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W. H. Hunt

146

THE
ESSAIES
OF S^r FRANCIS
BACON Knight, the
*Kings Atturney Ge-
nerall.*

¶ His Religious Medi-
tations.

¶ Places of Perswasion
and Disswasion.

Seene and allowed.

OOOOOOOO
OOOOOOOO

with

Printed at London for *John Iag-
gard*, dwelling at the Hand and Starre
betweene the two Temple
Gates. 1613.

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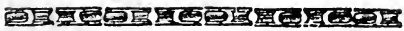
to my Louing brother

To my Louing

Brother, S^r IOHN

CONSTABLE

Knight.



*Y last Fssaies I dedica-
ted to my deare brother
Maister Anthony Ba-
con, who is with God.*

*Looking amongst my
Papers this vacation, I found others of
the same nature: which if I my selfe
shal not suffer to be lost, it seemeth the
World wil not; by the often Printing of*

The Epistle Dedicatory.

the former. Missing my Brother, I found you next, in respect of bond both of near alliance, and of straight friendship and society, and particularly of communication in studies. Wherein I must acknowledge my selfe beholding to you. For as my businesse found rest in my contemplations; so my contemplations ever found rest in your louing conference and iudgement. So wishing you all good, I remaine

Your louing Brother
and Friend,

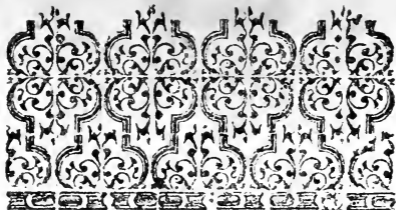
FRA. BACON.

The Table.

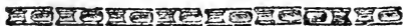
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ESSAIES.



1. *Of Religion.*



He quarrels, and diuisions for *Religion*, were euils vnknowne to the Heathen: and no maruell; for it is the true God that is the icalous God; and the Gods of the Heathen were good fellowes. But yet the bonds of religious vnity, are so to be strengthened, as the bonds of humane

Of Religion.

humane society bee not dissolved. *Lucretius* the Poet, when he beheld the act of *Agamemnon*, induring and assisting at the Sacrifice of his Daughter, concludes with this Verse;

Tantum religio potuit suadere molo-
(rum.

But what would hee haue done, if he had knowne the massacre of *France*, or the Powder Treason of *England*? Certainly he would haue beene seauen times more Epicure and Atheist then he was. Nay, he would rather haue chosen to be one of the Mad men of *Munster*, then to haue beene a partaker of those Counsels. For it is better that Religion should deface mens vnderstanding, then their piety and charitie; retaining reason only but as an *Engine*, and *Chariot driuer* of cruelty
and

ESSAIES.

and mallice. It was a great blasphemy, when the Deuill saide; *I will ascend, and be like the highest*: but it is a greater blasphemy, if they make God to say; *I will descend, and be like the Prince of Darknesse*: and it is no better, when they make the cause of *Religion* descend, to the execrable actions of murdering of Princes, butchery of people, and fiering of States. Neither is there such a sinne against the person of the holy Ghost (if one should take it literally) as instead of the likenesse of a *Dove*, to bring him downe in the likenesse of a *Vulture*, or *Rauen*; nor such a scandall to their Church, as out of the Barke of Saint *Peter*, to set forth the Flagge of a Barke of *Pirats* and *Assassins*. Therefore since these things are the common Enemies of humane Societic; Princes by their power; Churches by their Decrees; and all learning,
Christian,

Of Death.

Christian, Morall, of whatsoever Sect, or opinion, by their *Mercurie Rod*; ought to ioyne in the damning to Hell for euer, these facts, and their supports: and in al Counsels concerning Religion, that Counsell of the Apostle, would bee prefixed, *Ira hominis non implet iustitiam Dei.*



2. *Of Death.*



En feare death, as Children feare to goe in the darke: and as that naturall feare in Children is encreased with tales; so is the other. Certainly the feare of death is contemplation of the cause of it,
and

ESSAIES.

and the issue of it, is religious : but the feare of it, for it selfe is weake. Yer in religious Meditations there is mixture of vanity, and of superstition. You shall read in some of the *Fryers* Bookes of Mortification, that a Man should thinke with himselfe, what the paine is, if hee haue but his fingers end pressed, or tortured; and thereby imagine what the paines of Death are, when the whole body is corrupted and dissolved : when many times, Death passeth with lesse pain, then the torture of a Limme. For the most vitall partes are not the quickest of sence. And to speake as a Philosopher or naturall Man, it was well said, *Pompa mortis magis terret, quam mors ipsa*. Groines, and Convulsions, and a discoloured face, and friends weeping, and Blackes, and Obsequies, and the like, shew death terrible. It is worthy the obseruing, that there

is

Of Death.

is no passion in the minde of man so weake, but masters the feare of Death; and therefore Death is no such Enemy, when a man hath so many followers about him, that can win the combat of him: *Reuenge* triumphs ouer Death, *Loue* esteems it not, *Honour* aspireth to it, deliue-ry from *Ignominy* chuseth it, *Griefe* flyeth to it, *Feare* preoccupateth it: nay, wee see after *Otho* had slaine himselfe, pittie (which is the tenderest of affections) prouoked many to die. *Seneca* speaketh of nicenesse: *Cogita quàm diù eadem feceris; Mori velle non tantùm fortis, aut miser, sed etiam fastidiosus potest.* It is no lesse worthy to obserue how little alteration in good spirits the approaches of Death make: but they are the same till the last. *Augustus Caesar* died in a complement, *Tiberius* in dissimulation, *Vespasian* in a iest, *Galba* with a sentence, *Septimus Seuerus* in dis-

ESSAIES.

dispatch; and the like. Certainelie; the *Stoikes* bestowed too much cost vpon Death, and by their great preparations made it appeare more fearefull. Better saith he, *Qui finem vitæ extremum inter munera ponat natura*. It is as naturall to dye, as to be borne; and to a little Infant perhaps, the one as painefull, as the other.



3. Of Goodnesse, and Goodnesse of Nature.



Take *Goodnesse* in this sence, the affecting of the *Weale* of men, which is, that the *Graciãs* cal *Philanthropia*; for the word *humanity* (as it is vsed) it is

Of Goodnesse, &c.

is a little too light, to expresse it. *Goodnes* I call the habite; and *Goodnesse of Nature*, the inclination. This of all vertues, is the greatest: being the Charracter of the *Deitie*; and without it, man is a busie, mischieuous, wretched thing: no better then a kinde of Vermine. *Goodnesse* answeres to the *Theological* Vertue *Charity*, and admits not excesse, but error. The *Italians* haue an vngracious Prouerbe, *Tanto buon, che val niente*; So good, that hee is good for nothing. And one of the Doctours of *Italie*, *Nicholas Machiavel* had the confidence to put in writing, almost in plaine tearmes; *That the Christian Faith had giuen vp good Men in prey, to those that are tyrannicall and vniust*; Which hee spake, because indeede there was neuer Lawe, or Sect, or opinion, did so much magnifie goodnesse, as the *Christian Religion* doth. Therefore

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to auoyd the scandall, and the danger both; it is good to take knowledge of the errours of an habite so excellent. Seeke the good of other Men, but be not in bondage to their faces or fancies: for that is but facility, and softnesse; which taketh an honest mind Prisoner. Neither giue thou *Aesops* Cocke a *Gem*, who would be better pleased and happier, if he had had a Barly corne. The example of God teacheth the lesson truly. He sendeth his rain, & maketh his sunne to shine vpon the iust, and vniust; but he doth not rain wealth, nor shine honour and vertues vpon men equally. Common benefits are to bee communicate with all, but peculiar benefits with choyse. And beware how in making the portraiture, thou breakest the Patterne. For *Diuinitie* maketh the loue of our selues the Patterne, the loue of our Neighbours but the

Of Goodnesse, &c.

Portraiture. Sell all thou hast and giue it to the poore, and follow me; but sell not all thou hast, except thou come and follow me; that is, except thou haue a vocation, wherein thou maifest doe as much good with little meanes, as with great. For otherwise, in feeding the streames, thou dryest the Fountaine. Neither is there onely a habite of Goodnesse, directed by right reason: but there is in some men, euen in *Nature*, a disposition towards it: as on the other side, there is a naturall malignity. For there be, that in their nature doe not affect the good of others: the lighter sort of malignitie, turneth but to a crosnesse, or frowardnesse, or aptnesse to oppose, or difficilnesse, or the like: but the deeper sort, to enuy and meere mischief. There be many *Misanthropi*, that make it their practise to bring men to the bough, and yet haue

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haue neuer a Tree for the purpose in their Gardens, as *Timon* hadde. Such dispositions are the very errors of *humane Nature* : and yet they are the fittest Timber to make great Politiques of; like to knee-timber that is good for shippes, that are ordained to bee tossed, but not for building Houses that shall stand firme.



4. Of Cunning.



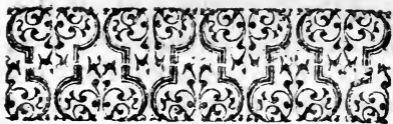
Take *Cunning* for a sinister or crooked *Wisedome* : and certainly there is a great difference betweene a Cunning man, and

Of Cunning.

a wise man: not only in point of honesty, but in point of ability. There be that can packe the Cards, and yet cannot play wel. So there are some, that are good in canuasses and facti-
ons, that are otherwise weake men. Again, it is one thing to vnderstand persons, and another thing to vnderstand matters: for many are perfect in mens humours, that are not greatly capable of the reall part of businesse; which is the constitution of one, that hath studied men more then Bookes. Such men are fitter for practise, then for counsell, and they are good but in their owne Alley; turne them to new men, and they haue lost their ayne. So as the old rule to know a Foole from a Wise man; *Mitte ambos nudos ad ignotos & videbis*; doth scarce hold for them. Euen in businesse there are some that know the resorts and fals of businesse, that cannot sinke into
the

ESSAIES.

the maine of it : like a House that hath conuenient staires and entries, but neuer a faire roome. Therefore you shall see them finde out prettie looses in the conclusion, but are no waies able to examine or debate matters : and yet commonly they take aduantage of their inability, & would be thought wits of direction. Some build rather vpon abusing others, and as wee now say, putting tricks vpon them, then vpon soundnesse of their own proceedings. But *Salomon saith* ; *Prudens aduertit ad gressus suos : stultus diuertit ad dolos.* Very many are the differences betweene Cunning and Wisedome : and it were a good deede to set them down : for that nothing doth more hurt in state then that cunning men passe for wise.



5. *Of Mariage and single Life.*



HE that hath Wife & children, hath giuē hostages to fortune, for they are impediments to great enterprises, eyther of vertue or mischief. Certainelie the best works, and of greatest merit for the publike, haue proceeded from the vnmarried, or childlesse Men, which haue sought eternitie in memory, and not in posteritie; and which both in affection and meanes, haue married and endowed the publike. Yet some there are, that

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that lead a single life, whose thoughts doe end with themselves, and doe account future times, impertinences. Nay, there are some others, that esteeme Wife and Children, but as bills of charges. But the most ordinary cause of a single life, is libertie; especially in certaine selfe-pleasing and humorous minds, which are so sensible of euery restriction, as they will goe neere to thinke their Girdles and Garters to be bonds and shackles. Unmarried men are best Friends; best Maisters; best Seruants; not alwaies best subiects; for they are light to runne away: and almost all fugitiues are of that condition. A single life is proper for Church-men. For Charitie will hardly water the ground, wher it must first fill a poole. It is indifferent for Iudges and Magistrates. For if they bee facile and corrupt, you shal haue a Seruant five times worse

Of Marriage, &c.

then a Wife. For Souldiours, I finde the Generals commonly in their hortatiues, put men in mind of their Wiues, and Children : and I thinke the despising of Marriage, amongst the Turkes, maketh the vulgar Souldiour more base. Certainly, Wife and Children are a kind of discipline of humanity : and single men are more cruel and hard-hearted : good to make seuerer Inquisitors. Graue natures led by custome, and therefore constant, are commonly louing husbands : as was said of *Vlisses*; *Vitulam pratulit immortalitati*. Chast Weomen are often proud and froward, as presuming vpon the merit of their chastity. It is one of the best bonds both of chastity and obedience in the Wife; if she thinke her husband wise; which she will neuer doe, if she finde him iealous. Wiues are young mens mistresses; Companions for middle
age;

age ; and old mens nurfes . So as a man may haue a quarrell to marrie when he will ; but yet he was reputed one of the wife men, that made aunfwere to the question ; *When a Man should marry ?* A young man not yet, an elder Man not at all.



6. Of Parents and Children.



HE ioyes of *Parents* are secret, and so are their griefes and feares : they cannot vtter the one, nor they will not vtter the other. Children sweeten labours, but they make misfortunes more bitter : they increase the cares
of

Of Parents, &c.

of life, but they mitigate the remembrance of Death. The perpetuity by generation, is common to Beastes; but memory, merit, and Noble workes, are proper to men. They that are the first raisers of their House, are most indulgent towards their Children; beholding them, as the continuance, not onely of their kinde, but of their work; and so both Children and Creatures. The difference of affection in Parents towards their severall Children, is many times vnequall; and sometimes vnworthy: speciallie in the mother; as *Salomon* saith; *A wise Sonne reioyceth the Father, but an ungracious Sonne shames the Mother.* A man shall see where there is a house full of children, one, or two of the eldest respected, and the youngest made wantons; but in the middle, some that are as it were forgotten; who neuertheless prooue the best.

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best. The illiberality of Parents in allowance towards their Children, is an harmefull error : makes them base ; acquaintes them with shifts , makes them sort with meane company ; and makes them surfeit more when they come to plenty . And therefore the prooffe is best, when men keepe their authority towards their Children, but not their purse. Men haue a foolish manner, both Parents, Schoole-maisters, and Seruants, in creating and breeding an emulation betweene Brothers, during childhoed, which many times sorteth to discord when they are men, and disturbeth families . The *Italians* make little difference betweene Children and Nephewes, or neere Kinsfolke : But so they be of the Lumpe, they care not, though they passe not through their owne body : and to say truth, in nature it is much a like matter, in so much, that

Of Nobility.

that wee see a Nephew sometimes resembleth an Vnkle, or a Kinsman, more then his owne Parent, as the blood happens.



