

must follow them, and go whither so many great orators, so many venerable sages, (Heraclitus, Pythagoras, Socrates,) so many heroes of ancient times, so many generals and kings of later ages, have gone before us.

Add to these, Eudoxus, Hipparchus, Archimedes, and other mathematicians of acute and sublime genius, of unwearied application, of various knowledge, and proud of their discoveries. Nay, those facetious gentlemen, who, like Menippus, made a jest of the frail and transitory state of human life: Consider, I say, that all these different characters are long since consigned to the gloomy mansions of the dead. And, indeed, what evil are they sensible of in their tombs? or what evil do they suffer, whose very names are buried in oblivion?

In short, there is nothing here much worth our attention, but to act on all occasions with a regard to truth and justice, and to live peaceably even with those who act with fraud and injustice.

42. When you would revive your spirits, recollect the virtues and good qualities of

of your friends and acquaintance: the diligence and attention of one; the modesty of another; the generosity of a third, and so on. For nothing is more soothing to the imagination, than that we are surrounded by friends in whom an assemblage of those good qualities displays itself. These then you should always retain in your memory, for your consolation and refreshment.

43. As you do not complain that you weigh only ten stone, suppose, instead of twenty, you have no more reason to be dissatisfied that your life is limited to a certain number of years and not further extended. As you are content with the dimensions of your person, you ought to be so with the space of life which is allotted you.

44. Let us, if we can, persuade others to be just and reasonable. But however *they* act, let *us* do what reason and justice require. If, indeed, any one should by force prevent your acting as you wish to do, you may at least have recourse to patience and equanimity; and thus let one virtue supply the place of another. And remember, that you undertake

The Meditations of Marcus Aurelius Antoninus, published in 1792

Itaq; equis Romā petūt. Regias nurus in
cōuiuio & luxu deprehēdūt. Exīde Collati
am petūt: Lucretiā iter ancillas in lanificio
offendūt. Ita ea pudicissima iudicatur: ad
quam corrumpendam Tarquinius Sextus
nocte Collatiā rediit. & iure propinquitatis
in domum Collatini uenit: & cubiculum
Lucretiæ irrupit. Pudicitiam expugnauit.
Illa postera die aduocatis patre & cōiuge
rem exposuit. Et se cultro quem ueste te/
xerat occidit. Illi in exiciū regū coniurārt.
Eorumq; exilio necē Lucretiæ uēdicarūt.
T Vnius Brutus sorore Tarquini
Superbi genitus: cum eandem
fortnam timerent: quam frater
inciderat: qui ob diuitias & prudentiam
ab auunculo fuerat occisus: stultiā finxit.
Vnde Brutus dictus iuuenibus regiis Del
phos eūtib; ridiculi gratia comes accitus
baculo sambuceo aurum fufum deo donū
tulit. Vbi responsum est eū Romæ sūmā
potestatē habiturum: qui primus matrē
oscularetur. Ipse terrā osculatus ē. Deīde
propter Lucretiæ stuprum cū Tricipitino

7
& Collatino in exitium regum cōiurauit.
Quibus in exiliū actis cōsul creatus filios
suosque cum aquiliis & uiteliis cōiurantē
uirgis casos securi percussit. Deinde in
prælio quod aduersus eos gerebat sigulari
certamiē cū Arōte filio Tarqni cōgressus
se ambo mutuis uulneribus occiderunt:
cuius corpus in foro positū a collega lau/
datum: matronæ anno luxerunt. *d. orsena rex.*

Orsena rex etruscorum cū Tar/
qnos in urbē restituere tētare.
& primo impetu Ianiculum ce/
pisset. Oratius Cocles illo cognomiē q; in
alio prælio oculū amiserat pro ponte sub/
licio stetit: & acie hostiū sustinuit donec
pons atergo interromperetur: cum quo in
Tiberim decidit: & armatus ad suos trā/
nauit. Ob hoc tantum agri publice datū:
q̄tū uno die arari potuisset. Statua quoq;
ei in Vulcanali posita. *d. l. mutius scevola.*

Orsena rex cū urbem obsideret:
Mutius Scevola corde uir roma/
næ constantiæ senatum adiit. Et
ueniam transfugiendi petiit necem regis