with you and discussing every part of my subject, but he thinks that I am he whom he will see a little after lying dead, and is asking how he will bury me.

Lactantius, iii. 3.

Hoc quod oculis subjectum est, non homo, sed hominis receptaculum est; cujus qualitas et figura non ex lineamentis vasculi, quo continetur, sed ex factis et moribus pervidetur.

This, which is presented to the eyes is not man, but is the tabernacle of man; whose quality and figure is seen thoroughly, not from the form of the small vessel in which he is contained, but from his deeds and habits.

## 2 Peter i. 21.

Holy men of God spake, as they were moved by the Holy Ghost.

Plat., *Ion.*, c. 5 or p. 534 D.

Ὁ θεὸς ἐξαίρουμένους τούτων τὸν νοῦν τούτοις χρῆται ὑπηρέταις καὶ τοῖς μάντεσι τοῖς θεοῖς, ἵνα ἡμεῖς οἱ ἀκούοντες εἰδῶμεν, ὅτι οὐχ οὗτοι εἰσιν οἱ ταῦτα λέγοντες οὕτω πολλοῦ ἄξια, οἷς νοῦς μὴ πάρεστω, ἀλλ' ὁ θεὸς αὐτὸς ἐστὶν ὁ λέγων, διὰ τούτων δὲ φθέγγεται πρὸς ἡμᾶς.

The deity, having deprived them of their senses, makes use of them as his ministers and divine prophets, so that when we listen to their words we may know that it is not they who speak what is precious, since they are senseless, but God himself who addresses us through them.

Plat., *Ion.*, c. 5 or p. 535 A.

Καὶ μοι δοκοῦσι θεῖα μῶρα ἡμῖν παρὰ τῶν θεῶν ταῦτα οἱ ἀγαθοὶ ποιηταὶ ἐμνηνεύειν.

And good poets seem to me by the divine order to be in this way to us the interpreters of the gods.

Plat., *Phædr.*, c. 22 or p. 244 A.

Τὰ μέγιστα τῶν ἀγαθῶν ἡμῖν γίγνεται διὰ μανίας, θεῖα μὲντοι δόσει διδομένης. ἢ τε γὰρ δὴ ἐν Δελφοῖς προφῆτις αἴ τ' ἐν Δωδώνῃ ἱερεῖαι μανείσαι μὲν πολλὰ δὴ καὶ καλὰ τὴν Ἑλλάδα εἰργάσαντο.

The greatest blessings we possess arise from madness, if bestowed by divine goodness. For the prophetess at Delphi, and the priestesses at Dodona, when inspired, have done many noble services to Greece.

Cic., *De Divin.*, 1.

Deus inclusus corpore humano jam, non Cassandra, loquitur.

It is the god enclosed in the human body, not Cassandra, that speaks.

Hor., *Ars Poët.*, 391.

Orpheus sacer interpresque deorum.

Orpheus, the priest and interpreter of the gods.



## 2 Peter ii. 4.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

Hesiod, *Theog.*, 717.

Τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης  
Πέμψαν . . . .  
Τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανὸς ἐστ' ἀπὸ γαίης.

They sent the Titans beneath the broad-wayed earth . . . . as far beneath the earth as heaven is from the earth.

Plat., *Phæd.*, c. 62 or p. 113 E.

Οἱ δ' ἂν δόξωσιν ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἀμαρτημάτων, ἢ ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς ἐξειργασμένοι, ἢ ἄλλα ὅσα τοιαῦτα τυγχάνει ὄντα, τούτους δὲ ἡ προσήκουσα μοῖρα ῥίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνουσιν.

But those who appear incurable from the greatness of their crimes, either from having committed many and great sacrileges, or unjust and lawless murders, or other such wicked deeds, these an appropriate destiny hurls into Tartarus, whence they never come forth.

Virg., *Æn.*, vi. 577.

Tum Tartarus ipse  
Bis patet in præceps tantum, tenditque sub umbras,  
Quantus ad ætherium cœli suspectus Olympus.

These Tartarus itself sinks twice as far down to the shades as the eye looks up to the heavenly Olympus.

## 2 Peter ii. 8.

For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.

Hom., *Odys.*, i. 229.

Νεμεσσήσαιτό κεν ἀνὴρ  
Αἴσχεια πῶλλ' ὀρόων, ὅστις πινυτός γε μετέλθου.

Any man of wisdom would be indignant at seeing such disgraceful proceedings.

## 2 Peter iii. 8.

One day is with the Lord as a thousand years, and a thousand years as one day.

Zosimus, *Hist.*, ii. 37.

Τὸ δὲ μετὰ χρόνους οὐκ ὀλίγους τὰ προρρήθέντα ἐκβῆναι, μὴ λαμβανέτω τις εἰς τὸ περι ἑτέρου τινὸς λέγειν τὴν προρρήσιν· πᾶς γὰρ χρόνος τῷ θεῷ βραχύς, αἶε τε ὄντι καὶ ἐσομένῳ.

When that which has been predicted has happened after not a few ages have intervened, let no one turn the prediction to something else. For all time is short to God, who always exists and will exist.

2 Peter iii. 10, 12.

But the day of the Lord will come . . . in the which the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up . . . wherein the heavens, being on fire, shall be dissolved.

Sibyll., *Orac.*

Ἔσται γὰρ, ἔσται κείνος αἰώνων χρόνος,  
 Ὅταν πυρὸς γέμοντα θησαυρὸν σχάσῃ  
 Χρυσωπὸς αἰθήρ· ἡ δὲ βοσκηθεῖσα φλόξ  
 Ἄπαντα τὰπίγεια καὶ μετάρσια  
 Φλέξει μανείσ'· ἔπαν δ' ἄρ' ἐκλίπη τὸ πᾶν,  
 Φρόυδος μὲν ἔσται κυμάτων ἅπας βυθὸς,  
 Γῆ δ' ἐδράνων ἔρημος, οὐδ' ἀήρ ἔτι  
 Πτερωτὰ φύλα βαστάσει πυρούμενος·  
 Κάπειτα σώσει πάνθ', ἃ πρόσθ' ἀπώλεσε.

For the time, the time will come in the course of ages, when the gold-coloured heaven shall open up the abundant treasure of fire; when the raging flames shall consume everything on earth and in heaven: when all is at an end, the abyss of waters shall fail, and the earth will be void of habitations, and the air on fire no longer can bear winged birds, then he, who has destroyed, will again save all.

Cic., *Acad. Quæst.*, iii. 37.

Fore tamen aliquando, ut omnis hic mundus ardore deflagret.

Nevertheless it will happen some day or other, that all this world will be burnt up with fire.

Sen., *De Consol. ad Marc.*, 26.

Sidera sideribus incurrent, et omni flagrante materiâ uno igne, quidquid nunc ex disposito lucet, ardebit.

The stars shall dash against the stars, and the whole world blazing in one fire, all that now shines by an artificial brightness shall be consumed.

Lucan, vi. 300.

Communis mundo superest rogos, ossibus astra mixturus.

A common funeral pile awaits the world, about to mingle the stars with its bones.

Ælian., *Var. Hist.*, viii. 11.

Οἱ δὲ ἔτι μᾶλλον δοκοῦντες τὴν τῶν ὄλων φύσιν κατεσκέφθαι, λέγουσι καὶ τὸν κόσμον διαφθεῖρεσθαι αὐτόν.

Some, who think that they have examined still more carefully the nature of the universe, say that the world itself will be destroyed.

## 1 John i. 3.

And truly our fellowship is with the Father, and with his Son Jesus Christ.

Epictet., *Dissert.*, ii. 19.

Ψυχὴν δεῖξάτω τις ὑμῶν ἀνθρώπου, θέλουτος ὁμογενωμονῆσαι τῷ θεῷ . . . . θεὸν ἐξ ἀνθρώπου ἐπιθυμοῦντα γενέσθαι, καὶ ἐν τῷ σωματικῷ τούτῳ τῷ νεκρῷ περὶ τῆς πρὸς τὸν Δία κοινωνίας βουλευόμενον, Δείξατε. Ἄλλα οὐκ ἔχετε.

Let any of you show me a human soul who wishes to be of the same mind as God . . . . desiring to become a god from a man, and in this poor dead body thinking of his communion with Jove. Show me such a man, but you cannot.

## 1 John i. 8.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Plat., *Republ.*, x. c. 16 or p. 619 c.

Οὐ γὰρ ἑαυτὸν αἰτιᾶσθαι τῶν κακῶν, ἀλλὰ τύχην τε καὶ δαίμονας καὶ πάντα μᾶλλον ἀνθ' ἑαυτοῦ.

For he did not regard himself as the author of his misfortunes, but fortune and the demons, and everything rather than himself.

## 1 John ii. 15.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Sallust., *Ep.* 1 *Ad Cæs.*

Neque aliter quisquam extollere sese et divina mortalis attingere potest nisi omissis pecuniæ et corporis gaudiis, animo indulgens in labore, patientiâ, honisque præceptis et factis fortibus exercitando.

Nor can any mortal raise himself and reach things divine in any other way than by giving up all pleasure in money and sensual pursuits, indulging in labours and patience, and practising good precepts and brave deeds.

## 1 John ii. 17.

The world passeth away, and the lust thereof.

Plat., *Apol. Socr.*, c. 32 or p. 41 c.

Τὰ τε γὰρ ἄλλα εὐδαιμονέστεροί εἰσι οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσι.

For in other respects those who live there are more happy than those who are here, and are ever afterwards immortal.

Sall., *Jug.*, 104.

Humanæ res fluxæ et mobiles semper in adversa mutantur.

Human affairs are fleeting and inconstant, always changing to the worse.

Quintil., *Declam.*, 306, p. 188 ed. Bipont.

Continuis voluptatibus vicina satietas.

Satiety is close upon continued pleasures.

Quintil., *Declam.*, iv. 9.

Tota vita hominis unus est dies.

The whole life of man is but one day.

Tacit., *Ann.*, iii. 55.

Nisi forte rebus cunctis inest quidam velut orbis, ut quemadmodum temporum vices, ita morum vertantur.