7. *Of Nobility.*



T is a reuerend thing to see an ancient Castle or building not in decay : or to see a fair timber tree sound & perfect : how much more to behold an auncient Noble Family, which hath stood against the Waues and weathers of time. For new Nobility is but the act of power ; but ancient Nobility is the act of time. The firstraisers of *Fortunes* are commonly more vertuous, but lesse innocent
then

E S S A I E S.

then their descendants. For there is rarely rising, but by a commixture of good and euill Arts. But it is reason the memory of their vertues remaine to their posterities, and their faults dye with themselves. *Nobility* of Birth commonly abateth industry: and hee that is not industrious, enuyeth him that is: Besides Noble persons, cannot goe much higher: And hee that standeth at a stay when others rise, can hardly auoid motions of enuy. On the other side Nobilitie extinguisheth the passive enuy in others towards them; because they are in possession of *Honor*: and Enuy is as the sun beames, that beate more vpon a rising ground, then vpon a leuell. A great *Nobility* addeth Maiesty to a *Monarch*, but diminisheth power: and putteth life and Spirit into the people; but presseth their fortunes. It is well when nobles are not too great
for

Of Great Place.

for *Soueraignty*, nor for *Iustice*; and yet maintained in that height, as the insolency of inferiors may bee broken vppon them, before it come on too fast vpon the Maiesty of *Kings*. Certainly *Kings* that haue able men of their Nobility, shall finde ease in imploying them; and a better slid into their businesse: For people naturally bend to them, as borne in some sort to commaund.



8. Of Great Place.



En in great Place, are thrice Seruants: Seruants of the Soueraigne, or State; Seruants of Fame, and Seruants of businesse. So as they haue

ESSAIES.

haue no freedome, neither in their persons, nor in their actions, nor in their times. It is a strange desire to seeke power, and to lose liberty: or to seeke power ouer others, and to lose power ouer a mans selfe. The rising vnto place is laborious, and by paines men come vnto greater paines: and it is sometimes base, and by indignities men come to dignities: the standing is slipperie; and the regresse is eyther a downefall, or at least an *Ecclipse*; which is a melancholly thing. Nay, retire men cannot when they would, neither will they when it were reason; but are impatient of priuatenesse, euen in age and sicknesse, which require the shadow. Certainly, great persons had neede to borrow other mens opinions, to think themselues happy: for if they iudge by their owne feeling, they cannot finde it; but if they thinke with themselues, what

Of Great Places.

what other men thinke of them, and that other men would faine bee as they are, then they are happy as it were by report, when perhaps they finde the contrary within; for they are the first that finde their owne griefes, though they be the last that find their owne faults. Certainelie, men in great fortunes are strangers to themselues, and while they are in the puzzle of businesse, they haue no time to tend their health, eyther of body or mind. *Illis mors grauis incubat, qui notus nimis omnibus, et ignotus moritur sibi.* In place there is licence to do good and euill: whereof the latter is a curse: for in euill the best condition is, not to will; the second not to can. But power to do good, is the true and lawfull end of aspiring. For good thoughts (though God accept them) yet towards men are little better then good dreams: except they be put in Act; and that cannot.

ESSAIES.

cannot be without power and place; as the vantage and commaunding ground. Merit is the end of mans motion; and conscience of merit is the accomplishment of mans rest. For if a man can in any measure bee partaker of *Gods Theater*; he shall like wise be partaker of *Gods rest*. *Et conuersus Deus ut aspiceret opera quae fecerunt manus sue vidit quod omnia essent bona nimis*, & then the *Sabbath*. In the discharge of thy place, set before thee the best examples; for imitation is a *Globe* of precepts. And after a time; set before thee thine own example; and examine thy selfe strictly, whether thou didst not best at first. Reforme without brauery or scandall of former times & persons, but yet set it downe to thy selfe; as well to create good presidents, as to follow them. Reduce thinges to the first institution, and obserue wherein, and how, they haue degenerate;

C

Of Great Places.

nerate ; but yet aske Counsell of both times ; of the Ancient time what is best ; and of the latter time what is fittest. Seeke to make thy course regular, that men may know before hand what they may expect ; but be not too positie, and expresse thy selfe well when thou digressest from thy rule. Preferue the rights of thy place, but stirre not questions of Jurisdiction : and rather assume thy right in silence and *de facto*, then voice it with claimes, and challenges. Preferue likewise the rights of inferiour Places ; and thinke it more honour, to direct in chiefe, then to be busie in all. Imbrace and inuite helpes and intelligence, touching the executiõ of thy place ; and do not driue away such as bring thee information, as medlers, but accept of them in good part. The vices of authority are chiefly foure. *Delaiés, Corruptions, Roughnesse,*
and

and *Facility*. For *Delaies*, giue easie accessie; keepe times appointed; go through with that which is in hand; and interlace not busines, but of necessity. For *Corruption*, do not only bind thine own hands, or thy Seruants handes that may take; but bind the hands of them that should offer. For integrity vsed doth the one, but integrity professed, and with a manifest detestation of bribery, doth the other. And auoid not onely the fault, but the suspition. Whosoever is found variable and changeth manifestly, without manifest cause, giueth suspition of corruption. A seruant or a fauourite if he be inward, and no other apparant cause of esteeme: is commonly thought but a by-way. For *Roughnesse* it is a needlesse cause of discontent. Seuerity breedeth feare, but roughnesse breedeth hate. Euen reproofes from auo-

Of Great Places.

gity, ought to be graue and not tanning. As for facility, it is worse then bribery; for bribes come but now and then, but if importunity, or idle respects lead a man, hee shall neuer be without. As *Salomon* saith; *To respect persons is not good; for such a man will transgresse for a piece of Bread.* It is most true that was aunciently spoken; *A place sheweth the man*: and it sheweth some to the better, and some to the worse. *Omnium consensu capax imperij nisi imperasset*, saith *Tacitus* of *Galba*; but of *Vespasian* he saith, *Solus imperantium Vespasianus mutatus in melius*: Though the one was meant of sufficiency, the other of manners and affection. It is assured signe of a worthy and generous Spirit, whom Honour amends. For honour is, or should be the place of *Vertue*; and as in Nature things moue violently to their place; and calmly in their

ESSAIES.

their place; so Vertue in Ambition
is violent, in Authority sedled and
calme,



9. Of Empire.



IT is a miserable State
of mind, to haue few
things to desire, and
many things to feare:
and yet, that com-
monly is the case of
Kinges; who beeing at the highest,
want matter of desire; which
makes their mindes the more lan-
guishing, and haue many repre-
sentations of perilles and shad-
dows, which makes their minds the

Of Empire?

lesse cleere. And this is one reason also of that effect; which the Scripture speaketh of; *That the Kings heart is inscrutable*. For multitudes of ieaiousies, and lacke of some predominant desire, that should marshall and put in order all the rest, maketh any mans hart hard to find, or sound. Hence commeth it likewise, that Princes many times make themselves desires, and set their hearts vpon toies; sometimes vpon a building; sometimes vpon an order; sometimes vpon the aduancing of a person, sometimes vpon obtayning excellency in some Art, or feate of the hand: and such like things, which seeme incredible to those that know not the principle; *That the minde of man is more cheered and refreshed by profiting in small thinges, then by standing at a stay in great*. Therefore great and fortunate Conquerors in their first
years,

yeares, turne melancholy; and superstitious in their latter, as did *Alexander* the great, and in our memory *Charles* the fifth, and many others. For hee that is vsed to

goe forward, and findeth a stop, falleth out of his owne fauour. A

true temper of gouernment is a rare thing: For both temper and distemper consist of contraries.

But it is one thing to mingle contraries, another to interchange

them. The answer of *Apolonius*—^h

to *Vespasian* is full of excellent instruction. *Vespasian* asked him,

What was Neros ouertrow? hee answered; *Nero could touch and tune*

the Harpe well; But in gouernment

sometimes hee vsed to winde the pinnes too hye, and sometimes to let them

downe too lowe. And certaine it is,

that nothing destroyeth authority so much, as the vnequal and vntimely interchange of pressing power

and relaxing power. The wisdomes
of all these latter times, in Princes
affaires, is rather fine deliveries,
and shiftings of daungers and mis-
chiefes when they are neere, then
solid and grounded courses to keep
them aloofe. But let men beware
how they neglect and suffer matter
of trouble to bee prepared: for no
man can forbid the sparke, nor tell
whence it may come. The difficult-
nesse in Princes businesse are manie
times great, but the greatest diffi-
culty, is often in their owne minde.
For it is common with Princes (saith
Tacitus) to will contradictories.
Sunt plerunq; Regum voluntates ve-
hementes, & inter se contraria. For it
is the Solæcisme of power, to think
to commaund the end, and yet not
to endure the meane. Princes are
like to the heauenly bodies, which
cause good or euill times; and
which haue much veneration, but
no

ESSAIES.

no rest. 2. All precepts concerning Kings, are in effect comprehended in those two remembrances. *Memento quod es homo*, and *Memento quod es Deus*. or *Vice dei*: The one to bridle their power, and the other their will.



10. Of Counsell.



The greatest trust betweene man, is the trust of giuing counsell. For in other confidences men comit the partes of their life, their Lands, their goods, their child, their credit; some particuler affaire. But to such as they make their counsellors, they commit the whole; by how much the more they are obliged to all
Faith

Of Counsell.

faith, and integrity. The wisest Princes neede not thinke it any diminution to their greatnesse, or derogation to their sufficiency, to rely vpon counsell. God himselfe is not without: but hath made it one of the great names of his blessed Son. *The Counsellour Salomon* hath pronounced; that *In Counsell is stability*. Things will haue their first or second agitation; if they be not tossed vpon the Arguments of counsel, they will be tossed vpon the waues of *Fortune*; and be full of inconstancy, doing, and vndoing, like the reeling of a drunken man. *Salomons* Son found the force of Counsell, as his Father saw the necessity of it. For the beloved Kingdome of God was first reu. & broken by ill Counsell; vpon which Counsell there are set for our instruction, the two markes, whereby bad Counsell is for euer best discerned, that it was
young

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young Counsell for the persons, and violent counsell for the matter. The ancient times do set forth in figure, both the incorporation, and inseparable coniunction of Counsell with *Kinges*; and the wise and pollicicke vse of Counsell by *Kings*: the one, in that they say *Iupiter* did marrie *Metis* (which signifieth Counsell.) So as Soueraignty or Authority is married to Counsell. The other in that which followeth; which was thus: They say after *Iupiter* was married to *Metis*, she conceiu'd by him, and was with child, but *Iupiter* suffered her not to stay till shee brought forth, but ate her vp; whereby he became with child, and was deliuered of *Pallas*, armed out of his head. Which monstrous fable containeth a secret of *Empire*: How *Kings* are to make vse of their Counsell of State. That first they ought to refer matters to them, which is the first be-

Of Counsell,

begetting, or impregnation; but when they are elaborate, moulded, and snaped in the Wombe of their Counsell, and grow ripe, and ready to be brought forth; that then they suffer not their Counsell to goe thorough, with the resolution and direction, as if it depended on them; but take the matter back into their own hand, and make it appeare to the World, that the decrees and finall directions (which because they come forth with prudence, and power, are resembled to *Pallas* armed) proceeded from themselves: and not onely from their authority, but (the more to adde reputation to themselves) from their head and de-vice. The inconueniences that haue bin noted in calling and vsing counsell, are three. First, the reuealing of affaires, whereby they become the lesse secret. Secondly, the weakning of the authoritie of Princes, as if they

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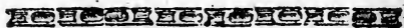
they were lesse of themselves. Thirdly, the daunger of being vnfaithfully counselled, and more for the good of them that counsel, then of him that is counselled. For wh. ch inconueniences, the Doctrine of *Italie*, and practise of *Fraunce*, hath introduced *Cabanet* Counsels, a remedy worse then the disease. But for secrecy, Princes are not bound to communicate all matters withall Counsellours, but may extract and select. Neither is it necessarie, that he that consulteth what hee should doe; should declare what hee will doe. But let *Princes* beware that the vnsecreting of their affaires come not from themselves. And as for *Cabanet* Counsell, it may bee their *Mot*, *Plenus rimarum sum*. One futile person, that maketh it his glorie to tell, will doe more hurt, then many that know it their dutie to conceale. For weakening

ning of authority, the fable sheweth the remedy; neither was there euer Prince bereaued of his dependances by his Counsell, except where there hath beene either an ouer-greatnesse in one, or an ouer-strict combination in diuerse; for the last inconuenience that men will counsell with an eye to themselues. Certainly, *Non inueniet fidem super terram*, is meant of the Nature of times, and not of all particuler persons. There be that are in nature faithfull and sincere, and plaine, and direct, not crafty and inuolued. Let Princes aboue all, draw to themselues such natures. Besides, Counsels are not commonly so vnited, but that one keepeth Sentinell ouer another. But the best remedy is, if Princes know their Councillors, as well as their Counsellors know them, *Principis est virtus maxima nosse suos*. And of the other side, Councillors shold

not be too speculatiue into their so-
 ueraignes person. The true compo-
 sition of a Councillor, is rather to
 be skilfull in their Maitters busines,
 then in his nature: For then hee is
 like to aduise him, and not to feede
 his humor. It is of singuler vse to
Princes, if they take the opinions of
 their Counsell, both separately and
 together. For priuate opinion is
 more free, but opinion before o-
 thers, is more reuerent. In priuate,
 men are more bold in their owne
 humours; and in consort, men are
 more obnoxious to others humors.
 Therefore it is good to take both,
 and of the inferiour sort, rather in
 priuate to preferue freedom; of the
 greater rather in consort, to pre-
 ferue respect. It is in vaine for Prin-
 ces to take Counsell concerning
 matters: if they take no Counsell
 likewise concerning persons. For all
 matters are as dead Images, and the
 life

Of Counsell.

life of the execution of affaires resteth in the good choyse of persons. Neither is it enough to consult concerning persons, *Secundum genera*, as in an *Idea*, or Mathematicall description, what kinde of person should bee; but in *Individuo*: For the greatest errours, and the greatest iudgements are shewed in the choyce of *Individuals*. It was truly said, *Optimi Consiliarij mortui*. Bookes will speake plaine, when Counsellours blanch. Therefore it is good to bee conuersant in them, specially the Books of such as themselves haue beene Actors vpon the Stage.



II. Of Dispatch.

Affected dispatch is one of the most dangerous things to businesse

finesse that can be. It is like that which the *Physitians* call pre-digestion, or halty digestion, which is sure to fill the body full of Crudities and secret seedes of diseases. Therefore measure not Dispatch by the times of sitting, but by the advancement of the businesse. It is the care of some onely to come off speedily for the time, or to contriue some false periods of businesse, because they may seeme men of Dispatch. But it is one thing to make short by contracting; another by cutting off: and businesse so handled by peeces, is commonly protracted in the whole. I knew a wise man had it for a by-word, when he saw men hasten to a conclusion; *Stay a little that wee may make an end the sooner.* On the other side, true Dispatch is a rich thing: For time is the measure of businesse, as Money is of Wares: and businesse is bought

Of Dispatch.

at a deare hand where there is small dispatch . Giue good hearing to those that giue the first information in businesse ; and rather direct them in the beginning , then interrupt them in the continuance of their speeches : For he that is put out of his owne order , will goe forward , and backwards , and be more tedious by parcels , then he could haue bin at once . But sometimes it is seene , that the *moderator* is more troublesome , then the *Actor* . Iterations are commonly losse of time ; but there is no such gaine of time , as to iterate often the state of the question . For it chaseth away many a friuolous speech , as it is coming forth . Long and curious speeches are as fit for dispatch , as a Robe or Mantle with a long traine , is for race . Prefaces , and passages , and excusations , and other speeches of reference to the person , are great
wastes

ESSAIES.

wastes of time, and though they seeme to proceede of modesty, they are brauery. Yet beware of being too materiall, when there is any impediment, or obstruction in mens will. For preoccupation euer requireth pface: like a fomentation to make the vnguent enter. Aboue all things, order and distribution is the life of Dispatch: so as the distribution be not too subtill: For he that doth not diuide, will neuer enter well into businesse; and he that diuideth too much, will neuer come out of it clearely. To chuse time, is to saue time, and an vnseasonable motion is but beating the ayre. There be three parts of businesse; the preparation, the debate, or examination, and the perfection. Whereof if you looke for Dispatch, let the middle only be the worke of many, and the first & last the worke of few. The proceeding

Of Loue.

vpon some what conceiued in writing, dooth for the most part facilitate Dispatch. For though it should be wholly reiected, yet that Negative is more pregnant of a direction, then an indefinite ; as Ashes are more generatiue then dust.