Unless perhaps there is a certain round in all things, so that as there are vicissitudes in the seasons, so also there are revolutions in manners.

Val. Max., vi. 9, 7, ext.

Caduca nimium hæc et fragilia puerilibusque consentanea crepundiis sunt, quæ vires atque opes humanæ vocantur. Affnunt subito, repente dilabuntur; nullo in loco, nullâ in personâ stabilibus nixa radicibus consistunt, sed incertissimo flatu fortunæ huc atque illuc acta quos in sublimè extulerunt, improvise decursu destitutos profundo cladum miserabiliter immergunt. Itaque neque dici debent bona, quæ ut infictorum malorum amaritudine desiderium sui duplicent, propensiore favore primo delinitos, majore postea malorum cumulo opprimere solent.

What is called human strength and power is perishable and frail, only suited for children's playthings. They suddenly flow together, and quickly disperse; in no place and in no person have they a firm root, but by an uncertain blast of fortune driven hither and thither, those whom they have raised aloft, dashed down suddenly, they overwhelm in the lowest abyss of calamity. Therefore they ought not to be called good, which, that they may double the regret of these by the bitterness of inflicted evils, being charmed at first by the appearance of pleasure, they are wont to throw down with a greater accumulation of misfortunes.

Hist. Aug., *Severus Imp.*, 14.

Omnium rerum semper quasi naturali lege mutatio est.

There is a change in all things, as if by a natural law.

1 *John* iii. 1.

That we should be called the sons of God.

Epictet., *Dissert.*, i. 3, 1.

Εἰ τις τῷ δόγματι τούτῳ συμπαθῆσαι κατ' ἀξίαν δύναίτο, ὅτι γεγνῶμεν ὑπὸ τοῦ θεοῦ πάντες προηγουμένως, καὶ ὁ θεὸς πατὴρ ἐστὶ τῶν τ' ἀνθρώπων καὶ τῶν θεῶν ὀίμαι ὅτι οὐδὲν ἀγεννὲς οὐδὲ ταπεινὸν ἐνθυμηθήσεται περὶ ἑαυτοῦ. Ἄλλ' ἂν μὲν Καίσαρ εἰσποτήσεται σε, οὐδέλεις σου τὴν ὀφρὸν βαστάσει· ἂν δὲ γνῶς, ὅτι τοῦ Διὸς υἱὸς εἶ, οὐκ ἐπαρθήσῃ;

If any one could be affected with this opinion as he ought, that we are all originally descended from God, and that God is both the father of men and of gods, he would not, I suppose, conceive ignoble or mean thoughts about himself: but if the emperor Cæsar should adopt thee, no one could endure thy arrogance, and if thou knowest that thou art God's son, wilt thou not be elated?

1 *John* iii. 3.

And every man that hath this hope in him purifieth himself, even as he is pure.

Plat., *Phæd.*, c. 12 or p. 67 c.

Κάθαρσις δὲ εἶναι ἄρα οὐ τοῦτο ξυμβαίνει, ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται, τὸ χωρίζειν ὃ τι μάλιστα ἀπὸ τοῦ σώματος τὴν ψυχὴν καὶ ἐθίσει αὐτὴν καθ' αὐτὴν πανταχόθεν ἐκ τοῦ σώματος συναγείρεσθαι τε καὶ ἀθροίζεσθαι, καὶ οἰκεῖν κατὰ τὸ δυνατόν καὶ ἐν τῷ νῦν παρόντι καὶ ἐν τῷ ἔπειτα μόνῃ καθ' αὐτὴν, ἐκλυομένην ὡσπερ ἐκ δεσμῶν ἐκ τοῦ σώματος ;

But does not purification, as was said in a former part of our discourse, consist in this, in separating as far as is possible the soul from the body, and in accustoming it to bring together and collect itself on all sides apart from the body, and to dwell as far as it is possible, both now and hereafter, alone by itself, loosened, as it were, from the shackles of the body ?

1 *John* iii. 15.

Whosoever hateth his brother is a murderer.

Cic., *Off.*, ii. 7.

Qui metunt, odere ; quem quisque odit, periisse expetit.

People hate the man whom they fear ; the man whom he hates he desires may perish.

Val. Max., iv. 7, 2, ext.

Nulla tam modesta felicitas est, quæ malignitatis dentes vitare possit.

No good fortune is so modest in its bearing, as to escape the teeth of the malicious.

1 *John* iii. 16.

Hereby perceive we the love of God, because he laid down his life for us ; and we ought to lay down our lives for the brethren.

Antonin., viii. 24.

Οἱ ἄνθρωποι γεγόνασιν ἕνεκεν ἀλλήλων.

Men are born for the sake of each other.

1 *John* iv. 12.

God dwelleth in us.

Sen., *Ep.*, 73.

Deus ad homines venit, immo, quod propius est, in homines venit.

God comes to men, nay, what is still nearer, dwelleth in men.

Sen., *Ep.*, 41.

In unoquoque virorum honorum (quis deus incertum est), habitat.

God dwelleth in every good man ; what god is uncertain.

Sen., *Ep.*, 31.

Quærendum est ergo quod non fiat in dies deterius. Quid hoc est ? animus : sed hic rectus, bonus, magnus. Quid aliud voces hunc, quam Deum in humano corpore hospitantem ?

We must, therefore, search for that which cannot be made worse every day. What is that? The mind, but the mind that is upright, good, great. What else canst thou call this but God taking up his abode in the human body?

Epicet., *Dissert.*, i. 14, 14.

'Αλλ' ὁ θεὸς ἐνδον ἐστὶ, καὶ ὁ ὑμέτερος δαίμων ἐστὶ· καὶ τίς τούτοις χρεῖα φωτὸς εἰς τὸ βλέπεω τὶ ποίειτε;

But God is within and your demon; and what need is there of light that they may see what you are doing?

1 John iv. 16.

God is love; and he that dwelleth in love, dwelleth in God, and God in him.

Cic., *Tusc. Quæst.*, v. 25.

Hæc tractanti animo existit illa a Deo Delphis præcepta cognitio, ut ipse se mens agnoscat conjunctamque cum divinâ mente se sentiat, ex quo insatiabili gaudio completur.

To the mind meditating on such subjects that suggestion of the god at Delphi occurs, that it should acknowledge its existence, and feel that it is in union with God, from which circumstance it is filled with insatiable joy.

Epicet., *Dissert.*, i. 20, 15.

Τέλος ἐστὶ τὸ ἔπεσθαι θεοῖς.

The sum of all things is to follow the gods.

Antonin., xii. 31.

Τελευταῖόν ἐστὶ τὸ ἔπεσθαι τῷ λόγῳ καὶ τῷ θεῷ.

The last and chiefest thing is to follow the word and God.

1 John iv. 18.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Cic., *Off.*, ii. 7.

Nulla vis imperii tanta est, quæ premente metu possit esse diuturna.

There is no government so strong as to be of long continuance, if it is administered under feelings of terror.

1 John iv. 19.

We love him, because he first loved us.

Cic., *Nat. D.*, i. 44.

Hominum caritas, et amicitia, gratuita est. Quanto igitur magis deorum? qui nullâ re egent, et inter se diligunt, et hominibus consulunt. Quod ni ita sit, quid veneramur, quid precamur deos? cur sacris pontifices, cur auspiciis angurea præsent? quid optamus a diis immortalibus? quid vovemus?

The love and friendship among men act without looking for a return. How much more reason have we to think that the gods act in the same way, who, wanting nothing, love one another, and employ themselves about us? If it were not so, why should we offer prayers to and worship them? Why do the priests preside over the altars, and the augurs over the auspices? What is it that we wish from the immortal gods, and why do we present our vows to them?

Senec., *De Benef.*, iv. 19.

Deos nemo sanus timet.

No one in his senses fears the gods.

Plutarch, *Aristid.*, 6.

Ἀγαπᾶν καὶ τιμᾶν καὶ σέβασθαι τοὺς θεοὺς κατὰ τὴν δικαιοσύνην.

Love, honour, and reverence the gods on account of their justice.

1 *John* iv. 20.

If a man say, I love God, and hateth his brother, he is a liar.

Senec., *Ep.*, 94.

Quod didicisti, agendo confirmes.

What thou hast learned, show by thy deeds.

Senec., *De Mor. No.*, 47.

Quid est dare beneficium? Deum imitari.

What is doing a kindness? It is to imitate God.

1 *John* v. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Aristot., *De Cælo*, i. 1.

Τὰ τρία πάντα, καὶ τὸ τρις πάντα. καὶ πρὸς τὰς ἀγιστείας τῶν θεῶν χρώμεθα τῷ ἀριθμῷ τούτῳ. καθάπερ γὰρ φασιν καὶ οἱ Πυθαγόρειοι, τὸ πᾶν καὶ τὰ πάντα τοῖς τρισὶν ὄρισται· τελευτὴ γὰρ καὶ μέσον καὶ ἀρχὴ τὸν ἀριθμὸν ἔχει τὸν τοῦ παντός· ταῦτα δὲ τὸν τῆς τριάδος.

All things are three, and thrice is all: and let us use this number in the worship of the gods; for, as the Pythagoreans say, everything and all things are bounded by threes; for the end, the middle, and the beginning have this number in everything: these compose the number of the Trinity.

Plutarch, *Pomp.*, 53.

Ἀκούοντες καὶ ἀναγνώσκοντες ὅτι Τριχθὰ δὲ πάντα δέδασται τοῖς θεοῖς, ἕκαστος δ' ἔμμορε τιμῆς, ἑαυτοῖς οὐκ ἐνόμιζον ἀρκεῖν δυσὶν οὐσι τὴν Ῥωμαίων ἀρχήν.

Pompey and Cæsar had heard and read that the gods had divided the universe into three shares, and each was content with that which fell to his lot, and yet these men could not think the Roman empire sufficient for two of them.

1 *John* v. 17.

All unrighteousness is sin.

Cic., *Tusc. Quæst.*, iv. 15.

Virtuti contraria est vitiositas.

Viciousness is the opposite to virtue.

Cic., *Fin.*, iii. 12.

Omni virtuti vitium contrario nomine opponitur.

All vice is opposed to all virtue by one opposite name. |

Lucan., viii. 487.

Sidera terrâ

Ut distant et flamma mari, sic ntile recto.

As the stars are distant from the earth and the flame from the sea, so far must self-interest be considered as distant from integrity.

3 *John* 11.

He that doeth good is of God : but he that doeth evil hath not seen God.

Plat., *Leg.*, iv. 8.

Ὁ μὲν σώφρων θεῶ φίλος· ὁμοίος γάρ.

The temperate man is dear to God, for he is like to him.

Cic., *Acad. Quæst.*, iv. 45.

Virtus hominem jungit deo.

It is virtue that unites man to God.

*Jude* 13.

To whom is reserved the blackness of darkness for ever.

Sen., *Ep.*, 82, 15.

Multa enim de morte credimus : multorum ingenis certatum est, ad angendam ejus infamiam. Descriptus est carcer infernus, et perpetuâ nocte regio, in quâ ingens janitor Orci,

Ossa super recubans antro semesa cruento,  
Æternum latrans exsanguis territat umbras.

For many are the stories we believe respecting death : it has exercised the wit of many to add to its disagreeable nature. It is described as an infernal prison, and region of everlasting night, where sits the great porter of hell :—

Lying upon bare bones half-eaten up  
In bloody den, where he doth dine and snp,  
Eternally with barking doth affright  
Each pale and bloodless ghost and shade-like sprite.*Revelation* i. 8.

I am Alpha and Omega, the beginning and the ending.



Euripid., *Fr. Perith.*, 2.

Θεὸς αὐτοφυῆς καὶ ἐν αἰθερίῳ  
 Ῥόμβῳ πάντων φύσιν ἐπλεξεν·  
 Ὅν περὶ μὲν φῶς, περὶ δ' ὀρναία  
 Νύξ αἰολόχρως, ἀκριτὸς τ' ἄστρον  
 Ὅχλος ἐνδελεχῶς ἀμφιχορεύει.

God is uncreate, and has embraced the whole universe in an eddying swirl, clothing himself alternately in a robe of noonday brilliance and bespangled night, while an unnumbered crowd of stars move eternally in harmonious curves.

Plat., *Leg.*, iv. 7.

Θεὸς ἀρχή τε καὶ τελευτή.

God the beginning and the end.

Plat., *Phæd.*, c. 28 or p. 80 A.

Τὸ θεῖον καὶ ἀθάνατον καὶ νοητὸν καὶ μονοειδὲς καὶ ἀδιάλυτον καὶ δεῖ ὡσαύτως καὶ κατὰ ταῦτα ἔχον ἑαυτῷ.

The soul is like that which is divine, immortal, intelligent, uniform, indissoluble, and which always continues in the same state.

Plat., *Phæd.*, c. 56 or p. 106 D.

Ὁ δὲ γε θεὸς, ἔφη, οἶμαι ὁ Σωκράτης καὶ αὐτὸ τὸ τῆς ζωῆς εἶδος καὶ εἴ τι ἄλλο ἀθάνατόν ἐστι, παρὰ πάντων ἀν ὁμολογηθεῖν μηδέποτε ἀπόλλυσθαι.

God, indeed, I think, said Socrates, and the idea itself of life, and if there be anything else immortal, must be allowed by all to be incapable of dissolution.

Plutarch, *In Convin. Sap.*, c. 9 or p. 153 C.

Τί πρῶτον ; θεὸς ἔφη Θάλης, ἀγέννητον γὰρ ἐστι.

What is the most ancient of beings? God, said Thales, for he is without beginning.

Stobæus, *Eclog. Physic.*, i. 28.

Σωκράτης ἐρωτηθεὶς τί θεὸς ; εἶπε τὸ ἀθάνατον καὶ αἰδῖον.

Socrates, being asked what God was, said that he was an immortal and eternal being.

Diog. Laert., *Thales*, 24.

Thales, being asked what God was, answered, Τὸ μήτε ἀρχὴν ἔχον μήτε τελευτήν—

That which has neither beginning nor end.

*Revelation* i. 14.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.

Moschus, *Idyl.*, i. 7.

Πρῶτα μὲν οὐ λευκός, πυρὶ δ' εἴκελος· ὄμματα δὲ αὐτοῦ δριμύλα καὶ φλογόεντα.

In the first place he is not fair, but like to fire; and his eyes are piercing and fiery-red.

*Revelation* ii. 10.

Be thou faithful unto death, and I will give thee a crown of life.

Sen., *Ep.*, 101.

Quam bene vivas refert, non quamdiu.

How well thou livest is the question, not how long.

Plutarch, *Cleom.*, 31.

Δεῖ τὸν αὐθαίρετον θάνατον οὐ φυγὴν εἶναι πράξεων ἀλλὰ πράξιν.

A voluntary death ought to be a bold act, not a flight from a bold act.

Epictet., *Encheir.*, 12.

Κρεῖττον λιμῶ ἀποθανεῖν ἄλυπον καὶ ἀφοβον γενόμενον, ἢ ζῆν ἐν ἀφθόνοις παρασόμενον.

It is better to die from hunger, away from sorrow and fear, than to live in luxury, overwhelmed with perturbations.

*Revelation* ii. 23.

I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Simonides, *Fr.*, 86.

Οὐκ ἐστὶν μείζων βάσανος χρόνου οὐδενὸς ἔργου,  
Ὅς καὶ ὑπὸ στέρνοις ἀνδρὸς ἔδειξε νόον.

There is no greater test of any deed than Time, which shows the intentions of man even in his inmost breast.

Soph., *Œdip. Tyr.*, 614.

Χρόνος δίκαιον ἀνδρα δεικνυσιν μόνος.

Time alone shows the good man.

Plat., *Symp.*, p. 184 A.

Ὁ χρόνος δοκεῖ τὰ πολλὰ καλῶς βασανίζειν.

Time seems to try very many things thoroughly.

Stobæus, *Florig.* i. 11.

Ἡθους δὲ βάσανός ἐστὼ ἀνθρώποις χρόνος.

Time is a test of the manners of men.

*Revelation iii. 17.*

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

Solon, *Eleg.*, ii. 34.

Ἐσθλὴν εἰς αὐτοῦ δόξαν ἕκαστος ἔχει.

Every one has a good opinion of himself.

*Revelation iv. 8.*

Holy, holy, holy, Lord God Almighty.

Bion, vi. 9.

Κρίνειν οὐκ ἐπέοικε θεῖα ἔργα βροτοῖσιν·  
Πάντα γὰρ ἱερὰ ταῦτα.

It is not proper for mortals to condemn divine works, for all are holy.

*Revelation x. 6.*

And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

Plat., *Phileb.*, c. 17 or p. 30 c.

Βέλτιον λέγοιμεν, ὡς ἔστιν, ἢ πολλάκις εἰρήκαμεν, τις ἐπ' αὐτοῖς αἰτία οὐ φαύλη, κοσμοῦσά τε καὶ συντάττουσα ἐνιαυτούς τε καὶ ὥρας καὶ μῆνας, σοφία καὶ νοῦς λεγομένη δικαιοτάτ' ἄν.

We may the better assert, as we have often done, that there is a cause besides these, not inconsiderable, arranging and putting in order the years, and hours, and months, which may be most properly called Wisdom and Mind.

Plutarch, *Pericl.*, c. 4.

\*Ὁν οἱ τότε ἄνθρωποι Νοῦν προσηγόρευον, εἴτε τὴν σύνεσιν αὐτοῦ μεγάλην εἰς φυσιολογίαν καὶ περιττὴν διαφανεῖσαν θαυμάσαντες, εἴθ' ὅτι τοῖς ὄλοις πρῶτος οὐ τύχην, οὐδ' ἀνάγκην, διακοσμήσεως ἀρχὴν, ἀλλὰ νοῦν ἐπέστησε καθαρὸν καὶ ἄκρατον, ἐμμετριζόμενον πᾶσι τοῖς ἄλλοις, ἀποκρίνοντα τὰς ὁμοιομερείας.

Anaxagoras was he whom the people of those times called Νοῦς or Intelligence, either in admiration of his great understanding and knowledge of the works of nature, or because he was the first who clearly proved that the universe owed its formation neither to chance nor necessity, but to a pure and unmixed Mind, who separated the homogeneous parts from the other with which they were confounded.

## Revelation xiv. 13.

Blessed are the dead which die in the Lord from henceforth :  
Yea, saith the Spirit, that they may rest from their labours ; and  
their works do follow them.

Theognis, *El.*, v. 1008.

Ὦς μάκαρ εὐδαίμων τε καὶ ἄλβιος, ὅστις ἀπειρος,  
" Ἀθλῶν εἰς αἰδου δῶμα μέλαν κατέβη,  
Πρὶν τ' ἐχθροὺς πτήξαι καὶ ὑπερβῆναι περ ἀνάγκῃ,  
Ἐξετάσαι τε φίλους, ὄντων ἔχουσι νόον.

How blessed, fortunate, and happy he who descends, unacquainted  
with the woes of life, to the gloomy mansion of Hades before he is obliged  
in exile to fawn on his foes and get the better of them, and risk the trial  
of a friend's faith.

Euripid., *Fr. Philoct.*

" Ἄλις, ὦ βιοτὰ, πέραινε πρὶν τινα συντυχίαν  
Ἡ κτεάτεσσιν ἐμοῖς, ἢ σώματι τῷδε γενέσθαι.

It is enough ; cease now, O Life, before some misfortune comes upon  
my property or disease upon my body.

Ennius, *Fr.*

Neque sepulchrum, quo se recipiat, habeat portum corporis,  
Ubi, remissâ humanâ vitâ, corpus requiescat a malis.

Neither let him have a tomb, in which he may be placed, as a haven of the body,  
where life being given up the body may rest from woes.

Cic., *Tusc. Quæst.*, i. 19.