12. Of Loue.



*L*oue is the Argument alwaies of *Comedies*, and many times of *Tragedies*. Which sheweth well, that it is a passion generally light, and sometimes extreame. Extreame it may well bee, since the speaking in a perpetual *Hyperbole*, is comely in nothing, but *Loue*. Neither is it meere in the phrase. For whereas it hath bin well saide, that the *Arch flatterer* with whom

ESSAIES,

whom all the petty-flatterers haue intelligence, is a Mans selfe, certainly the louer is more. For there was neuer proud man thought so absurdly well of himselfe, as the Louer doth of the person loued: and therefore it was well saide, that it is impossible to loue, and to be wise. Neither doth this weaknesse appeare to others only, and not to the party loued, but to the loued most of all, except the loue be reciproque. For it is a true rule, that Loue is euer rewarded either with the reciproque, or with an inward and secret contempt. By how much the more, men ought to beware of this passion, which loseth not only other things, but it selfe. As for the other losses, the Poets relation doth well figure them: That he that preferred *Helena*, quitted the givtes of *Iuno* and *Pallas*. For whosoever esteemeth too much of amorous affection, quit-

Of Loue.

teth both riches and wisdom. This passion hath his floods in the very times of weakenesse; Which are great prosperity, and great aduersity, (though this latter hath bin lesse obserued.) Both which times kindle Loue and make it more feruent, and therefore shew it to bee the Child of folly. They doe best that make this affection keepe quarter, and seuer it wholly from their serious affaires and actions of their life. For if it checke once with businessse, it troubleth Mens fortunes, and maketh Men, that they can no waies be true to their owne endes.



13. *Of Friendship.*

THere is no greater Desert or wildernesse then to bee without

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out true friendes . For without Friendship, society is but meeting. And as it is certaine, that in bodies inanimate, vnion strengtheneth any naturall motion, and weakeneth any violent motion ; So amongst men, Friendship multiplyeth ioyes, and diuideth griefes . Therefore whosoever wanteth fortitude, let him worship *Friendship* . For the yoke of *Friendship* maketh the yoke of *Fortune* more light . There bee some whose liues are, as if they perpetually plaid vpon a stage, disguised to all others, open onely to themselves. But perpetuall dissimulation is painefull; and he that is all *Fortune*, and no *Nature*, is an exquisite *Hierling* . Liue not in continuall smother, but take some friends with whom to communicate . It will vnfold thy vnderstanding; it will euaporate thy affections; it will prepare thy businesse. A man may keep

Of Friendship.

a corner of his mind from his friend, and it be but to witness to himselfe, that it is not vpon facility, but vpon true vse of friendship that he imparteth himselfe. Want of true friends, as it is the reward of perfidious natures; so is it an imposition vpon great fortunes. The one deserue it, the other cannot scape it. And therefore it is good to retaine sinceritie, and to put it into the reckoning of *Ambition*, that the higher one goeth, the fewer true Friends he shall haue. Perfection of Friendship, is but a speculation. It is friendship, when a man can say to himselfe, I loue this man, without respect of vtility. I am open hearted to him, I single him from the generality of those with whom I liue; I make him a portion of my owne wishes.

14. *Of Atheisme.*

Had rather beleue al
the fables in the *Le-
gend*, and the *Alea-
ron*, then that this v-
niuerfall frame is
without a mind. And

therefore God neuer wrought my-
racle to conuince Atheists, because
his ordinary works conuince them.
Certainly, a little *Philosophie* in-
clineth mans minde to *Atheisme*;
but depth in *Philosophie*, bringeth
men about to Religion. For when
the minde of man looketh vpon se-
cond causes scattered, sometimes it
resteth in them; but when it behol-
deth them confederate, and knit to-
gether

Of Atheisme.

gether, it flyes to prouidence, and
Deitie. Most of all, that Schoole
which is most accused of Atheisme
doth demonstrate Religion. That is,
the Schoole of *Leucippus*, and *De-
mocritus*, and *Epicurus*. For it is a
thousand times more credible, that
four mutable Elements, and one
immutable fifth Essence, duely and
eternally placed, neede no GOD:
then that an Army of infinite small
portions or seeds vnplaced, should
haue produced this order, and beau-
ty, without a diuine Marshall. The
Scripture saith, *The Foole hath saide
in his hart, there is no God*. It is not
saide, *The Foole hath thought in his
heart*. So as he rather saith it by rote
to himselfe, as that he would haue;
then that he can thoroughly beleue
it, or be perswaded of it. For none
deny there is a God, but those for
whom it maketh, that there were
no God. *Epicurus* is charged that he
did

ESSAIES.

did but dissemble for his credits sake, when he affirmed there were blessed natures, but such as enjoyed themselves, without having respect to the government of the World. Wherin they say, he did temporize, though in secret, he thought, there was no God. But certainly he is traduced; for his wordes are Noble and Diuine. *Non Deos vulgi negare profanum, sed vulgi opiniones Dii applecare profanum.* Plato could haue said no more. And although hee had the confidence to deny the administration; he had not the power to deny the nature. The *Indians* of the West, haue names for their particular Gods, though they haue no name for God: as if the Heathens should haue had the names, *Iupiter, Apollo, Mars, &c.* but not the word *Deus*: which shewes yet they haue the notion, though not the full extent. So that against Atheists,

Of Atheisme.

theists, the most barbarous Sauages, take part with the subtilest Philosophers. They that deny a God, destroy mans Nobility. For certainly, Man is of kinne to the Beastes by his body; and if hee be not of kin to God by his Spirit, hee is a base and Ignoble Creature. It destroys likewise magnanimity, and the raising of humane nature. For, take an example of a Dogge, and marke whar a generositie and courage he will put on, when he findes himselfe maintained by a Man, which to him, is in stead of a God, or *Melior natura*: Which courage is manifestly such, as that Creature, without that confidence of a better nature then his owne, could neuer attaine. So man when hee resteth and assureth himselfe vppon Diuine protection and fauour; gathereth a force, and faith, which humane nature in it selfe could not obtaine.

There-

ESSAIES.

Therefore as *Atheisme* is in all respects hatefull: So in this, that it deprieth humane nature of the meanes to exalt it selfe aboue humane frailty. As it is in particular persons; so it is in Nations. Neuer was there such a State for magnanimitie as *Rome*. Of this State, heare what *Cicero* saith; *Quam volumus licet P. Cons. nos amemus, tamen nec numero Hispanos, nec robore Gallos, nec calliditate Pœnos, nec artibus Grecos, nec denique hoc ipso huius gentis & terra domestico, nativoque sensu Italos ipsos & Latinos; sed pietate, ac Religione, atque hac unâ scientiâ quod Deorum immortalium numine omnia regi gubernarique perspeximus, omnes gentes, Nationesq; superavimus.*



12. *Of Superstition.*



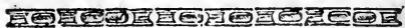
IT were better to have no opinion of God at all; then such an opinion as is vnworthy of him; For the one is vn-beliefe, the other is *Contumely*; and certainly Superstition is the reproch of Deity. *Atheisme* leaues a Man to sense, to Philosophy, to naturall piety, to lawes, to reputation, all which may be guides to vertue; though Religion were not; but superstition disimounts all these, and erecteth an absolute Tyranny in the minde of men. Therefore *Atheisme* did neuer perturb States; for it makes men wary of themselves, as looking no further; and we see the
times

ESSAIES.

times inclined to *Atheisme*, as the time of *Augustus Caesar*, and our owne times in some Countries, were, and are, ciuill times. But Superstition, hath beene the confuſion of many States: and bringeth in a new *Primum Mobile* that rauisheth all the Spheres of gouernment. The maister of Superstition is the people: and in all superstition, wise men follow fooles; and arguments are fitted to practise, in a reuerſed order. There is no such Atheist, as an Hypocrite, or Impostor: and it is not possible, but where the generality is superstitious, many of the leaders are Hypocrites. The causes of *Atheisme* are, diuisions in Religion; scandall of Priests; and learned times; specially if prosperous; though for deuisions, any one main diuision, addeth zeale to both sides, but many diuisions introduce *Atheisme*. The causes of Superstition are,

Of Superstition.

are the pleasing of Ceremonies; the
excesse of outward holinesse; the
reuerence of traditions; the Strata-
gems of Prelats for their owne am-
bition and lucre, and barbarous
times, specially with calamities, and
disasters. Superstition without his
vaile, is a deformed thing, for as it
addeth deformity to an Ape, to bee
so like a man: so the similitude of
Superstition to *Religion*, makes it
the more deformed. And as whole-
some meate corrupteth to little
Wormes; so good formes and or-
ders, corrupt into a number of petty
obseruances.



*16. Wisedome for a
Mans selfe.*

AN *Ante* is a wise Creature for
itselfe: But it is a shrewd thing
in

in an Orchard or Garden. And certainly, men that are great louers of themselves, wast the publike. Diuide with reason betweene selfeloue, and society : and be so true to thy selfe, as thou be not false to others. It is a poore Centre of a mans actions, *Himselfe*. It is right earth. For that onely stands fast vpon his own center : whereas all things that haue affinity with the heauens, moue vpon the Centre of another, which they benefit. The referring of all to a mans selfe, is more tollerable in a Soueraigne Prince ; because themselves are not themselves ; but their good and euill is at the perill of the publike fortune. But it is a desperate euill in a Seruant to a Prince, or a Cittizen in a *Republike*. For whatsoever affaires passe such a Mans hand, hee crooketh them to his owne ends : which must needs bee often *Eccentrike* to the ends of his

master or state . Therefore let Princes or States , chuse such Seruants, as haue not this marke ; except they meane their seruice should be made but the accessary . And that which maketh the effect more pernicious, is, that all proportion is lost . It were disproportion enough for the Seruants good to bee preferred before the masters : But yet it is a greater extreame, when a little good of the seruants , shall carrie thinges against a great good of the masters . And yet that is the case ; for the good such Seruants receiue ; is after the modell of their owne fortune : but the hurt they sell for that good, is after the modell of their Masters *Fortune* . And certainly it is the nature of extreame selfe-louers , as they will set an house on fire, and it were but to roste their Egges ; and yet these men many times hold credite with their Masters ; because
their

their study is but to please them, and profit themselves; and for eyther respect they will abandon the good of their affaires.



17. *Of Regiment
of health.*



Here is a wisdom in this, beyond the rules of *Physicke*. A mans owne Observation what hee finds good of, and what

he finds hurt of, is the best *Physicke* to preserve health. But it is a safer conclusion to say; this agreeth not well with me, therefore I will not continue it; then this, I find no offence of this, therefore I may use it: for strength of nature in youth,

Of Regiment of Health.

passeth ouer many excesses, which are owing a man till his age. Discerne of the comming on of yeares: and thinke not to doe the same things still. Certainly most lusty old men catch their death by that aduventure; For age will not be defied. Beware of sudden change in any great point of dyet, and if necessitie enforce it, fit the rest to it. For it is a secret both in Nature and State, that it is safer to change many things, then one. To be free minded and chearefullie disposed at houres of meate, and of sleepe, and of exercise, is the best precept of long lasting. If you fly Phisick in health altogether, it will be too strange for your bodie, when you shall neede it: if you make it too familiar, it will worke no extraordinary effect, when sicknesse commeth. Despise no new accident in your body, but aske opinion of it. In sicknesse
respect

ESSAIES,

respect Health principally, and in Health action. For those that put their bodies to endure in Health, may in most sicknesses, which are not very sharpe, bee cured onelie with dyet and tendering. *Celsus* could neuer haue spoken it as a Phisitian, had he not beene a wise man withall: when hee giueth it for one of the great precepts of Health and lasting. That a man doe varry and interchange contraries, but with an inclination to the more benigne extreame; vse fasting and full eating, but rather full eating; watching, and sleepe, but rather sleepe, sitting and exercise, but rather exercise, and the like. So shall nature be cherished, and yet taught masteries. Phisitians are some of them so pleasing and conformable to the humors of the patient, as they presse not the true cure of the disease; and some other are so regular, in pro-

Of Expences.

ceeding according to art for the disease, as they respect not sufficientlie the condition of the Patient. Take one of a middle temper, or if it may not be found in one man, combine two of both sorts: and forget not to call as well the best acquainted with your body, as the best reputed of for his faculty.



18. *Of Expences.*

Riches are for spending, and spending for honor and good actions. Therefore extraordinary Expence must be limited by the worth of the occasion, for voluntary undoing may bee as well for a mans Country, as for the King.

ESSAIES.

Kingdome of *Heauen*. But ordinary Expende, ought to be limited by a Mans estate, and governed with such regard, as it be within his compassse, and not subiect to deceit, and abuse of Seruants; and ordered to the best shew, that the Bills may be lesse then the estimation abroad. It is no basenesse for the greatest to descend and looke into their owne Estates. Some forbear it not vpon negligence alone, but doubting to bring themselues into melanchollie, in respect they shall find it broken. But wounds cannot be cured without searching. He that cannot look into his owne estate at all, hadde neede both chuse well those whom he employeth, and change them often: for new are more timorous, and lesse subtill. He that can looke into his estate but sildome, had neede turne all to certainties. In cleering of a mans Estate, hee may as well

Of Expence.

hurt himselfe in being too suddain, as in letting it run on too long. For hasty selling is commonly as disadvantageable as interest. Besides, he that cleares at once will relapse: for finding himselfe out of straights, he will reuert to his customes. But hee that cleareth by degrees, induceth an habite of frugality, and gaineth as well vpon his minde, as vpon his Estate. Certainly who hath a State to repaire, may not despise small thinges; and commonlie it is lesse dishonorable to abridge pettie charges, then to stoope to pettie gettings. A man ought warily to begin charges, which once begun, must continue. But in matters that returne not, he may be more magnificent.