Profecto beati erimus, cum corporibus relictis et cupiditatum et æmulationum  
erimus expertes, quodque nunc facimus, cum laxati curis sumus, ut spectare aliquid  
velimus et visere, id multo tum faciemus liberius, totosque nos in contemplandis rebus  
perspicendisque ponemus.

Doubtless we shall be happy when, having left our bodies, we shall be passionless  
and without feelings of rivalry, and as at present when we dismiss all cares in order  
that we may look into and examine some matter, we shall then do so with greater  
freedom, and shall be wholly engaged in the contemplation and examining of things.

Sall., *Jug.*, 2.

Ingenii egregia facinora, sicuti anima, immortalia sunt.

The noble productions of the mind, like the soul itself, are immortal.

Publ. Syr., *Sent.*, 182.

Dum vita grata est, mortis conditio optima est.

While life is spent agreeably, that is the best time for death.

Sen., *Consol. ad Polyb.*, 28.

Fruitur nunc (frater mortuus Polybii) aperto et libero cœlo ; ex humili atque  
depresso in eum emicuit locum, quisquis ille est, qui solutus vinculis animos beato  
recipit sinu ; non perdidit lucem, sed securiorem sortitus est.

Now your brother Polybius enjoys an open and wide heaven ; from an humble low  
tabernacle he has attained that conspicuous place, whatsoever it be, that receives  
those souls, delivered out of these earthly bonds into its blessed bosom ; thy brother  
has not lost the light, but has attained one more secure.

Diodor. Sic., x. *Fr.*

Καλὸν δὲ τοῖς μεταγενεστέροις ὑποκεῖσθαι, διότι βίον οἶον ἂν τις ἔληται ζῶν, τοιαύτης ἀξιοθήσεται μετὰ τὸν θάνατον μνήμης· ἵνα μὴ περὶ τὰς τῶν λιθίνων μνημείων κατασκευὰς σπουδάζωσιν, ἀ καὶ τόπον ἕνα κατέχει, καὶ φθορᾶς, δξείας τυγχάνει· ἀλλὰ περὶ λόγον καὶ τὰς ἄλλας ἀρετὰς, αἱ πάντα φοιτῶσι διὰ τῆς φήμης· ὁ δὲ χρόνος ὁ πάντα μαραίνων τᾶλλα, ταύτας ἀθανάτους φυλάττει, καὶ πρεσβυτέρους γενόμενος αὐτὰς ταύτας ποιεῖ νεωτέρας. Ζῆλος δὲ ἐπὶ τῶν ἀνδρῶν ἐγένετο προειρημένος· πάλαι γὰρ γεγόνότες, ὡσπερ νῦν ὄντες ὑπὸ πάντων μνημονεῦνται.

It is right that all should understand that according to the kind of life each one leads will be the remembrance of him after death : that they should not bestow their whole care on the erection of marble monuments, which are restricted to one spot and soon moulder to pieces ; but they should rather apply their mind to learning and other virtues, the fame of which spreads widely over the world. Besides, Time, which is wont to destroy everything else, preserves the recollection of these to all future time, and the older it becomes keeps them the fresher. For long after they have disappeared from the world the remembrance of them continues to flourish.

Ælian., *Fr.*, p. 815.

Ἄναπανομένων καὶ ὀρμιζομένων τὴν τελευταίαν ὄρμισιν, τὸ θεῖον οὐκ ἀμελεῖ καλῶν τε καὶ ἀγαθῶν ἀνδρῶν.

↳ The Divinity does not neglect the good and pious, when they rest in death and have reached their last haven.

Dion. Cat., 14.

Felices oheunt, quorum sine crimine vita est.

Happy do those die whose life has been spent without crime.

#### *Revelation* xv. 4.

Who shall not fear thee, O Lord, and glorify thy name ?

Herodot., vii. 197.

Ξέρξης δὲ ὡς κατὰ τὸ ἄλσος ἐγένετο, αὐτὸς τε ἔργετο αὐτοῦ καὶ τῇ στρατιῇ πάση παρήγγειλεν.

When Xerxes came to the grove (of Zeus, in Achaia) he kept himself at a distance from it, and commanded the whole army to do the same.

Plutarch, *Arist.*, 6.

Ἐκπλήττεσθαι καὶ δεδιέναι τοὺς θεοὺς κατὰ τὸ κύριον καὶ δυνατὸν.

Men are panic-struck and tremble before the gods on account of their might and power.

Hist. Aug., *Div. Aurel.*, 19.

Proinde quasi et ipse vir magnus non deos colat, non de diis immortalibus speret? Audivimus litteras, quibus rogavit opem deorum, quæ nunquam cuiquam turpis est.

Just as if that great man does not worship the gods, has no hope of aid from the immortal gods. We have heard the letter read, in which he implored the assistance of the gods, which is never a disgrace to any one.

*Revelation xvi. 21.*

And there fell upon men a great hail out of heaven, every stone about the weight of a talent.

Diodor. Sic., xix. 45.

Ὁ δὲ τελευταῖος ἐπέπεσε ἕαρος ἀρχομένου, καταβραγόντων ἐξαίφνης μεγάλων ὄμβρων, καὶ χαλάξης ἀπίστου τῷ μέγεθος, μυααῖαι γὰρ ἐπιπτον, ἔστι δ' ὅτε καὶ μέλζους.

At last, in the beginning of spring, great storms suddenly burst forth, and there fell enormous hail-stones of a pound weight and sometimes more.

*Revelation xix. 6.*

For the Lord God omnipotent reigneth.

Linus, *Fr.*

Ῥάδια πάντα Θεῷ τελέσαι καὶ ἀνήνυτον οὐδέν.

All things are easy for God to accomplish, and nothing is impossible.

Epicharm., *Fr.*

Οὐδὲν ἐκφεύγει τὸ θεῖον· τοῦτο γινώσκειν σε δεῖ·  
Αὐτὸς ἐστ' ἁμῶν ἐπόπτῃς· ἀδυνατεῖ δ' οὐδὲν Θεῷ.

There is nothing which is concealed from God: thou must know this: he looks into our bosom; for nothing is impossible to God.

Pind., *Fr. Incert.*, 98.

Θεῷ δυνατὸν ἐκ μελαινης  
Νυκτὸς ἀμίαντον ὄρσαι φάος·  
Κελαινεφεῖ δὲ σκῶτει καλύψαι  
Καθαρὸν ἀμέρας σέλας.

God can bring the purest light from the darkest night, and shroud the bright light of day in cloudy gloom.

Calimach., *Fr.*, 137.

Εἰ θεὸν οἶσθα,  
Ἴσθ', ὅτι καὶ ῥέξαι δαίμονι πᾶν δυνατὸν.

If thou knowest God, know this also, that everything is possible to God.

*Revelation xix. 16.*

King of kings and Lord of lords.

Apul., *Met.*, xi., *Sub. Fin.*

Deus Deum magnorum potior, et majorum summus, et summorum maximus et maximorum regnator Osiris.

Osiris, superior god of great gods, highest of the high, greatest of the great, and ruler of the greatest.

*Revelation* xxi. 8.

Murderers . . . shall have their part in the lake which burneth with fire and brimstone.

Æschyl., *Agam.*, 446.

Τῶν πολυκτόνων γὰρ  
Οὐκ ἄσκοποι θεαί.

For the gods are not forgetful of murderers.

*Revelation* xxi. 25.

There shall be no night there.

Aristoph., *Ran.*, 446.

Μόνοις γὰρ ἡμῖν Ἥλιος,  
Καὶ φέγγος ἰλαρὸν ἔστιν,  
Ὅσοι μεμνήμεθα, εὐ-  
σεβῆ τε διήγομεν  
Τρόπον, περὶ τε ξένους  
Καὶ τοὺς ἰδιώτας.

For to us alone, and whosoever of us has been initiated and behaved in a pious manner towards foreigners and citizens, the joyous light of the sun ever shines.

# SUPPLEMENT.

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## APOCRYPHA.

*Tobit* iv. 3.

Honour thy mother all the days of thy life.

Plat., *Leg.*, iv. c. 8 or 717 B.

Γονέων δὲ μετὰ ταῦτα τιμαὶ ζώντων οἷς θέμις ὀφείλοντα ἀποτίνειν τὰ πρῶτά τε καὶ μέγιστα ὀφειλήματα, χρεῶν πάντων πρεσβύτατα, νομίζου δέ, ἃ κέκτηται καὶ ἔχει, πάντα εἶναι τῶν γεννησάντων καὶ θρεψαμένων πρὸς τὸ παρέχειν αὐτὰ εἰς ὑπηρεσίαν ἐκείνοις κατὰ δύναμιν πᾶσαν.

Then come the honours that ought to be paid to living parents, for it is right for him, who owes the first and greatest of debts, to pay those of longest standing, and to think that all the things which he possesses and holds belong to those who begot and brought him up, in order that he might supply to the utmost of his power whatever they require for their service.

Cic., *Off.*, i. 45.

Prima officio diis immortalibus, secunda patriæ, tertia parentibus, deinceps gradatim reliquis debentur.

Our first duty is to the immortal gods, second to our country, third to our parents, then by grades to the rest.

Cic., *Amicit.*, 8.

Caritas, quæ est inter natos et parentes, dirimi nisi detestabili scelere non potest.

The affection which exists between children and parents cannot be put an end to except by most horrible wickedness.

Liv., xxxiv. 35.

Validissima et sanctissima ad fortiter pugnandum incitamenta parentes et conjuges.

Parents and wives are the strongest and most sacred incitements to fight bravely.

Sen., *Thyest.*, 549.

Nulla vis major pietate verâ est.

There is no power stronger than true affection.

*Wisdom of Solomon* ii. 1.

Our life is short and tedious.



Sen., *De Consol. ad Marc.*, 20.

*Omnia humana brevia et caduca sunt et infuiti temporis nullam partem occupantia.*

All human things are frail and fading, scarce occupying any place in this vast extent of infinite time.

*Wisdom of Solomon ii. 2.*

For we are born at all adventure: and we shall be hereafter as though we never had been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart, which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air.

Plat., *Phæd.*, c. 14 or p. 70 A.

Εἰπόντος δὴ τοῦ Σωκράτους ταῦτα ὑπολαβὼν ὁ Κέβης ἔφη· ὦ Σώκρατες, τὰ μὲν ἄλλα ξμοιοι δοκεῖ καλῶς λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, μὴ ἐπειδὴν ἀπαλλαγῆ τοῦ σώματος οὐδαμοῦ ἔτι ἢ ἄλλ' ἐκείνη τῇ ἡμέρᾳ διαφθείρηται τε καὶ ἀπολλύηται, ἢ ἂν ὁ ἀνθρώπος ἀποθάνῃ· εὐθὺς ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνοῦσα ὡσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ. ἐπεὶ, εἴπερ εἴη που αὐτὴ καθ' αὐτὴν ξυνηθροισμένη καὶ ἀπηλλαγμένη τούτων τῶν κακῶν ὣν σὺ νῦν δὴ διήλθες, πολλὴ ἂν ἐλπίς εἴη καὶ καλὴ, ὦ Σώκρατες, ὡς ἀληθὴ ἔστιν ἃ σὺ λέγεις· ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγης παραμυθίας δεῖται καὶ πίστεως, ὡς ἔστι τε ἡ ψυχὴ ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύναμιν ἔχει καὶ φρόνησιν.

When Socrates had thus spoken, Cebes, taking up the conversation, said, Socrates, everything else which you have just said seems to me to be correct, but what you say in regard to the soul is not easily believed, from the fear that where there is a separation of the soul from the body, it should at the very moment that the man dies be destroyed and utterly perish; then, when it has gone out of the body, that it is dispersed and vanishes like breath or smoke, and is no longer anywhere; since, if it remained anywhere, delivered from those evils of which you have spoken, there would be abundant and good hopes, Socrates, that those things were true which you said. But this, perhaps, requires some persuasion and proof, that the soul of a man who dies still exists, having power and intelligence.

*Wisdom of Solomon ii. 8.*

Let us crown ourselves with rose-buds, before they be withered.

Hor., *Od.*, ii. 3, 13.

*Huc vina et unguenta et nimium breves  
Flores amœnæ ferre iube rosæ.*

Hither order to bring wine, perfumes, and the too short-lived flowers of the pleasant rose.

Hor., *Od.*, ii. 11, 13.

*Cur non sub altâ vel platano vel hac  
Pinu jacentes sic temere, et rosâ  
Canos odorati capillos.*

Why do we not recline thus at ease, either under this tall plane tree or pine, with our hoary locks perfumed with the rose-buds?

Ælian., *V. H.*, ix. 24.

Φύλλοις ῥόδων ἀναπεσὼν καὶ κοιμηθεὶς ἐπ' αὐτῶν ἐξανέστη λέγων φλυκταίνας ἐκ τῆς εὐνῆς ἔχειν.

Smindyrides, the Sybarite, having thrown himself on rose-leaves, and having slept upon them, arose, saying that he was blistered by the couch.

Philostratus, *Exp.*, 32 p. 13, ed. *Boissonade*.

Ὅταν δὲ πνέη (ἢ κοίτη) ῥόδα, ἀνάγκη πᾶσα καὶ ἀνθρώποις καὶ θεοῖς ἀγρυπνεῖν ἠδέως· ἡ γὰρ εὐωδία δεινὴ πᾶσαν ἡσυχίαν ἐξοικίσαι.

<sup>1</sup> When the couch exhales the odour of roses, both men and gods must lie awake with pleasure, for sweet fragrance has wondrous power to drive away every feeling of sleep.

### *Wisdom of Solomon ii. 23.*

For God created man to be immortal, and made him to be an image of his own eternity.

Herodot., ii. 123.

Πρῶτοι δὲ καὶ τόνδε τὸν λόγον Αἰγύπτιοι εἰσι οἱ εἰπόντες, ὡς ἀνθρώπου ψυχῆ ἀθάνατος ἐστι. τοῦ σώματος δὲ καταφθίνοντος, ἐς ἄλλο ζῶον αἰεὶ γινόμενον ἐσδύεται.

The Egyptians are the first who have maintained the immortality of the soul. They believe that, on the dissolution of the body, the soul immediately enters some other animal.

Cic., *Tusc. Quæst.*, i. 23.

Quum sentit animus se moveri, illud una sentit, sc vi suâ, non alienâ moveri: nec accidere posse, ut ipse unquam a se deseratur: ex quo efficitur æternitas.

When the mind feels itself to be moved, it feels that it is moved by its own power, not by that of another, nor can it happen that it should be left by itself; from this is formed eternity.

Cic., *Senect.*, 21.

Sic mihi persuasi, sic sentio, cum tanta celeritas animorum sit, tanta memoria præteritorum, futurorumque prudentia, tot artes, tantæ scientiæ, tot inventa, non posse eam naturam, quæ res eas contineat, esse mortalem.

I am persuaded and feel certain that, since there is such rapidity of thought, such a recollection of past events, and foresight of the future, so many arts, such variety of knowledge, such inventions, that the nature which comprehends these things cannot be mortal.

Cic., *Tusc. Quæst.*, i. 14.

Maximum argumentum est, naturam ipsam de immortalitate animorum tacitam judicare, quod omnibus curæ sunt et maxime quidem, quæ post mortem futura sint. "Serit arbores, quæ alteri sæculo prosint." Quid procreatio liberorum, quid propagatio nominis, quid adoptiones filiorum, quid testamentorum diligentia, quid ipsa sepulcrorum monumenta, quid elogia significant, nisi nos futura etiam cogitare?

The greatest proof of the immortality of the soul is that nature silently asserts its truth, because the soul is careful of all things, and specially of those which will exist after death. Man plants trees which will benefit another generation. What is the meaning of the procreation of children, what of the propagation of our name, what of the adoption of children, what of the attention to wills, what the very monuments erected for our sepulchres, what the eulogium pronounced over our graves, unless we thought that there was a futurity?

Sen., *Ep.*, 117.

Consensus hominum aut timentium inferos aut colentium non leve momentum.

The consent of men, either fearing the lower regions or showing respect to the same, has no small authority.

Plutarch, *De ser. num. vind.*, c. 18 or p 560 F.

Εἷς ἐστὶ λόγος ὁ τοῦ θεοῦ τὴν πρόνοιαν ἅμα καὶ τὴν διαμονὴν τῆς ἀνθρωπίνης ψυχῆς βεβαιῶν, καὶ θᾶτερον οὐκ ἐστὶν ἀπολιπεῖν, ἀναιροῦντα θᾶτερον.

There is one divine maxim establishing both the providence of God and the continuance of the soul of man, and it is not possible for the one to be left, the other being taken away.

*Wisdom of Solomon xiv. 3.*

But thy providence, O Father, governeth it (the ship): for thou hast made a way in the sea, and a safe path in the waves.

Cic., *Nat. D.*, ii. 22.

Πρόνοια potissimum providet, et in his maxime est occupata, primum ut mundus quam aptissimus sit ad permanendum, deinde ut nullâ re egeat, maxime autem ut in eo eximia pulcritudo sit, atque omnis ornatus.

Providence specially provides, and chiefly is occupied in the first place, that the world may be as fit as possible for duration, then that it may want nothing, and above all that it may be perfectly beautiful, and full of adornment.

Cic., *Nat. D.*, ii. 30.

Dico providentiâ deorum mundum et omnes mundi partes et initio constitutas esse, et omni tempore administrari.

I say that the universe and all its parts were originally constituted, and have at all times been governed by the providence of the gods.

Quintil., *Inst. Or.*, v. 10, 1.

Cum providentiâ mundus regatur, administranda est Respublica.

As Providence governs the Universe, so wisdom ought to govern a State.

Quintil., *Inst. Or.*, x. 1, 6.

Non enim Cicero pluvias, ut ait Pindarus, aquas colligit, sed vivo gurgite exundat, dono quodam Providentiæ genitus, in quo totas vires suas eloquentia experiretur.

For, to make use of an expression of Pindar, Cicero does not fertilise his genius by making a collection of the water that falls in rain from the clouds, but formed by the kind indulgence of Providence, he pours along in a resistless flood, that eloquence may make an experiment of all her powers in his person.

*Wisdom of Solomon xvii. 11.*

Wickedness, being pressed with conscience, always forecasteth grievous things.

Sen., *Ep.*, 40.

Mala conscientia etiam in solitudine noxia atque sollicita est.

An evil conscience, even in solitude, is full of fears and anxiety.

Juv. xiii. 209.

Nam aelus intra se tacitum qui cogitat ullum,  
Facti crimen habet. Cedo, si conata peregit?  
Perpetua anxietas nec mensæ tempore cessat,  
Faucibus ut morbo siccis interque molares  
Difficili crescente cibo.

For he who silently meditates on some crime within his own breast is the same as if he had accomplished it. Pray, what more if he has carried out his intentions? His is a never-ending anxiety, not ceasing even at his meals, while his jaws are parched as in feverish disease, and his food swells between his teeth.

Juv., xiii. 223.

Hi sunt, qui trepidant et ad omnia fulgura pallent,  
Cum tonat, exanimes primo quoque murmure cæli:  
Non quasi fortuitus nec ventorum rabie, sed  
Iratu cadat in terras et judicet ignis.

These are the wicked who tremble and grow pale at every flash of lightning, and when the thunder roars are half dead at the very first murmuring of heaven: as if not by mere chance, nor by the raging of the winds, but in wrath the bolt falls upon the earth, and is exercising the vengeance of the gods.

Amm. Marc., xxix. 2.

Miserum instrumentum senectuti recordatio crudelitatis.

The remembrance of cruel deeds is a wretched thought to old age.

Script. Aug., *Maximin*, 8.

Tantum valet conscientia degeneris animi.

So much power has the conscience of a dastardly and mean soul.

### *Ecclesiasticus* i. 13.

Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

Plat., *Apol. Socr.*, c. 30.

Ταῦτα κελεύει ὁ θεὸς, εἰ ἴστε· καὶ ἐγὼ οἶμαι οὐδέν πω ὑμῶν μείζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει, ἢ τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν.