19. Of Discourse.



Some in their discourse, desire rather commendation of wit, in being able to hold all Arguments, then of judgement in discerning what is true; as if it were a praise to know what might be said, and not what should be thought. Some haue certaine common places, and Theames wherein they are good, and want varietie: which kind of pouerty is for the most part tedious, and now and then ridiculous. The honourablest kind of talke, is to giue the occasion, and againe to moderate and passe to somewhat else. It is good to varry, and mixe speech of the present

Of Discourse.

present occasion with argument :
tales with reasons ; asking of questions, with telling of opinions : and jest with earnest. But some things are priuiledged from iest, namely Religion, matters of State, great persons, any mans present businesse of importance, and any case that deserueth pittie ; and generally men ought to finde the difference betweene saltnesse and bitternesse. Certainly he that hath a *Satyricall* vaine, as he maketh others afraid of his wit, so hee had neede be afraid of others memory. He that questioneth much shall learne much, and content much : specially if he apply his questions to the skill of the persons of whom he asketh : For hee shall giue them occasion to please themselves in speaking, and himselfe shall continually gather knowledge. If you dissemble some-times your knowledge of that you are thought
to

ESSAIES.

to know, you shall be thought another time to know that you know not. Speech of a mans selfe is not good often, and there is but one case wherein a man may commend himselfe with good grace, & that is in commending vertue in another, especially, if it bee such a vertue, as where-vnto himselfe pretendeth. Speech of touch toward others, should be sparingly vsed; for Discourse ought to be as a field, without comming home to any man. Discretion of speech is more then eloquence; and to speake agreably to him with whom we deale, is more then to speake in good words, or in good order. A good continued speech without a good speech of interlocution, sheweth slownesse: and a good reply, or second speech, without a good settled speech, sheweth shallownesse and weakenesse: as wee see in Beastes, that those
that

Of Seeming wise.

that are weakest in the course, are yet nimblest in the turne. To vse too many circumstances ere one come to the matter, is wearisome; to vse none at al, is blunt.



20. *Of Seeming
wise.*



I hath been an opinion, that the *French* are wiser then they seeme, and the *Spaniards* seeme wiser then they are: But howsoever it bee betweene Nations, certainly it is so betweene Man and Man. For as the Apostle saith of *Godlinesse*: *Having a shew of Godlinesse, but denying the power thereof*; So certainly there
are

ESSAIES.

are in point of Wisedome and sufficiency, that doe nothing or little very solemnly; *Magna conatu nugas*. It is a ridiculous thing, and fit for a Satyre to persons of iudgements, to see what shifts these formalists haue, and what perspectives to make *Superficies* to seeme bodie, that hath depth and bulk. Some are so close and reserued, as they will not shew their Wares, but by a dark light; and seeme alwaies to keepe backe somewhat; and when they know within themselues, they speak of that they doe not well know; would neuerthelesse seem to others, to know of that which they may not well speake: Some helpe themselves with countenance & gesture, and are wise by signes, as *Cicero* saith of *Piso*, that when he answered him, he fetched one of his brows vppeto his forehead, and bent the other downe to his Chin: *Respondes altero!*

Of Seeming wise.

altero ad frontem sublato, altero ad mentem depresso supercilio, crudelitatem tibi non placere. Some thinke to bear it by speaking a great word, and being peremptory, and will goe on and take by admittance that which they cannot make good. Some, whatsoeuer is beyond their reach, they will seeme to despise or make light of, as impertinent or curious; and so would haue their *Ignorance* seeme iudgement. Some are neuer without a difference, and commonly by amusing men with a subtilty, blanch the matter. Of whō *Gellius* saith; *Hominein delirum qui verborum minutis rerum frangit pondera.* Of which kind also, *Plato* in his *Protagoras* bringeth in *Prodicus* in scorne, and maketh him make a speech that consisteth of distinctions from the beginning to the end. Generally, such men in all deliberations, finde ease to be of the Negative

tive side, and affect a credit to ob-
ject and fore-tell difficulties. For
when proportions are denyed, there
is an end of them, but if they be al-
lowed, it requireth a new worke;
which false point of wisdom, is
the bane of businesse. To conclude,
there is no decaying Merchant, or
inward Begger, hath so many tricks
to vphold the credit of their wealth,
as these emptie persons haue to
maintaine the credit of their suffici-
ency.



21. *Of Riches.*



Cannot call Riches bet-
ter then the baggage
of Vertue; the Roman
word is better, *Impedi-
menta*; For as the bage-
gage

Of Riches.

gage is to an Army, so is Riches to Vertue: It cannot bee spared, nor left behinde; but it hindreth the March, yea, and the care of it sometimes loseth or disturbeth the victory. Of great Riches there is no reall vse, except it be in the distribution: the rest is but conceit. So saith *Salomon*; *Where much is, there are many to consume it: and what hath the owner but the sight of it with his eyes?* The personal fruition in any man, cannot reach to feele great riches; there is a custody of them; or a power of *Dole* and donatiue of them; or a fame of thē; but no solide vse to the owner. Doe you not see what fained prizes are set vpon little stones, & rarieties, & what works of ostentation are vnder taken, because there might seem to be some vse of great Riches? But then they may be of vse to buy men out of dangers or troubles: as *Salomon* saith; *Riches are as a strong-hold*

ESSAIES.

holde in the imagination of the Rich Man. But this is excellently expressed, that it is in *Imagination*; and not alwaies in fact. For certainelic, great Riches haue sold more Men then they haue bought out. Seeke not proud Riches; but such as thou maist get iustly; vse soberly, distribute cheerefully, and leaue contentedly. Yet haue no abstract, nor frierly contempt of them. But distinguish, as *Cicero* saith well of *Rabirius Posthumus*: *In studio rei amplificande, apparebat non auaritia pre-dam, sed instrumentum bonitati queri.* Neither trust thou much others, that seeme to despise them: For they despise them that dispaire of them, and none worse, when they come to them. Be not penny-wise; Riches haue Wings; and sometimes they fly away of themselves; sometimes they must be set flying, to bring in more. Men leaue

F

their

Of Riches.

their riches, eyther to their kindred, or to the publike : and moderate portions prosper best in both . A great state left to an Heire , is as a lure to all the birds of prey round about, to seize on him , if hee be not the better stablished in yeares and iudgement . Likewise glorious gifts and foundations, are but the painted Sepulchres of *Almes*, which soone will putrifie and corrupt inwardly . Therefore measure not thy aduancements by quantity, but frame them by measure ; and defer not charities, till death : for certainly, if a man weigh it rightly, he that doth so, is rather liberall of another mans, then of his owne .

22. *Of Ambition.*

Ambition is like choller ; which is an humor that maketh men
active,

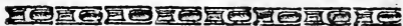
ESSAIES.

active, earnest, full of alacrity, and stirring, if it be not stopped. But if it bee stopped, and cannot haue his way, it becommeth adust, and thereby maligne and venomous: So ambitious men, if they finde the way open for their rising, and still get forward; they are rather busie then dangerous: but if they bee checked in their desires, they become secretly discontent, and looke vpon men and matters, with an euill eye, and are best pleased when things goe backward: which is the worst property that can be in a seruant of a *Prince*, or State. Therefore it is good for *Princes*, if they vse ambitious men, to handle it so, as they be still progresiue, and not retrograde: which because it cannot be without inconuenience; it is good not to vse such natures at all. For if they rise not with their seruice, they will take order to make

Of Ambition.

their seruice fall with them. Of Ambitions, it is the lesse harmefull, the Ambitiō to preuaile in great things; then that other to appeare in euerie thing : For that breeds confusion, & marres businesse. He that seeketh to be eminent amongst able men, hath a great taske: but that is euer good for the publike. But he that plots to be the only figure amongst Ciphers, is the decay of an whole Age. Honour hath three things in it; The vantage ground to doe good; The approach to Kinges and principall persons; And the raising of a mans owne Fortunes. Hee that hath the best of these intentions when he aspireth, is an honest man; and that Prince that can discerne of these intentions in another that aspireth, is a wise Prince. Generally, let Princes and States chuse such Ministers, as are more sensible of duty, then of rising; and such as loue businesse rather

rather vpon conscience, then vpon
brauery: and let them discerne a
busie nature, from a willing mind.



23. *Of Young Men and Age.*



Man that is young in
yeares, may bee old in
houres; if hee haue lost
no time. But that hap-
peneth rarely. Generally youth is
like the first cogitations, not so wise
as the second: For there is a Youth
in thoughts, as well as in Ages.
Natures that haue much heate, and
great and violent desires and per-
turbations, are not ripe for ac-
tion, till they haue passed the
Meridian of their yeares: but re-
posed Natures may doe well in
Youth: as on the other side, heate

Of Young men, &c.

and viuacity in age is an excellent composition for businesse. *Young men* are fitter to inuent, thē to iudg; fitter for execution then for Councell; and fitter for new proiects, then for setled businesse. For the experience of Age in thinges that fall within the compasse of it, directeth them: but in things meere-ly new, abuseth them. The errors of young men are the ruine of businesse: But the errors of aged men, amount but to this; that more might haue beene done, or sooner. Young men in the conduct and manage of Actions, embrace more then they can hold, stirre more then they can quiet, flye to the end, without consideration of the meanes and degrees, pursue some few principles, which they haue chanced vpon absurdly, care not to innouate, which drawes vnknowne inconueniences; vse ex-
treame

ESSAIES.

treame remedies at first : and that which doubleth all errors , will not acknowledge nor retract them ; like an vnready Horffe , that will neither stoppe nor turne . Men of age , obiect too much , consult too long , aduenture too little , repent too soone , and seldome driue businesse home to the full period ; but content themselues with a mediocrity of successe . Certainly it is good to compound imployments of both : for that will bee good for the present ; because the vertues of eyther Age may correct the defects of both : and good for succession , that young men may be learners , while men in age are Actors : and lastly , in respect of extreame accidents , because authority followeth old men , and fauour and popularity youth . But for the morral part : perhaps youth wil haue the preheminence , as age hath for

Of Beauty.

the Politike. A certaine *Rabby* vpon the Text, *Your Young Men shall see Visions, and your Olde Men shall dreame Dreames*: inferreth, that young men are admitted neerer to God then Old, because Vision is a cleerer Reuelation, then a Dreame. And certainly, the more a man drin-keth of the World, the more it in-toxicateth; and Age doth profit rather in the powers of vnderstan-ding, then in the vertues of the will and affections.

24. *Of Beauty.*

Vertue is like a rich stone, best plain set: and surely vertue is best set in a body that is come-ly, though not of delicate fea-tures; and that hath rather dig-nity of presence, then Beauty of re-spect. Neither is it almost seen, that very beautiful persons are otherwise of great vertue; as if nature were rather busie not to erre, then in la-

bour to produce excellency. And therefore they proue accomplished, but not of great Spirit; and studie rather behauiour then vertue. In *Beauty*, that of fauour is more then that of colour; and that of decent and gracious motion, more then that of fauor. That is the best part of beauty which a Picture cannot expresse: no nor the first sight of the life: & there is no excellent beauty, that hath not some strangeness in the proportions. A man cannot tell whether *Apelles* or *Albert Dureve* were the more Trifler. Whereof the one would make a personage by Geometrical proportions, the other, by taking the best partes out of diuers faces, to make one excellent. Such personages I thinke would please nobody but the Painter that made them. Not but I thinke a Pinter may make a better Face then euer was: but hee must do

Of Beauty.

do it by a kind of felicity (as a Musitian that maketh an excellent ayre in *Musicke*) and not by rule. If it be true that the principal part of Beauty is in decent motion; certaiuelie it is no maruell, though persons in yeares seeme many times more amiable, *Pulchrorum Autumnus pulcher*. For no youth can be comelie, but by pardon, and considering the youth, as to make vp the comlines. Beauty is as Summer Fruits, which are easie to corrupt, and cannot last: and for the most part, it makes a dissolute youth, and an age a little out of countenance: But yet certainly againe, if it light well, it maketh vertues shine, and vices blush.

25. *Of Deformity.*

DEformed persons are commonly euen with nature: for as nature
nature

ESSAIES.

ture hath done ill by them, so doe they by Nature, being for the most part (as the Scripture saith) voide of naturall affection; and so they haue their reuenge of Nature. Certainly, there is a consent betweene the body and the mind, and where nature erreth in the one; shee ventureth in the other. *Ubi peccat in uno periclitatur in altero*. But because there is in man an election touching the frame of his minde, and a necessitie in the frame of his body; the Stars of naturall inclination, are sometimes obscured by the Sunne of discipline and vertue. Therefore it is good to consider of Deformity, not as a signe, which is more deceiueable; but as a cause, which seldome faileth of the effect. Whosoever hath any thing fixed in his person, that doth induce contempt; hath also a perpetuall Spurre in himselfe, to rescue and deliuer himselfe from scorne.

Of Deformity.

scorne. Therefore all deformed persons are extreame bold: first, as in their owne defence, as being exposed to scorne; but in proceffe of time, by a generall habite. Also, it stitretch in them industry, and specially of this kind, to watch and obserue the weakenesse of others, that they may haue somewhat to repay. Againe, in their superiours, it quenchech ielousie towards them, as persons that they thinke they may at pleasure despise; and it layeth their competitors and emulators asleepe: as neuer beleeuing they should bee in possibility of aduancement, till they see them in possession. So that vppon the whole matter, in a great wit, Deformity is an aduantage to rising. Kings in ancient times, and at this present in some Countries were wont to put great trust in Eunuches; because they that are enuious towards al, are more obnoxious
and

ESSAIES,

and officious towards one . But yet their trust towards them, hath rather beene as to good spials , and good whisperers ; then good Magistrats, and Officers . And much like is the reason of deformed persons. Stil the ground is, they wil, if they be of spirit, seeke to free themselves from scorne: which must be either by vertue, or mallice ; and therefore they prooue eyther the best of men, or the worst, or strangelie mixed.



26. *Of Nature*

in Men.



Nature is often hid-
den, sometimes ouer-
come; sildome extin-
guished. Force maketh
Nature more violent
in

Of Nature in Men.

in the returne : Doctrine and discourse maketh Nature lesse importune ; but custome onely doth alter and subdue Nature. He that seeketh victory ouer his Nature, let him not set himselfe to great, nor to small taskes. For the first will make him deiected by often failes ; and the second will make him a small proceeder, though by often preuailings. And at the first let him practise with helps, as Swimmers doe with Bladders, or Rushes : but after a time let him practise with disaduantages, as Dauncers doe with thicke shooes. For it breeds great perfection, if the Practise bee harder then the vse. Where nature is mighty, and therefore the victory hard ; the degrees had neede be, first to stay and arrest Nature in time: like to him that would say ouer the foure and twenty Letters when he was angry, then to goe lesse in quantitie ; as if one should

ESSAIES.

should in forbearing Wine, come from drinking healths, to a draught a meale; and lastly, to discontinue altogether. But if a man have the fortitude & resolution to infranchise himselfe at once, that is the best;

*Optimus ille animi vindex laudentia
pectus*

Vincula qui rupit, dedoluitque semel.