Be assured God commands these things; and I am of opinion that there is no greater blessing in the city than my service to the god.

### *Ecclesiasticus* iii. 7.

He that feareth the Lord will honour his father and will do service unto his parents, as to his masters.

Val. Max., v. 6.

Deorum numinibus æquatur auctoritas parentum.

The authority of parents is equal to the divinity of the gods.

### *Ecclesiasticus* iii. 8.

Honour thy father and mother both in word and in deed, that a blessing may come upon thee from them.

Cic., *Off.*, iii, 23.

Quid si pater fana expilet, cuniculos agat ad ærarium: indicetne id magistratibus filius? nefas id quidem est: quin etiam defendat patrem, si arguatur. Non igitur patria præstat omnibus officiis? immo vero: sed ipsi patriæ conducit, pios cives habere in parentes.

If a father plunders the temples, drives a mine into the treasury, ought a son to inform the magistrates? That would be a wicked act. Nay, more, he should defend his father if he be accused. Is, therefore, our country not above all duties? Yes, indeed: but it is for the good of our country that citizens should act piously towards their parents.

*Ecclesiasticus* iii. 11.

The glory of a man is from the honour of his father.

Sophocl., *Fr. Incert.*

Παισι τοι κλέος τόδε  
Κάλλιστον, ὅστις ἐκ πατρὸς χρηστοῦ γεγώς  
Εἰς ταῦτόν ἦλθε τοῖς τεκοῦσι τοὺς τρόπους.

This is the highest glory of a son, when, being sprung from an upright father, he hears it said of him by others: "How like he is unto his father!"

Euripid., *Fr. Temen.* (*Stobæus, Tit.*, 88, 2).

Ἦτοι τὸ φῦναι πατρὸς εὐγενούς ἀπο  
Ὅσῃν ἔχει φρόνησιν ἀξίωμα τέ.

What dignity and glory does descent from a noble father bring to a son!

Euripid., *Fr. Archil.* (*Stobæus, Tit.*, 88, 5).

Ἐν τοῖς τέκνοις γὰρ ἀρετῇ τῶν εὐγενῶν  
Ἐν ἔλαβε κρείστων τ' ἐστὶ πλουσίου γάμου.

The virtue of their parents follows their children, and is worth far more than a great dowry.

*Ecclesiasticus* iv. 13.

He that holdeth wisdom fast shall inherit glory; and where-soever she entereth, the Lord will bless.

Amm. Marc., xxi. 16.

Neque enim quidquam aliud est felicitas, nisi honestarum rerum prosperitas, sive ut alio modo definiam, felicitas est fortuna adiutrix consiliorum honorum.

Happiness is nothing else but prosperity in honourable undertakings, or if I may define it in other words, happiness is fortune assisting us in good resolutions.

*Ecclesiasticus* iv. 28.

Strive for the truth unto death.

Cic., *Quint.*, 15.

Mors honesta sæpe vitam turpem exornat.

An honourable death often sets off a base life.

Publ. Syr., *Sent.*

Honesta mors est pro bonâ causâ mori.

To die for a good cause is an honourable death.

Tacit., *Agr.*, 33.

Honesta mors turpi vitâ potior.

Death with honour is preferable to life with ignominy.

*Ecclesiasticus* vi. 5.

Sweet language will multiply friends: and a fair-speaking tongue will increase kind greetings.

Phæd., iv. 13, 1.

Utilius homini nihil est quam recte loqui.

Nothing is more advantageous to man than to speak kindly.

*Ecclesiasticus* vi. 10.

Again, some friend is a companion at the table, and will not continue in the day of my affliction.

Pind., *Nem.*, x. 148.

Παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν  
Καμάτου μεταλαμβάνειν.

In difficulties few men are faithful enough to partake of the toils.

Hor., *Od.*, i. 35, 25.

At vulgus infidum et meretrix retro  
Perjura cedit, diffugiunt cadis  
Cum fœce siccatis amici  
Ferre jugum pariter dolosi.

But the faithless rabble and the perjured mistress fly away; summer friends vanish when the wine-cask is drained to the dregs, unwilling to bear the yoke of adversity along with him.

Ovid, *Trist.*, v. 2, 39.

Me miserum! quid agam, si proxima quæque relinquunt?  
Subtrahis effracto tu quoque colla iugo?

Wretched that I am! what shall I do, if all my dearest and nearest friends desert me? Art thou too withdrawing thy neck from the yoke that is broken?

*Ecclesiasticus* vi. 14.

A faithful friend is a strong defence; and he that hath found such a one hath found a treasure.

Euripid., *Androm.*, 375.

Κοινὰ γὰρ τὰ τῶν φίλων.

For the goods of friends are in common.

Euripid., *Herc. Fur.*, 1221.

Οὐδείς ἀλάστωρ τοῖς φίλοις ἐκ τῶν φίλων.

Friends suffer no injury from friends.

Cæs., *B. G.*, iii. 22.

Aquitani devotos soldurios appellant, quorum hæc est conditio, uti omnibus in vitâ commodis una cum his fruantur, quorum se amicitia dederint, si quid iis per vim accadat, aut eundem casum una ferant, aut sibi mortem consciscant. Neque adhuc hominum memoria repertus est quisquam, qui, eo interfecto, cujus se amicitia devovisset, mori recusaret.

The Aquitani call sworn retainers *soldurii*, of whom the following was their condition, that they should enjoy all the advantages of life with those to whose friendship they had devoted themselves; if any violent accident happened to them, they must undergo the same fate or commit suicide. Nor has any one been yet found in the memory of man, who refused to die, if his friend, to whom he had devoted himself, was killed.

*Ecclesiasticus vi. 17.*

Whoso feareth the Lord shall direct his friendship aright: for, as he is, so shall his neighbour be also.

Nep., *Att.*, 5.

In amicitia plus valet similitudo morum quam affinitas.

Likeness of habits has more power than blood relationship.

Plin. *Min.*, *Ep.*, iv. 15.

Est ad connectendas amicitias vel tenacissimum vinculum morum similitudo.

Likeness of habits is the firmest tie to bind friendship.

*Ecclesiasticus vi. 37.*

Meditate continually on God's commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

Pind., *Olymp.*, xi. 10.

Ἐκ θεοῦ δ' ἀνθρ σοφαῖς ἀνθεί ἐσαεὶ πραπίδεςσιν.

It is only by favours of the god that a man flourishes for all time in the poetic faculty.

Diog. Laërt., i. 5, 88.

Οἱ πλείστοι κακοί. ὃ, τι ἂν ἀγαθὸν πράττης, εἰς θεοῦ ἀνάπεμπε.

Most men are wicked: whatsoever good thou doest, ascribe it to the gods.

*Ecclesiasticus vii. 7.*

Offend not against the multitude of a city.

Liv., xxvii. 34.

Ut parentum sævitia, sic patriæ patiendo ac ferendo lenienda est.

It is the duty of a man to soften by patience, and to bear with resignation the severity of his country like that of a parent.

*Ecclesiasticus* vii. 13.

Use not to make any manner of lie: for the custom thereof is not good.

Plat., *Republ.*, ii.

Ἐσχάτη ἀδικία δοκεῖν δίκαιον μὴ εἶναι.

The extreme of wickedness is to seem just when we are not so.

*Ecclesiasticus* vii. 23.

Hast thou children? instruct them, and bow down their neck from their youth.

Hor., *Sat.*, i. 6, 81.

Ipse mihi, custos incorruptissimus, omnes  
Circum doctores aderat. Quid multa? pudicum  
Servavit ab omni  
Non solum facto, verum opprobrio quoque turpi.

My father himself, a guardian not to be bribed, accompanied me to all my teachers. What need I say more? He preserved me pure,—not only from every act, but even from the very imputation of baseness.

Quintil., i. 2, 6.

Mollis illa educatio, quam indulgentiam vocamus, nervos omnes et mentis et corporis frangit.

That effeminate education, to which we give the name of indulgence, destroys all the sinews of both the mind and body.

*Ecclesiasticus* vii. 29.

Fear the Lord with all thy soul, and reverence his priests.

Liv., v. 40.

Albinus (captâ a Gallis urbe) irreligiosum ratus, sacerdotes publicos sacraque populi Romani pedibus ire ferrique, se ac suos in vehiculo conspici, descendere uxorem ac pueros iussit, virgines sacraque in plaustrum imposuit et Cære, quo iter sacerdotibus erat, pervexit.

Albinus, when the city Rome was taken by the Gauls, thinking that it would betray a want of respect to religion, if the public priests of the Roman people with the sacred vessels were to go on foot, whilst he and his family were seen mounted in a carriage, ordering his wife and children to alight, put the virgins and sacred things into the waggon, and conveyed them to Cære, whither the priests had determined to go.

Gell., *N. Att.*, ii. 28.

Veteres Romani quum in omnibus aliis vitæ officiis tum in constituendis religionibus atque in diis immortalibus animadvertendis castissimi cautissimique.

The ancient Romans were most pious and most observant both in the performance of the duties of life and in attendance to religious rites, and in the worship of the immortal gods.



*Ecclesiasticus vii. 33.*

And for the dead refuse not a gift.

Ovid, *Fast.*, ii. 535.

Parva petunt manes : pietae pro divite grata est  
Munera ; non avidos Styx habet ima deos.

Small are the gifts which the dead ask : affectionate remembrance is better than a  
magnificent gift : the low-lying Styx has no greedy gods.

*Ecclesiasticus viii. 9.*

Miss not the discourse of the elders : for they also learned of  
their fathers.

Xen., *Mem.*, ii. 1, 33.

Οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοισ χαίρουσι, οἱ δὲ γεραίτεροι ταῖς  
τῶν νεῶν τιμαῖς ἀγάλλονται.

The young rejoice in the praises of the old, and the old are pleased  
with the respect paid them by the young.

*Ecclesiasticus ix. 10.*

A new friend is as new wine : when it is old, thou shalt drink  
it with pleasure.

Euripid., *Androm.*, 818.