Neither is the ancient rule amisse, to bend nature as a wand, to a contrary extreame, whereby to set it right; vnderstanding it, where the contrary extreame is no vice. Let not a Man force a habite vpon himselfe with a perpetuall continuance, but with some intermission. For both the pause re-inforceth the new on-set; and if a man that is not perfect be euer in practise, he shall as well practise his errours, as his abilities and induce one habite of both: and there

Of Nature in Men.

there is no meanes to helpe this, but by seasonable intermissions. A mans nature is best perceiued in priuatenesse, for there is no affectation in passion, for that putteth a man out of his precepts; and in a new case, or experiment, for there custome leaueth him. They are happie men, whose Natures sort with their vocations, otherwise they may say, *Multum incola fuit anima mea*, when they conuerse in those things they do not affect. In studies whatsoever a man commaundeth vpon himselfe, let him set houres for it. But whatsoever is agreeable to his Nature, let him take no care for any set times: For his thoughts will fly to it of themselues; so as the spaces of other businesse or studies will suffice.



27. Of Custome and Education.

Mens thoughts are much according to their inclination ; their discourse and speeches according to their learning, and infused opinions ; But their deeds are after as they haue bin accustomed. And therefore as *Machiauel* well noteth, (though in an euil fauored instance) there is no trusting to the force of Nature ; nor to the brauerie of words ; except it be corroborate by custome. His instance is, that for the atchieuing of a desperat conspiracy a man shold not rest vpon the fiercenes of any mans nature, or his resolute vndertakings , but take such a

G one as

Of Custome, &c.

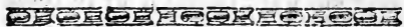
as hath had his hands formerly in blood. But *Machiauel* knew not of a *Frier Clement*, nor a *Rauillac*, nor a *laurequy*, nor a *Baltazar Gerard*. Yet his rule holdeth still, that nature, nor the ingagement of words are not so forcible as custom. Onely Superstition is now so well aduanced, that men of the first blood are as firme, as Butchers by occupation: and votarie resolution is made equipollent to custome, euen in matter of blood. In other things the predominancy of custom is euery where visible; in so much as a man would wonder to heare men professe, protest, ingage, give great words, and then doe iust, as they haue done before: as if they were dead Images and Engins moued only by the wheelles of custom. Therefore since custome is the principall Magistrate of mans life: let men by all meanes endeauour to obtaine

ESSAIES.

obtaine good Customes. Certainly Customes is most perfect when it beginneth in young yeeres . This we call *Education* : which is nothing but an early Customes. For it is true, that late learners cannot so well take the plie ; except it be in some mindes, that haue not suffered themselves to fixe , but haue kept themselves open and prepared to receiue continuall amendment ; which is exceeding rare . But if the force of Customes simple , and seperate bee great ; the force of Customes copulate and conioind, and in troupe, is far greater . For their example teacheth ; company comforteth ; æmulation quickneth ; Glory raiseth ; so as in such places the force of Customes is in his exaltation. Certainly the great multiplication of Vertues vpon humaine nature, resteth vpon societies well ordained and Disciplined. For Commonwealthes and

Of Fortune.

good governments, do nourish vertue growne, but do not mend the seeds. But the misery is, that the most effectuall meanes are now applied to the ends least to be desired.



28. Of Fortune.



It cannot be denied, but outward accidents conduce much to a mans Fortune. Favour, Oportune Death of others; occasion fitting vertue. But chiefly the mould of a Mans fortune is in himselfe. And the most frequent of externall causes is, that the folly of one man is the Fortune of another. For no man prospers so suddenly, as by others errors. *Serpens nisi serpentem comederit non fit*

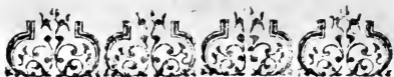
ESSAIES.

fit Draco. Ouert, and apparant vertues bring forth praise, but there be hidden and secret vertues that bring forth Fortune. Certaine deliueries of a mans selfe, which haue no name. The Spanish word *Desemboltura* partly expresseth them, when there bee no stonds nor restueneffe in a mans Nature. For so saith *Linie* well, after hee had described *Cato Maior* in these wordes; *In illo viro tantum robur corporis & animi fuit, ut quocunq; loco natus esset fortunam sibi facturum videretur.* He falleth vpon that, that he had *Versatile ingenium*. Therefore if a man looke sharply and accentiuely, he shall see fortune; for thogh she be blind, yet she is not inuisible. The way of fortune is like the milken way in the sky, which is a meeting, or knot of a number of small Starres; not seen asunder, but giuing light together. So are there a number of little

Of Fortune.

and scarce discerned vertues, or rather faculties and Customs, that make men fortunate. The *Italians* note some of them, such as a man would little thinke, when they speake of one that cannot doe amisse, they will throw in into his other conditions, that he hath *Poco di matto*. And certainly, there bee not two more fortunate properties, then to haue a little of the foole, and not too much of the honest. Therefore extreame louers of their Country, or Maisters, were neuer fortunate, neither can they bee. For when a man placeth his thoughts without himselfe, hee goeth not his owne way. An hasty fortune maketh an enterpriser and remouer; (the *French* hath it better *Interprenant*, or *Remuant*) but the exercised fortune maketh the able man. Fortune is to be honoured and respected, and it be but for her daughters,

ters, *Confidence* and *Reputation*; for those two felicity breedeth: the first, within a mans selfe; the later, in others towards him. All wise men to decline the Enuy of their owne vertues, vse to ascribe them to providence, and Fortune. For so they may the better assume them. And besides, it is greatnesse in a man to be the care of the higher powers. And it hath beene noted, that those that ascribe openly too much to their owne wisdom and policy, end infortunate. It is written, that *Timotheus* the *Athenian*, after he had in the account he gaue to the state of his gouernment, often interlaced this speech: *And in this, Fortune had no part*; neuer prospered in any thing he vnder-tooke afterwards.



29. *Of Studies.*



Studies . serue for De-
light, for Ornament, &
for Ability; their chiefe
vse for delight, is in pri-
uatenesse, and retiring:
for Ornament, is in discourse, and
for Ability, is in iudgement. For
expert men can execute, but learned
men are fittest to iudge or censure.
To spend too much time in them, is
Sloth; to vse them too much for or-
nament, is *Affectation*, to make iudg-
ment wholly by their rules, is the
Humor of a Scholler. They perfect
Nature, and are perfected by Ex-
perience. Crafty men contemne
them, simple men admire them, and
wise men vse them. For they teach
not

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not their owne vse, but that is a
wisedome without them, and above
them, won by obseruation. Read
not to contradict, nor to beleeue,
but to weigh and consider. Some
Bookes are to bee tasted, others to
be swallowed, and some few to bee
chewed and digested. That is, some
Bookes are to be read only in parts;
other to be read, but not curiously;
and some few to be read wholly, and
with dilligence and attention. Rea-
ding maketh a full man, Conference
a ready man, and writing an exact
Man. And therefore if a man
Write little, hee had neede haue a
great memory; if hee conferre lit-
tle, hee had neede haue a present
wit; and if hee read little, he had
neede haue much cunning, to seeme
to know that he doth not. *Histories*
make men wise, *Poets* wittie, the
Mathematickes subtill, *Naturall*
Philosophie deepe, *Morall* Graue,
Logicke

Logicke and Rhetoricke able to contend. *Ab eunt studia in mores.* Nay, there is no stound or impediment in the wit, but may bee wrought out by fit Studies: like as diseases of the body may be appropriate exercises. Bowling is good for the Stone and Raines; Shooting for the Lungs and Breast; gentle walking for the stomacke; riding for the head; and the like. So if a mans wit be wandering, let him study the Mathematicks; if his wit be not apt to distinguish, or finde difference, let him study the Schoole-men; if it be not apt to beat ouer matters, and to find out resemblances, let him study Lawyers cases. So euery defect of the mind may haue speciall receipt.

(. . .)



30. Of Ceremonies and Respect.



HE that is onely reall,
 had neede haue ex-
 ceeding great parts
 of Vertue : as the
 stone had neede to
 bee rich that is set
 without foile . But commonly it is
 in praise, as it is in gaine: For as the
 Prouerbe is true, *That light gaines
 make heauy Purses*, because they
 comethicke, whereas great come,
 but now and then : so it is true, that
 smal matters win great commenda-
 tion, because they are continuallie
 in vse, and in note . Whereas the
 occasion of any great vertue, com-
 meth

Of Ceremonies and Respects.

meth but on holie daies. To attaine good formes, it sufficeth not to dispise them: for so shal a man obserue them in others: And let him trust himselfe with the rest. For if he care to expresse them, he shall lose their grace, which is to bee naturall and vnaffected. Some mens behauour is like a verse, wherein euery syllable is measured; how can a man comprehend great matters, that breaketh his mind too much to small obseruation? Not to vse Ceremonies at all, is to teach others not to vse them againe; and so diminisheth respect: especially they be not to be omitted to Strangers, and formall Natures. Amongst a mans Peeres, a man shal bee sure of familiarity; and therefore it is good a little to keep state: amongst a mans inferiours one shal bee sure of Reuerence; and therefore it is good a little to be familiar. Hee that is too much in any thing,

thing, so that he giueth another occasion of facietie, maketh himselfe cheape. To apply ones selfe to others is good; so it be with demonstration that a man doth it vpon regard, and not vpon facility. It is a good precept, generally in seconding another. Yet to adde somewhat of ones owne; as if you will graunt his opinion, let it bee with some distinction; if you will fellow his motion; let it bee with condition; if you allow his counsell, let it be with alleadging further reason. Men had neede beware how they be too perfit in complements. For bee they neuer so sufficient otherwise, their Enuyers will be sure to giue them that attribute to the disadvantage of their greater vertue. It is losse also in businesse to be too full of respects, or to be too curious in obseruing times and oportunities. *Salomon* saith, *He that*
consi-

Of Sutors.

considereth the wind shall not sow, and he that looketh to the Clouds shall not reape. A wise man will make more opportunities then he findes.



31. Of Sutors.



Any ill matters are vndertaken, and many good matters with ill minds. Some embrace suits which neuer meane to deale effectually in them, but if they see there may bee life in the matter by some other meane, they will be content to win a thanke, or take a second reward, or at least to make vse in the meane time of the Sutors hope. Some take hold of suits onely for an occasion

ESSAIES.

to crosse some other, or to make an Information whereof they could not other-wise haue apt pretext, without care what become of the suit when that turne is serued. Nay, some vndertake suites with a full purpose to let them fall, to the end, to gratifie the aduerse party or competitor. Surely, there is in sort a right in euery suit; either a right of equitie, if it be a suit of controuersie; or right of desart, if it be a suit of petition. If affection lead a man to fauour the wrong side in Iustice, let him rather vse his countenance to compound the matter then to carrie it. If affection lead a man to fauour the lesse worthy in desart, let him do it without deprauing or disabling the better deseruer. In suits a man doth not well vnderstand, it is good to refer them to some friend of trust and iudgement, that may report whether he may deale in them
with

Of Suitors.

with honour. Suitors are so distasted with delays and abuses, that plaine dealing in denying to deal: in suits at first, and reporting the successe barely, and in challenging no more thanks then one hath deserued, is growne not onely honourable, but also gracious. In suits of fauour, the first coming ought to take little place: so farre forth consideration may bee had of his trust, that if intelligence of the matter could not otherwise haue beene had, but by him, aduantage be not taken of the note, but the party left to his other meanes. To be ignorant of the value of a suit is simplicity, as well as to be ignorant of the right thereof, is want of conscience. Secresie in suits is a great meane of obtaining; For voycing them to be in forwardnesse, may discourage some kind of Suitors, but doth quicken and awake others. But timing of the suits

ESSAIES.

is the principall. Timing I say, not onely in respect of the person that should graunt it, but in respect of those which are like to crosse it. Let a man in the choise of his mean, rather chuse the fittest mean, then the greatest mean, and rather them that deale in certaine things, then those that are generall. The reparation of a deniall, is sometimes equall to the first graunt, if a man shew himselfe neither dejected, nor discontented, *Iniquum petas ut equum feras*, is a good rule wher a man hath strength of fauor; but otherwise a man were better rise in his suit; for hee that would haue ventured at first to haue lost the Sutor, will not in the conclusion, lose both the Sutor and his owne former fauour. Nothing is thought so easie a request to a great person as his Letter; and yet if it be not in a good cause, it is so much out of his reputation.

H

of



33. *Of Followers and Friends.*



Costly followers are not to be liked, lest while a man maketh his traine longer, hee make his Wings shorter. I reckon to be costly, not them alone which charge the purse, but which are wearisome and importune in suits. Ordinary Followers ought to challenge no higher conditions then countenance, commendation, and protection from wronges. Factious Followers are worse to be liked, which follow not vpon affection to him with whom they range themselves, but vpon discontentment conceiued against some other.

Where-

ESSAIES.