Τῶν γὰρ ἡθάρων  
Φίλων νέοι μολόντες εὐπειθέστεροι.

For new friends coming are more persuasive than old accustomed  
friends.

*Ecclesiasticus x. 2.*

As the judge of the people is himself, so are his officers ; and  
what manner of man the ruler of the city is, such are all they  
who dwell therein.

Liv., xxvi. 36.

Magistratus senatui et senatus populo sicut honore præsent, ita ad omnia, quæ dura  
atque aspera essent, subeunda duces debere esse.

As the magistrates in point of dignity precede the senate, and the senate the people  
so ought they to take the lead in undergoing everything burdensome and difficult.

Vell. Paterc., ii. 126.

Facere recte cives suos princeps optimus faciendo docet.

A virtuous prince teaches his subjects by his conduct to act uprightly.

*Ecclesiasticus x. 3.*

An unwise king destroyeth his people: but through the prudence of them which are in authority the city shall be inhabited.

Sen., *De Clem.*, i. 5.

Est clementia omnibus quidem hominibus secundum naturam, maxime tamen decora imperatoribus.

Clemency is agreeable to all men's nature, but specially it befits princes.

Sen., *De Clem.*, i. 22.

Civitatis mores magis corrigit parcitas animadversionum. In quâ civitate raro homines puniuntur, in eâ consensus fit innocentiae et indulgetur velut publico bono.

The small number of executions reforms the manners of the State. In those cities where men are punished more rarely, every one agrees to live innocently, and men regard innocence as a public good.

*Ecclesiasticus xi. 14.*

Prosperity and adversity all come of the Lord.

Sen., *Thyest.*, iii. 616.

Nemo confidat nimium secundis,  
Nemo desperet meliora lapsis;  
Res deus nostras celeri citatas  
Turbine versat.

Let no one trust too much in prosperity, let no one despair in adversity; God turns our position in life by a swift revolution.

*Ecclesiasticus xiv. 4.*

He that gathereth by defrauding his own soul, gathereth for others that shall spend his goods riotously.

Hor., *Od.*, ii. 14, 25.

Absumet hæres Cæcuba dignior  
Servata centum clavibus; et mero  
Tinget pavimentum superbo,  
Pontificum potiore cœnis.

An heir more worthy of enjoying your Cæcuban wine shall consume it, guarded as it has been by you under a hundred keys, and will stain the mosaic floor of your palace with your wine superior to that which is quaffed at the costly banquets of the pontiffs.

*Ecclesiasticus xiv. 9.*

A covetous man's eye is not satisfied with his portion.

Cic., *Rosc. Amer.*, 30.

Ad maleficium nemo conatur sine spe atque emolumento accedere.

No one proceeds to commit a crime without some hope of advantage.

Sall., *Jug.*, 25.

Bonum publicum, ut in plerique negotiis solet, privatâ gratiâ devictum.

The public good, as happens in most things, was overcome by private interest.

Tacit., *Ann.*, vi. 16.

Privato usui bonum publicum postponitur.

The public good is rated beneath private gain.

*Ecclesiasticus* xiv. 14.

Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

Hor., *Od.*, i. 11, 8.

Carpe diem quam minimum credula postero.

Enjoy the passing day, trusting as little as possible to to-morrow.

Martial., vii. 47, 11.

Vive velut raptò fugitivaque gaudia carpe.

Live as if thou wert rescued from the grave, and seize the joys that are fleeting past thee.

*Ecclesiasticus* xiv. 16.

Give, and take, and sanctify thy soul ; for there is no seeking of dainties in the grave.

Theognis, 973.

Οὐδείς ἀνθρώπων, ὃν πρῶτ' ἐπὶ γαῖα καλύψῃ  
 Εἰς τ' Ἐρεβος καταβῆ, δώματα Περσεφόνης,  
 Τέρπεται ὅσπε λύρης ὄτ' αὐλητῆρος ἀκούων,  
 Ὅσπε Διωνύσου δῶρ' ἐξαιράμενος.  
 Ταῦτ' ἐσορῶν κραδίην εὖ πείσομαι, ὄφρα τ' ἐλαφρά  
 Γούνατα καὶ κεφαλὴν ἀτρεμέως προφέρω.

No one of mortals, when the earth has once covered him and he has descended to Erebus, the home of Proserpine, has any pleasure there, for he hears neither the music of the lyre nor the flute-player, nor does he enjoy the gifts of Bacchus ; seeing this, my heart shall rejoice, so long as my limbs feel light and my head is clear.

Hor., *Od.*, i. 4, 16.

Jam te premet nox fabulæque Manes  
 Et domus exilis Plutonia, quo simul meâris,  
 Nec regna vini sortiere talis  
 Nec tenerum Lycidan mirahere.

Soon will the night of the grave overtake thee, and the fabled Manes crowd around thee, and the shadowy home of Pluto become thine own, whither, when thou shalt have gone, thou shalt not cast lots for the presidency of the wine-banquet, nor look with admiring eyes on the tender Lycidas.

*Ecclesiasticus* xv. 11.

Say not thou, It is through the Lord that I fell away : for thou oughtest not to do the things that he hateth. Say not thou, He hath caused me to err : for he hath no need of the sinful man.

Plat., *Rep.*, iii. c. 5 or p. 391 D.

Προσαναγκάζωμεν τοὺς ποιητὰς . . . μὴ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους, ὡς οἱ θεοὶ κακὰ γεννώσι . . . οὔτε γὰρ ὅσια ταῦτα οὐτ' ἀληθῆ' ἐπιδείξαμεν γὰρ πού, ὅτι ἐκ θεῶν κακὰ γίνεσθαι ἀδύνατον.

Let us compel the poets not to try to persuade our young men that the gods are the origin of evil, for these statements are neither holy nor true, for we have somewhere or other shown that evils cannot possibly originate with the gods.

*Ecclesiasticus* xix. 4.

He that is hasty to give credit is light-minded ; and he that sinneth shall offend against his own soul.

Tacit., *Ann.*, i. 28.

Ut sunt mobiles ad superstitionem percussæ semel mentes.

As minds once dismayed are prone to superstition.

Tacit., *Hist.*, i. 22.

Cupidinè ingenii humani libentius obscura credendi.

With that natural credulity which takes willingly the marvellous for reality.

*Ecclesiasticus* xix. 7.

Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

Sen., *De Mor.*, No. 9.

In hoc tantum incumbere ut libentius audias quam loquaris.

To this only apply thyself, to listen more willingly than to speak.

Auson., *Sept. Sap.*, 148.

Loqui ignorabit, qui tacere nesciet.

He who cannot keep silence will not know how to speak.

Hist. Aug., *Anton. Pius*, 11.

Cum in domum alienam veneris, et mutus et surdus esto.

When thou enterest the house of another, be both dumb and deaf.

*Ecclesiasticus* xx. 7.

A wise man will hold his tongue till he see opportunity : but a babbler and a fool will regard no time.

Chares, *Fr.* (*Stobæus, Tit.*, 33, 4).

Γλώσσης μάλιστα πανταχοῦ πειρῶ κρατεῖν.

Ὁ καὶ γέροντι καὶ νέῳ τιμὴν φέρει,

Ἡ γλῶσσα σιγῆν καιρῶν κεκτημένη.

Try everywhere especially to command thy tongue : the tongue that keeps silence at the proper time brings honour to young and old.

Amphis, *Fr.*

Οὐκ ἔστι κρείττον τοῦ σιωπᾶν οὐδὲ ἔν.  
There is nothing better than silence.

Æschyl., *Fr.*

Πρὸ τῶν τοιούτων χρὴ λόγων δάκνειν στόμα.

Thou hadst better bite off thy tongue than utter such words.

Epictet., *Encheir.*, 33.

Σιωπὴ τὸ πολὺ ἔστω· ἢ λαλεῖσθω τὰ ἀναγκαῖα καὶ δι' ὀλίγων.

Let silence be generally observed, or let only what is necessary be said, and in few words.

Dionys., *Cat.*

Virtutem primam esse puta, compescere linguam.

Think it the highest merit to keep a bridle on thy tongue.

*Ecclesiasticus* xx. 26.

The disposition of a liar is dishonourable, and his shame is ever with him.

Herodot., i. 138.

Ἀσχιστον αὐτοῖσι (τοῖς Πέρσησι) τὸ ψεύδεσθαι νερόμισται.

Among the Persians it was thought most disgraceful to tell lies.

*Ecclesiasticus* xxii. 6.

A tale out of season is as music in mourning.

Sophocl., *Fr. Incert.*

Οὐ νόβλα κωκυτοῖσιν, οὐ λύρα φίλα.

Neither the music of the flute nor of the lyre is pleasing to the mourner.

Sen., *Ep.*, 117, 30.

Transcurramus solertissimas nugas, et ad illa, quæ nobis aliquam opem sunt latura, properemus. Nemo qui obstetricem parturienti filiae sollicitus accersit, edictum et ludorum ordinem perlegit. Nemo qui ad incendium domus suæ currit, tabulam latrunculariam perspicit, ut sciat quomodo alligatus exeat calculus.

Let us pass over these ingenious trifles, and hasten to those things which may give us some help. There is no man, who is anxiously seeking for a midwife to his daughter in labour, that would stop to read the ordinance and arrangement of the public games. There is no one, who is running to save his house on fire, that would stop to ponder over his chess-board to save some man in check.

*Ecclesiasticus* xxviii. 1.

He that revengeth shall find vengeance from the Lord.

Herodot., iv. 205.

'Ανθρώποισι αἱ λίην ἰσχυραὶ τιμωραὶ πρὸς θεῶν ἐπίφθονοι γίνονται.

The gods punish those who have provoked their indignation.

*Ecclesiasticus* xxix. 11.

Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

Cic., *Paradox.*, vi. 2.

Nulla possessio, nulla vis auri et argenti pluris quam virtus æstimanda est.

No possession, no heap of gold and silver, is worth more than virtue.

Cic., *Pis.*, 22.

Habet hoc virtus, ut viroa fortea species ejus et pulchritudo etiam in hoate posita delectet.