Wherupon commonly ensueth, that ill intelligence, that we many times see between great personages. Likewise glorious Followers are full of inconueniency; for they teint businesse through want of secrecy, and they export honor from a man, and make him a returne in enuy. The following by certaine States, answerable to that which a great person himselfe profesleth, as of Souldiers to him that hath bin imploied in the wars, and the like, hath euer beene a thing ciuill, and well taken euen in Monarchies, so it be without too much pompe or popularity. But the most honorable kind of following, is to bee followed, as one that apprehendeth to aduance vertue and desert in all sort of persons. And yet where there is no eminent oddes in sufficiency, it is better to take with the more passable, then with the more able. In gouernment

Of Followers and Friends.

it is good to vse men of one ranke equally: For to countenance some extraordinarily, is to make them insolent, and the rest discontent; because they may claime adue. But in fauour to vse men with much difference and election, is good; For it maketh the persons preferred more thankful, and the rest more officious; because all is of fauour. It is good not to make to much of any man at the first, because one cannot hold out that proportion. To be gouerned by one is not good, and to bee distracted with many, is worse; but to take aduise of some few friends, is euer honorable, *For lookers on, many times see more then Gamesters, and the vale best discovereth the hill.* Ther is little friendship in the world, and least of all betweene equals, which was wont to be magnified. That that is, is between *Superior* and *Inferior*, whose fortunes may comprehend the one the other. *Of*



33. Of Negotia- ting.



T is generally better to deale by speech, then by letter, and by the meditation of a third, then by a mans selfe. Letters are good, when a man would draw an aunswer by Letter backe againe, or when it may serue for a mans iustification afterwardes to produce his own letter, or where it may be danger to bee interrupted or heard by peeces. To deale in person is good, when a mans face breedes regard, as commonly with inferiours, or in tender cases where

Of Negotiating.

a mans eye vpon the countenance of him with whom one speaketh, may giue him a direction how far to goe, and generally where a man will reserve to himselfe liberty either to disaduow, or to expound. In choise of Instruments it is better to chuse men of a plainer sort, that are like to doe that that is committed to them, and to report backe againe faithfully the successe, then those that are cunning to contriue out of other mens businesse, somewhat to grace themselves, and will help the matter in report for satisfaction sake. It is better to sound a person with whom one deales a far off, then to fall vpon the point at first, except you meane to surpris him by some short question. It is better dealing with men in appetite, then with those which are where they would be. If a man deale with another vpon conditions, the start or first performance

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formance is all, which a man cannot reasonably demaund, except either the nature of the thing bee such which must goe before, or else a man can perswade the other partie, that he shall still neede him in some other thing, or else that he be counted the honestest man. All practise is to discover, or to worke. Men discover themselves in trust, in passion, at vnawares, and of necessitie, when they would haue some-what done, and cannot find an apt pretext. If you would worke any man, you must either know his nature and fashions, and so lead him; or his ends, and so perswade him; or his weaknesse or disadvantage, and so awe him, or those that haue interest in him, and so gouerne them. In dealing with cunning persons, wee must euer consider their ends to interpret their speeches; & it is good to say little to them, and that which they least looke for. H4 Of

34. *Of Faction.*



Any haue an opinion not wise; That for a Prince to gouern his estate, or for a great person to gouerne his proceedings, according to the respect of Factions, is the principall part of pollicy : whereas contrariwise, the chiefest wisdom is either in ordering those thinges which are generall, and wherein men of seuerall factions do neuerthelesse agree, or in dealing with correspondence to particuler persons, one by one. But I say not, that the consideration of Factions is to bee neglected. Meane men must adhere, but great men that haue strength in themselves

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selues were better to maintain themselves indifferent, and neutrall. Yet euen in beginners to adhere so moderately, as he be a man of the one faction, which is passablest with the other, commonly giueth best way. The lower and weaker faction is the firmer in coniunction. When one of the factions is extinguished, the remaining subdiuideth: which is good for a second. It is commonly seene, that men once placed, take in with the contrary faction to that, by which they enter. The Traitor in factions lightly goeth away with it: for when matters haue stucke long in ballancing, the winning of some one man casteth them, and he getteth all the thankes. The euen carriage betweene two factions, proceedeth not alwaies of moderation, but of a truensse to a mans selfe, with end to make vse of both. Certainly, in *Italy* they hold it a
little

Of Praise.

little suspect in Popes, when they haue often in their mouth *Padre Commune*, and take it to a signe of one that meaneth to refer all to the greatnesse of his owne house.



35. *Of Praise.*



Praise is the reflection of vertue: but it is as the Glasse, or body is, which giueth the reflection. If it be from the common people, it is commonly false and naught; and rather followeth vaine persons, then vertuous: for the common people vnderstand not many excellent vertues: the lowest vertues draw praise from them, the middle vertues worke

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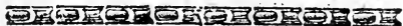
worke in them astonishment, or admiration; but of the highest vertues, they haue no sense or perceiuing at all. But shewes, and *Species virtutibus similes*, serue best with them. Certainly, Fame is like a Riuer that beareth yp things light and swolne; and drowne thinges weighty and solid: But if persons of quality and iudgement concur, then it is as the Scripture saith; *Nomen bonum instar unguenti fragrantis*; It filleth all round about, and will not easilie away. For the odors of Oyntments are more durable then those of flowers. There be so many false points of praise, that a man may iustly hold it suspect. Some Praises proceedes meerey of flattery: and if he be an ordinary flatterer, he will haue certain common attributes, which may serue euery man: if he be a cunning flatterer, hee will follow the Arch-flatterer, which is a mans selfe, and
wherein

Of Praise.

wherin a man thinketh best of himselfe, therein the flatterer will uphold him most : But if he be an impudent Flatterer, looke wherein a man is conscient to himselfe, that he is most defectiue, and is most out of countenance in himselfe, that will the flatterer entitle him to perforce ; *Spreta conscientia*. Some praises come of good wishes and respects, which is a forme due in ciuility to Kinges and great persons, *Laudando precipere* ; when by telling men what they are, they represent to them what they should be. Some men are praised maliciously to their hurt, thereby to stirre enuy and iea-lousie towards them ; *Pessimum genus inimicorum laudantium*. Certainly moderate praise vsed with opportunity, and not vulgar, but appropriate, is that which dooth the good. *Salomon* saith ; *Hee that praise his Friend aloud, rising early, it shall*

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shall be to him, no better then a curſſe.
Too much magnifying of man or
matter, doth irritate contradiction,
and procure enuy and ſcorne.



36. Of Iudicature.



Iudges ought to remē-
ber, that their Office is
Ius dicere, and not *Ius*
dare; to interpret Law,
and not to make Law,
or giue Law; Else will it be like the
presumption of the church of *Rome*,
which vnder pretext of exposition
of Scripture, vsurpeth and practi-
seth an Authoritie to adde and
alter; and to pronounce that
which they doe not finde, and by
colour of Antiquitie to introduce
noueltie. Iudges ought to be more
learned

Of Indicature.

learned then witty ; more reuerend then plausible , and more aduised then confident. Aboue all thinges, integrity is their portion and proper vertue. *Cursed* (saith the Law) *is he that remoueth the Land-marke.* The mislaier of a Meere stone is too blame . But it is the vniust Iudge that is the capital remouer of Land-markes, when he defineth amisse of Lands and propertie. One foule sentence dooth more hurt, then many foule examples ; for they doe but corrupt the streame ; the other corrupteth the Fountaine . So saith *Salomon ; Fons turbatus & vena corrupta est iustus cadens in causâ suâ coram aduersario ;* The office of Iudges may haue reference vnto the parties that sue; vnto the Aduocates that plead; vnto the Clarke and Ministers of Iustice vnderneath thē; and to the Soueraign or state aboue them.

There

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There be (saith the Scripture) that turne Iudgement into Worme-wood; and surely there be also that turne it into vinegar: For in-iustice maketh it bitter, and delaies make it sowre. The principall duty of a Iudge, is to suppress force and fraud; wherof force is the more pernicious, the more open; and fraud the more close and disguised. Adde thereto contentious suits, which ought to bee spewed out as the surfeit of Courts. A Iudge ought to prepare his way to a iust sentence, as God vseth to prepare his way, by raising vallies, and taking downe hills: So when there appeareth on either side an high hand, violent prosecution, cunning aduantages taken, combination, power, great counsell, then is the vertue of a Iudge seene, to make inequality equall; that he may plant his iudgment as vpon an euen ground. *Qui fortiter emungit, elicit sanguini-*

Of Indicature.

sanguinem; And where the Wine-
presse is hard wrought, it yeildes a
harsh Wine that tasteth of the Grape-
stone. Judges must beware of hard
constructions and stained inferen-
ces; for there is no worse torture
then the torture of Lawes: specially
in case of Lawes penall; they ought
to haue care that that which was
meant for terror, be not turned in-
to rigour; and that they bring not
vpon the people that shower wher-
of the Scripture speaketh; *Pluet su-
per eos laqueos*: For penall Lawes
pressed, are a showre of snares vpon
the people. In causes of life & death,
Judges ought as farre (as the Lawe
permitteth) in Iustice to remember
mercy; and to cast a seuerer eye vpon
the example: but a mercifull eye
vpon the person.

Patience and grauity of hearing
is an essentiall part of Iustice, and an
ouer-speaking Iudge is no well tu-
ned

ned Cymball. It is no grace to a Judge, first to finde that which hee might haue heard in due time from the Barre; or to shew quicknesse of conceit in cutting off counsell or euidence too short; or to preuent information by questions, though pertinent. The parts of a Iudge are four; to direct the euidence; to moderate length, repetition, or impertinency of speech; to recapitulate, select, and collate the materiall points of that which hath bin said; and to giue the rule or sentence. Whatsoeuer is aboue these, is too much; and proceedeth eyther of glory and willingnesse to speake, or of impatience to heare, or of shortnesse of memory, or of want of a staid and equall attention. It is a strangething to see, that the boldnesse of Aduocates should preuaile with Iudges; whereas they should imitate God, in whose seat they sit,

I who

Of Indicature.

who represseth the presumptuous, and giueth grace to the Modest. But it is more strange, that the Custom of the time doth warrant Iudges to haue noted fauourites, which cannot but cause multiplication of Fees, and suspicion of by-ways. There is due from the Iudge to the Aduocate, some commendation & gracing, where causes are wel handled, and faire pleaded; especially towards the side which obtayneth not; For that vpholds in the Client the reputation of his Councell, and beats downe in him the conceit of his cause. There is likewise due to the publike a ciuill reprehension of Aduocates, where there appeareth cunning Councell, grosse neglect, slight information, indiscreet pressing, or an ouerbold defence.

The place of Iustice is an hallowed place; and therefore, not onelie the bench, but the foote-pace and pre-

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cinets and purprize thereof, ought to be preferued without scandall & corruption. For certainly *Grapes* (as the Scripture saith) *will not be gathered of Thornes or Thistles*; neyther can Iustice yeelde her fruite with sweetnesse, amongst the Briers and Brambles of catching and polling Clearkes and Ministers. The attendance of Courts is subiect to foure bad Instruments: First, certain persons, that are sowers of suits, which make the Court swel, and the country pine. The second sort is of those that engage Courts in quartelles of Iurisdiction, and are not truly *Amici Curia*, but *Parasiti Curia*, in puffing a Court vp beyond hir bounds for their owne scrappes and aduantage. The third sort is of those, that may bee accounted the left handes of Courtes, personnes that are full of nimble and sinister Trickes and shifts, whereby they peruerse

Of Indicature.

The plaine and direct courses of Courts, and bring Iustice into oblique lines and labyrinths. And the fourth is the Poler and exacter of Fees; which iustifies the common resemblance of the Courts of Iustice, to the bush, whereunto while the sheepe flies for defence in weather, hee is sure to lose part of his fleece. On the other side, an ancient Clerk, skilfull in presidents, wary in proceeding, and vnderstanding in the busines of the Court, is an excellent finger of a Court; and doth many times point the way to the Iudge himselfe.

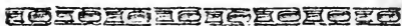
Lastly, Iudges ought aboue al to remember the conclusion of the *Roman* twelue Tables; *Salus populi suprema lex*, and to know that Lawes, except they be in order to that end, are but things captious, and Oracles not well inspired: Therefore it is an happy thing in a State, when Kings
and

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and States doe often consult with Iudges; and againe, when Iudges do often consult with the King and State: the one, when there is matter of Law interuenient in businesse of State; the other, when there is some consideration of State interuenient in matter of Law. For many times the thing deduced to Iudgement, may be *Meum & tuum*, when the reason and consequence thereof may trench to point of estate; I call matter of estate not onely the partes of Soueraignetic, but whatsoever introduceth any great alteration or dangerous president, or concerneth manifestly any great portion of people. And let no man weakelie conceiue, that iust Lawes, and true pollicy, haue any antipathy. For they are like the spirits, and sinewes that one mooues within the other. Neither ought Iudges to bee so ignorant of their owne right, as to

Of Vaine-glory.

thinke there is not left to them as a principall part of their office, a wise vse and application of Lawes. For, they may remember what the Apostle saith of a greater law thē theirs, *Nos scimus quia lex bona est, modo quia eā utatur legitime.*



37. *Of Vaine-glory.*




I was prettily deuised of *Æsop*, *The Flie* satte vppon the *Axletree* of the *Chariot Wheele*, and said, *What a dust doe I raise?* So are there some vaine persons, that whatsoeuer goeth alone, or in ooues vppon greater meanes, they thinke it is they that carrie it. They that are glorious, must needs bee factious; for all brauery stands

vpon comparisons. They must needs
 be violent, to make good their own
 vaunts. Neither can they be secret,
 and therefore not effectuall, but ac-
 cording vnto the *French Prouerbe*,
Beaucoup de bruit & peu de fruit,
 Much bruit, little fruite. Yet cer-
 tainly, there is vse of this quality in
 ciuill affayres. Where there is an
 opinion and fame to be created, ei-
 ther of *Vertue* or *Greatnesse*: these
 men are good Trumpeters. Again,
 as *Titus Linius* noteth in the case of
Antiochus and the *Aetolians*, *There*
are sometimes great effectes of crosse
lies; as if a man that should inter-
 pose himselfe to negotiate between
 two, should to either of them seue-
 rally pretend, more intrest then he
 hath in the other. And in this & the
 like kind, it often fals out, that som-
 what is produced of nothing. For
 lies are sufficient to breede Opini-
 on, and Opinion bringes on Sub-
 stance.

stance. But principally in cases of great enterprife, vpon charge and aduenture such composition of glorious natures doth put life into businesse, and those that are of solid and sober natures, haue more of the ballast, then of the saile. Certainly, *Vaine-glory* helpeth to perpetuate a mans memory, and *Vertue* was neuer so beholding to humane nature, as it receiued his due at the second hand. Neither had the fame of *Cicero*, *Seneca*, *Plinius Secundus*, borne her age so well, if it had not beene ioyned with some vanity in themselves; like vnto varnish, that makes Seelings not onely shine, but last. But all this while, when I speake of *Vaine-glory*, I meane not of that property that *Tacitus* doth attribute to *Mucianus*, *Omnium, quæ dixerat fecerat quæ arte quadam, ostentator*: For that procedes not of Vanitie, but of a naturall magnanimity and dis-

discretion; and in some persons is not onely comely, but gracious. For execufations, cessions, modettie it selfe well gouerned, are but Arts of ostentation: and amongst those Arts there is none better, then that which *Plinius Secundus* speaketh of, which is to be liberall of praise and commendation to others, in that wherein a mans selfe hath any perfection. For saith *Plinie* verie wittily; *In commending another you do your selfe right; for hee that you commend, is eyther superior to you, in that you commend, or inferior. If he be inferiour, if he bee to be commended; you much more: if he be superiour, if he be not to be commended; you much lesse.*

38. *Of the Greatnesse
of Kingdomes.*

 He speech of *Themistocles*, which was arrogant in challenge, is profitable in Censure . Desired at a Banquet to touch a Lute, hee saide, *He could not fiddle, but he could make a small Towne to become a great City.* This speech, at a time of solace, and not serious, was vnciuill, and at no time could bee decent of a mans selfe. But it may haue a pretty application. For to speak truly of politickes and Statesmen , there are somtimes, though rarely, those that can make a small estate great , and cannot fiddle. And there bee many that can Fiddle very cunningly,
and

and yet the procedure of their Art, is to make a flourishing estate ruinous and distressed. For certainly these degenerate Arts, whereby diuers Politickes and Governours do gaine both satisfaction with their Maisters, and admiration with the vulgar, deserue no better name then Fidling; if they adde nothing to the safety, strength, and amplitude of the States they gouerne. The greatnesse of a State in bulke or Territory, doth fall vnder measure, and the greatnesse of finances and reuenue, dooth fall vnder computation: the population may appear by musters, and the number of Cities & Towns, by Chartes and Maps: but yet there is nothing amongst ciuill affayres, more subiect to error, then the right valuation & true iudgment concerning the greatnes of an estate. Certainly there is a kind of resemblance between the kingdom of heauen, &
the

Of the greatnesse of Kingdomes.

the Kingdomes vpon the earth. The Kingdome of Heauen is compared not to any great Kernell, or Nut; but to a graine of Mustard; which is one of the least of Graines, but hath in it a property and spirit hastily to get vp and spread: So are there States that are great in Territorie, and yet not apt to conquer or enlarge: and others, that haue but a small dumention or stemme, and yet apt to bee the foundation of great Monarchies. Walled Townes, stored Arcenals and Armories, goodly Stables, Elephants, (if you will) Masse of Treasure, number in Armies, Ordinance, and Artillerie, they are all but a Sheepe in a Lyons skinne, except the breed and disposition of the people bee militarie. The helpe is mercenary aides. But a Prince or State that resteth vppon waged companies of forrain armes, and not of his owne Natiues, may
spread

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spread his feathers for a time, but he will mew them soone after. The blessing of *Judah* and *Issachar* will neuer meete, to be both the Lyons Whelp, and the Assle laid betweene burthens: Neither will a people ouercharged with Tributes, bee ever fit for Empire. Nobility and Gentlemen multiplying in too great a proportion, maketh the common Subiect grow to be a Peasant and base Swaine, driuen out of hart, and but the Gentlemans laborer: like as it is in Copices, where if you leaue your Staddles too thicke, you shall neuer haue cleane vnder-wood, but shrubs and bushes. And take awaie the middle people, and you take away the Infantry, which is the Nerue of an Army: and you bring it to this, that not the hundreth pole will be fit for a Helmet, and so great population and little strength. Certainly *Virgil* coupled. Armies and
the

Of the Greatnesse, &c.
the Plough together well, in the
constitution of ancient *Italy* :

Terra potens armis atq; ubere gleba.

For it is the Plough that yeildeth
the best souldier, but how? main-
tained in plenty, and in the hand of
owners, and not of meere laborers.
Sedentary and within-doore Artes,
and nice manufactures, that require
rather the finger, than the hande or
arme, haue in their nature a contra-
riety to a disposition militar : and
generally, all warlike people are a
little ydle, and loue daunger better
then pain: neither must they be too
much broken of it, if they shall bee
preserued in vigor. No body can be
healthfull without exercise, neither
naturall body, nor politike; and to
the politike body of a kingdome or
estate, a ciuill war is as the heate of
a feauer: but an honorable forraine
warre,

warre is like the heate of exercise .
 At least, discoueries, Navigations,
 honourable succors of other States
 may keepe health : For in a slothful
 peace, both corages wil effeminate,
 and manners corrupt. States liberall
 of naturalization , are capeable of
 greatnesse ; and the iealous States
 that rest vpon the first tribe and stirp
 quickly want body to cary the bou-
 ghes and branches . Many are the
 ingredients into the receit for great
 nesse. No man can by care taking,
 adde a cubit to his stature, in the li-
 tle modell of a mans body. But cer-
 tainely in the great frame of king-
 domes and Commonwealthes, it is
 in the power of Princes or Estates
 by ordinances and constitutions ,
 and manners which they may intro-
 duce, to sow greatnesse to their po-
 sterity and succession . But these
 things are cōmonly left to chance.

41. Of Honor and Reputation.



HE winning of Honor is but the revealing of a mans vertue and worth without disadvantage, for some in their actions doe affect Honour and Reputation, which sort of men are commonly much talked of, but inwardly litle admired: & some darken their vertue in the shew of it, so as they be vnder-valued in opinion. If a man performe that which hath not been attempted before, or attempted and given ouer, or hath bin atchieued, but not with so good circumstance, he shal purchase more honor, then by effecting a matter of greater difficulty or vertue, wherein he is but a follower. If a man so temper his actions as in some one of them he do content euerie faction or

con-

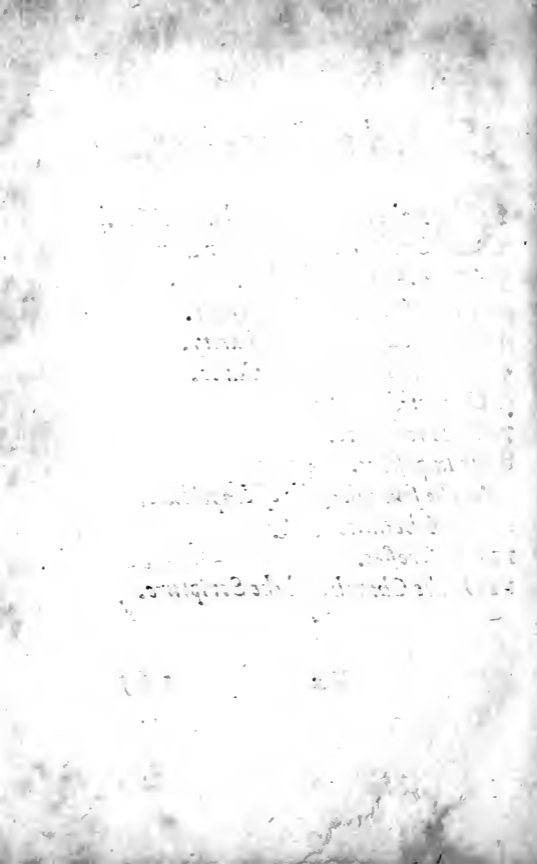
combination of people, the Musicke will be the fuller. A man is an ill husband of his honor that entrencheth into any action, the failing wherein may disgrace him more, thē the carrying of it through can honour him. Discreet followers help much to reputation. Envy, which is the canker of honor, is best extinguished by declaring a mans selfe in his eads, rather to seek merit then fame, and by attributing a mans successes rather to diuine providence and felicity, then to his vertue or pollicy. The true Marshalling of the degrees of Soueraigne Honour are these. In the first place, are *Conditores*, Founders of States. In the second place, are *Legislatores*, Lawe-giuers, which are also called, *Second Founders*, or *Perpetui Principes*, because they gouerne by their Ordinances after they are gone. In the third place, are *Liberatores*, Such as compound

the long miseries of ciuil wars, or deliuer their Countries from seruitude of strangers or tyrants. In the fourth place are *propagatores*, or *propugnatores imperij*, such as in honorable wars inlarge their territories, or, make noble defence against inuadors. And in the last place, are *Patres patriæ*, which raigne iustly, and make the times good wherein they liue. Degrees of honor in subiects are first, *Participes curarum*; Those vpon whom princes do discharge the greatest weight of their affaires, their *Right hands* (as we call them.) The next, are *Duces belli*, Great leaders, such as are Princes Lieutenants, and doo them notable seruices in the warres. The third, are *Gratiosi*, Favorites, Such as exceede not this scantling, to be solace to the Soueraigne, and harmelesse to the people. And the fourth, *Negotij pares*, such as haue great place vnder Princes, and execute their places with sufficiency. FINIS.



Meditationes sacræ.

- 1 **O***F the workes of God and Man.*
- 2 **O***f the miracles of our Saviour.*
- 3 *Of the innocency of the Dove, and
the wisdom of the Serpent.*
- 4 *Of the exaltation of Charity.*
- 5 *Of the moderation of Cares.*
- 6 *Of earthly Hope.*
- 7 *Of Hypocrites.*
- 8 *Of Imposters.*
- 9 *Of the severall kinds of Imposture.*
- 10 *Of Atheisme.*
- 11 *Of Heresies.*
- 12 *Of the Church and the Scripture.*



I. Of the Workes of God and Man.



God beheld all things which his handes had made, & loe they were all passing good. But when man turned him about, and took a view of the works which his hands had made, he found all to be vanity and vexation of spirit: wherefore, if thou shalt worke in the works of God, thy sweat shall be as an oynment of odors, and thy rest as the Sabbaoth of God. Thou shalt trauaile in the sweat of a good conscience, and shall keepe holie day in the quietnesse and liberty of the sweetest contemplations. But if thou shalt aspire after the glorious actes of Men, thy working shall be accompanied with compunction and strife, and thy remembrance

Of the Miracles

followed with distast and vpbraidings, and iustly dooth it come to passe towards thee (O man) that since thou which art Gods worke, doest him no reason in yeilding him well pleasing seruice, euen thine owne workes also should reward thee with the like fruite of bitterness.

2. Of the Miracles of our Saviour.

He hath done all things well.



True confession and applause : God when he created all things, saw that euerie thing in particular, and all thinges in generall were exceeding good, God the word in the Miracles which he wrought (now euerie Miracle is a new Creation, and not according

of our Saviour.

according to the first Creation) would do nothing which breathed not towards men fauor and bounty. *Moyfes* wrought Miracles & scourged the *Egyptians* with many plagues. *Elias* wrought Miracles, and shut vp Heauen, that no Raine should fall vpon the Earth, and againe brought downe from Heauen the fire of God vpon the Captaines and their bands. *Elizeus* wrought also, and called Beares out of the desert to deuour young Children. *Peter* stroke *Ananias* the sacrilegious Hypocrite with present death; and *Paul*, *Elimas* the Sorceror with blindnesse, but no such thing did Iesus, the Spirit of God discended downe vpon him in the forme of a Doue, of whom hee said; *You know of what Spirit you are.* The Spirit of *Iesus* is the Spirit of a Doue, those Seruants of God were as the Oxen of God treading out the Corne, and

Of the Miracles

trampling the Straw downe vnder their feete, but Iesus is the Lambe of God without wrath or iudgements. All his Miracles were consummate about mans body, as his Doctrine respected the soule of man. The body of man needeth these things: sustenance, defence from outward wrongs, and medicine, it was he that drew a multitude of Fishes into the Nets, that he might giue vnto men more liberall provision. He turned water a lesse worthy nourishment of mans body, into wine, a more worthy that glads the heart of man. He sentenced the Fig-tree to wither for not doing that duty where unto it was ordained, which is to bear fruit for mens food. He multiplied the scarcety of a few loaves and fishes to a sufficiency to victuall an hoast of people. He rebuked the windes that threatned destruction to the Seafaring men: he restored motion to
the

of our Saviour.

the lame, light to the blind, speech to the dumbe, health to the sick, cleanness to the leprous, a right mind to those that were possessed, and life to the dead. No Miracle of his is to be found to haue beene of iudgement or reuenge, but all of goodnesse and mercy, and respecting mans bodie: for as touching Riches hee did not vouchsafe to doe any Miracle, save one onely that tribute might bee giuen to *Caesar*.

3. *Of the Innocency of the Dove, and wisdom of the Serpent.*

The Foole receiveth not the word of wisdom, except thou discover to him what he hath in his hart.

TO a Man of a peruerse and corrupt iudgment all instruction or per-

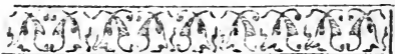
Of the innocency of the Dove,
perswasion is fruitlesse & contemp-
tible, which begins not with disco-
uery, and laying open of the distem-
per and ill complexion of the mind,
which is to bee recured as a Plaister
is vnseasonably applyed before the
wound be searched: for men of cor-
rupt vnderstanding that haue lost all
sound discerning of good and euill,
come posselt with this preiudicate
opinion, that they thinke all hone-
sty and goodnesse proceedeth out of
a simplicity of manners, and a kind
of want of experience and vnac-
quaintance with the affaires of the
World. Therefore except they may
perceiue that those thinges which
are in their harts, that is to say, their
owne corrupt principles, and the
deepest reaches of their cunning
and rottennesse, to bee throughlie
founded and knowne, to him that
goes about to perswade with them,
they make but a play of the wordes
of

and wisdom of the Serpent.

of wisdom. Therefore it becometh him which aspireth to a goodnesse, (not retired or particular to himself, but a fructifying and begetting goodnesse, which should draw on others) to know those points, which he called in the reuelation the deeps of Sathan. That he may speake with authority and true insinuation. Hence is the precept: *Try all things, and hold that which is good*, which indureth a discerning election out of an examination whence nothing at all is excluded, out of the same Fountaine ariseth that direction: *Be you wise as Serpents, and innocent as Doves*. There are neither teeth nor stings, nor venime, nor wreaths and foulds of Serpents, which ought not to be all knowne, and as far as examination doth lead, tried: neither let any man heere feare infection or pollution, for the Sun entreteth into sinkes and is not defiled. Neither

Of the Exaltation

ther let any man thinke that herein he tempteth God, for his diligence and generality of examination is commanded, and *God is sufficient to preserve you immaculate and pure.*



4. *Of the Exaltation of Charitie.*

If I haue reioyced at the ouerthrow of him that hated me, or tooke pleasure when aduersity did befall him.



HE detestation or renouncing of Iob. For a man to loue againe where he is loued, it is the charity of Publicans contracted by mutual profit, & good offices, but to loue a mans Enemies is one of the cunningest points

of Charity.

points of the Law of Christ, and an imitation of the diuine nature. But yet again of this charity there be diuers degrees; whereof the first is, to pardon our enemies when they repent: of which Charity there is a shadow and Image, euen in noble beasts: for of Lyons it is a received opinion, that their fury and fiercenes ceaseth towards any thing that yeildeth and prostrateth it selfe. The second degree is, to pardon our Enemies, though they persist, without satisfactions and submissions. The third degree is, not onely to pardon and forgiue, & forbear our enemies, but to deserue well of them, and to doe them good. But all these three degrees either haue or may haue in them, a certaine brauery and greatnesse of the minde, rather then pure Charity: for when a man perceiueth vertue to flow frō himselfe, it is possible that hee is puffed vp and takes
con-

Of the moderation

contentment rather in the fruite of his own vertue, then in the good of his Neighbours: but if any euill o-uertake the Enemy from any other Coast, then from thy selfe, and thou in the inwardest motions of thy hart beest griued and compassionate, and dost no waies insult, as if thy daies of right and reuenge were at the last come. This I interpret to be the height and exaltation of Charity.

*5. Of the moderation
of Cares.*

Sufficient for the day is the euill thereof.

THere ought to be a man sure in worldly Cares, otherwise they are both vnprofitable, as those which oppresse the mind, and astonish the iudgement, and prophane
as

of Cares.

as those which fauour of a minde,
which promifeth to it felfe a certain
perpetuity in the thinges of this
World: for we ought to bee daies-
men, and not to morows-men, con-
fidering the fhortneffe of our time,
and as hee faith: *Laying hold on the
present day*: for the future thinges
shal in their turnes become present:
therefore the care of the present suf-
ficeth: and yet moderate cares (whe-
ther they concerne our particular
or the Common-wealth, or our
Friends) are not blamed. But here-
in is a two-folde exceffe; the one,
when the Chaine or Thred of our
cares extended and fpun out to an
ouer great length, and vnto times
too far off, as if we could binde the
Diuine prouidence by our prouifi-
ons, which euen with the heathen
was alwaies found to be a thing in-
solent and vnlucky, for those which
did attribute much to Fortune, and
were

of Cares.

were ready at hand to apprehend with alacrity the present occasions; haue for the most part in their actions beene happy. But they who in a compasse, wiledome haue entred into a confidence that they had belaid all events, haue for the most part encountred misfortune. The second excesse is, when we dwell longer in our Cares. then is requisite for due deliberating, or firme resolving: for who is there amongst vs that careth no more then sufficeth either to resolve of a course, or to conclude vpon an impossibility, and dooth not still chew ouer the same things, and tread a inaze in the same thoughts, and vanissheth in them without issue or conclusion: which kind of cares are most contrary to all diuine and humaine respects.