Virtus has this in it, that its form and beauty, even when placed in any enemy, gives delight to the brave.

*Ecclesiasticus* xxx. 13.

Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence to thee.

Sen., *De Irâ*, ii. 18.

Facile est teneroa adhuc animos componere, difficulter reciduntur vitia, quæ nobiscum creverunt.

It is easy to regulate a mind which is still tender; vices are with difficulty rooted out, which have grown with our growth.

*Ecclesiasticus* xxxi. 22.

In all thy works be quick, so shall there be no sickness come unto thee.

Cela., *De Med.*, i. 1.

Ignavia corpus hebetat, labor firmat.

Sloth weakena the powers of the body, labour strengthena them.

*Ecclesiasticus* xxxi. 26.

The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

Cic., *Philipp.*, ii. 19.

Ubi possedit animum nimia vis vini, quidquid mali latebat, emergit.

When excess of wine has taken possession of a man, all the crimes that are concealed come forth.

Ammian. Marc., xv. 12.

Ebristatem furoris voluntariam speciem esse Cato definivit.

Cato has defined drunkenness to be a voluntary kind of madness.

*Ecclesiasticus xxxiii. 1.*

There shall no evil happen unto him that feareth the Lord.

Plutarch, *Cleom.*, 39.

Ἡ μὲν οὖν Λακεδαιμῶν . . . ἐπέδειξε τὴν ἀρετὴν ὑβρισθῆναι μὴ δυναμένην ὑπὸ τῆς τύχης.

Thus Lacedæmon showed that it is impossible for fortune to conquer virtue.

*Ecclesiasticus xxxvii. 27.*

My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

Plin. Maj., *Hist. Nat.*, xxvii. 2.

Pudendum, omnia animalia, quæ sint salutaria ipsis, nosse præter hominem.

It is shameful that all animals except man should know what is wholesome to them.

*Ecclesiasticus xxxviii. 16.*

My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself . . . and neglect not his burial.

Hom., *Il.*, xxiii. 9.

Πάτροκλον κλαίωμεν· ὁ γὰρ γέρας ἐστὶ θανόντων.

Let us bewail Patroclus, for that is the reward of the dead.

*Ecclesiasticus xl. 1.*

Great travail is created for every man, and a heavy yoke is upon the sons of Adam.

Herodot., i. 32.

ὦ Κροῖσε, ἐπιστάμενόν με τὸ θεῖον πᾶν ἐὼν φθονερὸν τε καὶ παραχῶδες, ἐπειρωτᾶς ἀνθρωπῆϊων πρηγμάτων πέρι; ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ ἰδέειν τὰ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν.

Croesus, you inquire of me my opinion of human nature, of me, who consider the divine beings as viewing us men with invidious and malignant aspects. In the space of a protracted life how many things which we see with reluctance and support with anguish?

Sen., *De Consol. ad Marc.*, 10.

Tota flebitis vita est.

All the life of man is full of tears.

*Ecclesiasticus xlii. 19.*

He declareth the things that are past and for to come, and revealeth the steps of hidden things.

Amm. Marc., xxi. 1.

Cicero præclare : signa ostenduntur, ait, a diis rerum futurarum. In his si quis erraverit, non deorum naturâ, sed hominum conjecturâ peccavit.

Cicero says very beautifully, The signs of future things are shown by the gods. If any one makes a mistake in regard to these, it arises not from the nature of the gods, but from the conjectures of men.

*Ecclesiasticus* xliii. 1.

The pride of the height, the clear firmament, the beauty of heaven, with his glorious show; the sun, when it appeareth, declaring at his rising a marvellous instrument, the work of the most High. . . . Great is the Lord that made it; and at his commandment it runneth hastily.

Cic., *Nat. D.*, ii. 34.

Quod si in Scythiam, aut in Britanniam, spheram aliqua tulerit hanc, quam nuper familiaris noster effecit Posidonius, cujus singulæ conversiones idem efficiunt in sole, et in lunâ, et in quinque stellis errantibus, quod efficitur in cœlo singulis diebus, et noctibus : quis in illâ barbarie dubitet, quin ea spherâ sit perfecta ratione? Hi autem dubitant de mundo, ex quo et oriuntur, et fiunt omnia, casum ipse sit effectus, aut necessitate aliqua, an ratione, ac mente divinâ : et Archimedes arbitrantur plus valuisse in imitandis spherâ conversionibus, quam naturam in efficiendis, præsertim cum multis partibus sint illa perfecta, quam hæc simulata, sollertius.

But if any one were to convey to Scythia or Britain that sphere which our friend Posidonius lately constructed, the revolutions of which effect the same in regard to the sun, moon, and five wandering stars, which is done every day and night in the heaven, who in these savage countries would doubt that that sphere had been constructed by the aid of perfect intelligence? Yet these very people doubt in regard to the universe, from which all these things arise, whether it is not the result of chance or necessity, rather than of reason and a divine mind. They think, too, that Archimedes showed more intelligence in imitating the revolutions of the heavenly sphere than nature in causing them, though they are in many ways more skilfully formed than the copy.

Cic., *Nat. D.*, ii. 37.

Si essent qui sub terrâ semper habitavissent, bonis et illustribus domiciliis, quæ essent ornata signis, atque picturis, instructaque rebus his omnibus quibus abundant ii, qui beati putantur, nec tamen exissent umquam supra terram : accepissent autem famâ, et auditione, esse quoddam numen, et vim deorum : deinde aliquo tempore, patefactis terræ faucibus, ex illis abditis sedibus evadere in hæc loca, quæ nos incolimus, atque exire potuissent : cum repente terram, et maria, cœlumque vidissent ; nubium magnitudinem, ventorumque vim cognovissent, adspexissentque solem, ejusque tum magnitudinem, pulchritudinemque, tum etiam efficientiam cognovissent, quod is diem efficeret, toto cœlo luce diffusâ : cum autem terras nox opacasset, tum cœlum totum cernerent astris distinctum, et ornatum, lunæque luminum varietatem tum crescentis, tum senescentis, eorumque omnium ortus, et occasus, atque in omni æternitate ratos, immutabilesque cursus : hæc cum viderent, profecto et esse deos, et hæc tanta opera deorum esse arbitrantur.

If there were men whose habitations had always been underground, living in good and noble mansions, adorned with statues, pictures, and with everything in which those abound who are considered happy in the world, and yet had never issued from beneath the ground, but had learned by report and hearsay that there was a certain divine power : then on some occasion the earth should open, and they should come forth from those dark abodes to those regions which we inhabit ; when suddenly they beheld the earth, the sea, and the heaven, recognised the extent of the clouds, and the force of the winds, should see the sun, its grandeur and beauty, and also his productive power, as it forms the day by the wide diffusion of its light ; but when night has drawn darkness over the earth, then they should contemplate the whole heaven studded and adorned with stars, the various light of the moon in her increase and wane, the rising and setting of all the stars, and the unchangeable regularity of their courses :—when they saw all these things, I say, they could not but conclude that there were gods, and that these are their mighty works.



Cic., *Nat. D.*, ii. 44.

Hæc omnis descriptio siderum, atque hic tantus cœli ornatus, ex corporibus, huc et illuc casu, et temere concursantibus potuisse effici, cuiquam sano videri potest?

Is there any one in his senses who can imagine that all this arrangement of the stars and this beautifully adorned heaven could have been formed by a fortuitous concourse of atoms?

*Ecclesiasticus* xliiii. 30.

Exalt and glorify the Lord as much as ye can : for even yet will he far exceed.

Xenoph., *Cyr.*, iv. 1.

\*Ἄνδρες Πέρσαι, πρῶτον μὲν τοὺς θεοὺς ἐγὼ τε ἐπαυῶ ὅσον δύναμαι, καὶ ὑμεῖς πάντες, οἶμαι· τούτων μὲν οὖν χρὴ χαριστήρια, ὧν ἂν ἔχωμεν, τοῖς θεοῖς ἀποτελεῖν.

Men of Persia, I give in the first place all praise to the gods, and I believe that you do the same. For these benefits, therefore, it is our duty to make thank-offerings to the gods for whatever we may have in our possession.

*Baruch* ii. 24, 25.

Thou hast made good the words that thou spakest . . . namely, that the bones of our kings and the bones of our fathers should be taken out of their places. And lo, they are cast out to the heat of the day and to the frost of the night.

Phocylides, l. 94.

Μὴ τύμβον φθιμένων ἀνορύξεῖς, μηδ' ἀθέατα  
Δείξεῖς ἡελίῳ, καὶ δαυμόνιον ὄρησι.

Dig not up the grave of the dead, nor expose to the heat of the sun what ought not to be seen, nor rouse the anger of the deity.

Hor., *Epod.*, xvi. 11.

Barbarus heu! cineres insistet victor et Urbem  
Eques sonante verberabit unguâ ;  
Quæque carent ventis et solibus ossa Quirini,  
(Nefas videre) dissipabit insolens.

The barbarian conqueror, alas! shall trample on the ashes of our dead, and the horsemen shall ride triumphantly over the ruins of fallen Rome, and insolently scatter the bones of Romulus, lying hid from winds and the heat of the sun (unlawful to be beheld).

Propert., iii. 9, 44.

Mœnia cum Graio Neptunia pressit aratro  
Victor Palladiæ ligneus artis equus.

After the horse of wood, victorious by the aid of Minerva, had marked the walls of Troy with the Grecian plough.

Claudian., *De Bell. Getic.*, 100.

Procul arceat altus  
 Jupiter, ut delubra Numæ, sedemque Quirini  
 Barbaries oculis saltem temerare profanis  
 Possit, et arcanum tanti deprendere regni.

May the Almighty keep afar the barbarians from polluting, even with profane eyes, the shrine of Numa, the palace of Remulus, and from discovering the secrets of so great an empire.

*Baruch* vi. 63.

The fire sent from above . . . doeth as it is commanded.

Eutrop., ix. 12.

Carus ictu divini fulminis perit.

Carus perished by the stroke of lightning sent from heaven.

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THE END.