6. Of Earthly Hope.

*Better is the sight of the eye, then
the apprehension of the mind.*



Our sense receiuing
euery thing, accord-
ing vnto the naturall
impresion, makes a
better State and Go-

uernment of the minde, then these
same imaginations and apprehensi-
ons of the minde: for the minde of
man hath this nature and propertie,
euen in the grauest and most settled
wits, that from the sence of euerie
particular, it doth as it were bound
and spring forward, and take holde
of other matters, foretelling vnto it
selfe that all shall prooue like vnto
that which beateth vppon the pre-

L

sence

Of earthly Hope.

sent sence: if the sence be of good, it easily runnes into an vn-limited hope, and into a like feare; when the sence is of euill, according as is saide.

The oracles of hopes doth oft abuse.
And that contrary,

A froward south-sayer is feare in doubts.

But yet of feare there may be made some vse, for it prepareth patience, and awaketh indultry.

*No shape of ill, comes new or strange to me,
All sorts set downe, yea and prepared be.*

But hope seemeth a thing altogether vnprofitable, for to what end serueth this conceit of good. Consider and note a little if the good fall out lesse then thou hopett, good though it be, yet lesse because it is, it seemeth rather losse then benefit through thy excesse of hope: if the good prooue equal & proportionable

Of Earthly Hope.

ble in euent to thy hope, yet the flower thereof by thy hope is gathered, so as when it comes, the grace of it is gone, and it seemes vsed, and therefore sooner draweth on facienty: admit thy successe prooue better thē thy hope, it is true a gaine seems to bee made: but had it not bene better to haue gained the principall by hoping for nothing then the increase by hoping for lesse. And this is the operation of Hope in good fortunes, but in misfortunes it weakeneth all force and vigor of the minde: for neyther is there alwayes matter of Hope, and if there bee, yet if it fayle but in part, it dooth wholly ouerthrow the constancy and resolution of the minde, and besides though it doth carry vs through, yet it is a greater Dignity of minde to beare euils by fortitude and iudgement, then by a kinde of absenting and ali-

Of Earthly Hope.

nation of the mind from things present to things future, for that it is to hope. And therefore, it was much lightnesse in the Poets to feign hope to be as a counterpoyson of humain diseases, as to mitigate and assuage the fury and anger of them, whereas indeede it doth kindle and enrage them, and causeth both doubling of them & relapses. Notwithstanding we see that the greatest number of men, giue themselves ouer to their imaginations of hope and apprehensions of the minde, in such sort, that vngratefull towards things past, and in a maner vnmindful of things present, as if they were euer Children & beginners, they are still in longing for things to come. *I saw all Men walking under the Sunne, resort and gather to the second person, which was afterwards to succeed, this is an euill disease, and a great ydlenesse of the minde.*

But

Of Earthly Hope.

But perhaps you will ask the question, whether it be not better when things stand in doubtfull termes, to presume the best, and rather hope well, then distrust; specially seeing, that hope doth cause a greater tranquility of minde?

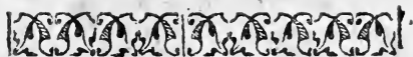
Surely I do iudge a state of mind which in all doubtfull expectations is settled and stoteth not, and dooth this out of a good gouernment and composition of the affections, to be one of the principall supportes of mans life: But that assurance and repose of the mind, which only rides at Ancor vpon hope. I do reiect as wauering and weake, not that it is not conuenient to foresee and presuppose out of a sound and sober coniecture, as well the good as the euill, that thereby we may fit our actions to the probabilities and likelihoods of their euent, so that this be a work of the vnderstanding and

Of Earthly Hope.

iudgement, with a due bent and inclination of the affection: but which of you hath so kept his Hopes within limites, as when it is so, that you haue out of a watch-full and strong discourse of the minde set downe the better successe to bee in appaiency the more likely, you haue not dwelt vpon the very muse and foreshought of the good to come, and giuing scope and fauour vnto your minde, to fall into such cogitations as into a pleasant dreame: and this it is which makes the mind light, frothy, vnequall and wandering: wherefore all our Hope is to be bestowed vpon the heavenly life to come. But heere on earth the purer our sense is from the infection and tincture of imagination, the better and wiser soule.

The sum of life to little doth amount.

And therefore doth forbid a longer count.



7. Of Hipocrites.

I demaund mercy and not sacrifice.



Al the boasting of the hipocrit is of the workes of the first Table of the law, which is of odoration and duty towards God: whereof the reason is double, both because such workes haue a greater pompe and demonstration of holiheffe, and also because they do lesse crosse their affections and desires, therefore the way to conuict Hipocrites, is to send them from the workes of sacrifice to the workes of mercy, whence commeth that saying.

This is pure and imaculate religion with God the father, to visit Orphanes and Widdowes in their tribulations.

Of Hipocrites.

And that saying: *He that loueth not his Brother whom he hath seene, how can he loue God, whom hee hath not seene.*

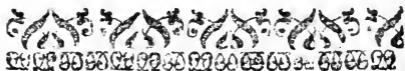
Now, there is another kinde of deeper and more extrauagant hypocrisie: for, some deceyuing themselves, and thinking themselus worthy of a more neer accessse and conuersation with God, do neglect the duties of Charity towards their Neighbor, as inferior matters. which did not indeed cause Originally the beginning of a monasticall life (for the beginniges were good) but brought in that excesse and abuse which are followed after: For, it is truly saide, *That the Office of praying is a great Office in the Church.* And it is for the good of the Church, that ther be consorts of men freed from the cares of this worlde, who may with daily and deuout supplications and obseruances, sollicite the diuine
Maie-

Of Hipocrites.

Maieſty, for the cauſes of the Church. But vnto this ordinaunce, that other hipocriſie is a nigh neighbour, neither is the generall inſtitution to be blamed, but thoſe ſpirites which exalt themſelues too high to be refrained: for euen *Enoch* which was ſaide to walke with GOD, did prophecie, as is deliuered vnto vs by *Iude*, and did indow the Church with the fruit of his propheſy which he left: and *John Baptiſt*, vnto whom they did referre, as to the author of a Monaſticall life, trauailed and exerciſed much in the miniſtery both of Propheſie and Baptizing, for as to theſe others, who are ſo officious towards God, to them belongeth that queſtion: *If thou do iuſtly what is that to God, or what profit doth he take by thy hands?* Wherefore, the works of Mercy, are they which are the workes of Diſtinction, whereby to finde out Hipocrites. But with He-
retikes

Of Impostors.

retikes it is contrary, for as Hypocrites with their dissembling holynesse towards God, do palliate and couer their iniuries toward men: so Heretikes by their morality and honest carriage towards men, insinuate and make a way for their Blasphemies against God.



8. Of Impostors.

*Whether we be transported in minde it
is to Godward.*

Or whither we be sober it is to youward



His is the true Image
and true Temper of a
man and of him that is
Gods faithfull Worke-
man, his carriage and
con-

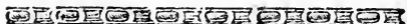
Of Impostors.

conuerſation towards God, is full of paſſion, of zeale, and of trauiſes, thence proceede groanes vnſpeakable, and dexultings, likewise in comfort, rauishment of ſpirit and agonies. But contrarywiſe, his carriage and conuerſation towards men, is full of mildneſſe, ſobrietie, and applyable demeanor. Hence is that ſaying, *I am become all thinges to all men* & ſuch like. Contrary it is with Hipocrites and Impoſtors, for they in the Church, and before the people ſet themſelues on fire, and are carried, as it were, out of themſelues, and becoming as men inſpired with holy furies, they ſet heauen and earth together: but if a man did ſee their ſolitary and ſeperate Meditations, and conuerſation whereunto God is onely priuy, he might towards GOD, finde them not onely cold and without vertue, but alſo full of ill Nature and Leauen; So-
ber

*Of the kindes of Imposture.
ber enough to God, and transported on-
ly towards men.*



*9. Of the Severall
kindes of Imposture.*



*Auoide prophane straungenesse of
Words, and oppositions of Knowledge,
falsely so called.*

Auoyd fond and ydle Fables.

*Let no Man deceine you by high
Speech.*



Here are three formes
of speaking, which
are as it were the stile
and phrase of Impo-
sture: the first kinde is
of

Of the kinds of Imposture.

of them, who as soone as they haue gotten any subiect or matter, doe straight cast it into an Art, inuenting new termes of Art, reducing all into diuisions and distinctions, thence drawing assertions or positions, and so framing Oppositions by questions and answers. Hence yssueth the Copwebbes and clatterings of the Schoolemen.

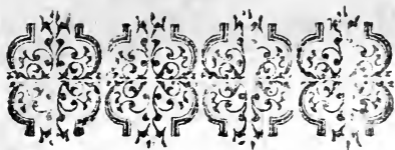
The second kind is of them, who out of the Vanity of their Witte (as Church Poets) do make and deuise all variety of Tales, Stories, and examples, whereby they may leade Mens mindes to a beleefe, from whence, did growe the Legendes and infinite Fabulous inuentions and Dreames of the auncient Hereticks.

The thirde kind, is of them, who fill Mens eares with Mysteries, high Parables, Allegories, and Illusions: which Mysticall and profounde
forme

Of the kinds of Imposture.

forme many of the Heretickes also
made choise of. By the first kind
of theie, the Capacity and Witte of
man is fettered and entangled: by
the second, it is trained on, and in-
ueigled: by the third, it is astonish-
ed and enchanted, but by e-
very of them, the white
it is seduced and
abused. .





10. *Of Atheisme.*

*The Foole hath saide in his heart, there
is no God.*



First, it is to bee noted, that the Scripture saith, The Foole hath saide in his hart, and not thought in his hart, that is to say, he doth not so fully think it in iudgment, as he hath a good will to bee of that belief, for seeing it makes not for him that there should be a God, he doth seeke by all meanes accordingly to perswade and resolute himselfe,

Of Atheisme.

selfe, and studies to affirme, proue, and verifie it to himselfe, as some Theame or Position: All which labour, notwithstanding that sparkle of our Creation light, whereby men acknowledge a Deitie burneth still within, and in vaine doth hee striue vtterly to alienate it, or put it out, so that it is out of the corruption of his Heart and Will, and not out of the Naturall apprehension of his Braine and Conceit, that hee doth set downe his opinion as the Com-micall Poet sayeth, *Then came my Minde to be of mine Opinion*, as if him selfe and his Minde had beene two diuerse things: therefore, the Atheist hath rather said and held it in his heart, then thought or beleued in his heart that there is no GOD. Secondly, it is to bee obserued, that hee hath sayde in his Heart, and not spoken it with his Mouth. But againe you shall note, that this smothering

Of Atheisme.

thering of this perswasion within the hart, commeth to passe for feare of government, and of speech amongst men: for as he saith; *To deny God in a publike Argument uere much, but in a familiar conference, were currant enough.* For if this bridle were remooued, there is no Heresie which would contend more to spread and multiply, and disseminate it selfe abroad, then Atheisme, neither shall you see those men, which are drencht in this frenzy of minde to breath almost any thing else, or to inculcate euen without occasion, any thing more then speech tending to Atheisme, as may appeare in *Lucretias* the Epicure, who makes of his inuectiues against Religion, as it were a burthen or verse of returne to all his other discourses: the reason seemes to bee, for that the Atheist not relying sufficiently vpon himselfe, floating in

M

mind.

Of Atheisme.

mind and vnſatisfied, and induring within many faintings, & as it were fals of his opinion, deſires by other mens opinions agreeing with his, to be recouered and brought again: for it is a true ſaying.

Who ſo laboureth earneſtly to proue an opinion to another, himſelf diſtruſts it. Thirdly, it is a Foole that hath ſo ſaid in his heart, which is moſt true, not only in reſpect that he hath no taſte in thoſe things which are ſupernaturall and diuine: but in reſpect of humaine and ciuill wiſdome: for firſt of all, if you marke the wits and diſpoſitions which are enclined to Atheiſme, you ſhall find them light, ſcoffing, impudent, and vaine: briefly, of ſuch a conſtitution, as is moſt contrary to wiſdome and Morall grauity.

Secondly, amongſt States-men and politiks, thoſe which haue bin of greateſt depths and compaſſe,
and

Of Atheisme.

and of largest and most vniuersall vnderstanding, haue not onely in cunning made their profit in seeming religious to the people, but in truth haue beene toucht with an inward sence of the knowledge of Dyetic, as they which you shall euermore note to haue attributed much to Fortune and Providence.

Contrariwise, those who ascribed all things to their owne cunninges and practises, and to the immediat and apparant causes: and as the Prophet saith; *Haue sacrificed to their owne Nets*, haue bin alwaies but petty counterfeit States-men, and not capable of the greatest actions.

Lastly, this I dare affirme in knowledge of Nature, that a little naturall Philosophie, and the first entrance into it, dooth dispose the opinion to Atheisme: But on the

Of Heresies.

other side, much naturall Philosophy, and wading deepe into it, will bring about mens minds to Religion: wherefore Atheisme every way seemes to be ioyned and combined with folly and ignorance, seeing nothing can be more iustly allotted to be the saying of Fooles then this, *There is no God.*



II. Of Heresies.

*You erre not knowing the Scriptures
nor the power of God.*



His Cannon is the Mother of al Canons against Heresie: The causes of errour are two: the ignorance of

Of Heresies.

of the will of God, and the ignorance or not sufficient consideration of his power, the will of GOD is more reuealed by the Scriptures, & therefore the precept is; *Search the Scriptures*: the will of God is more reuealed by the Creatures, and therefore the precept is: *Behold and consider the Creatures*: So is the fulnesse of the power of God to be affirmed, as wee make no imputation to his will, so is the goodnesse of the will of GOD to to be affirmed, as wee make no derogation from his power: Therefore true Religion seated in the meane, betwixt superstition, with superstitious Heresies on the one side, and Atheisme, with prophane Heresies on the other: Superstition reiecting the light of the Scriptures, and giuing it selfe over to vngrounded Traditions and writings doubtfull, and not canonicall, or to new Reuelations, or to vntrue

Of Heresies.

Interpretations of the Scriptures, themselves doe forge and dreame many things of the will of **G O D**, which are strange and farre distant from the true sense of the scriptures: But Atheisme and Theomachy rebelleth and mutineth against the power of God, giuing no Faith to his word, which reuealeth his will, vpon a discredit and vbeliefe of his power, to whom all things are possible. Now, those Heresies which spring out of this Fountaine, seeme more hainous then the other: for euen in ciuil gouernment it is held an offence in a higher degree, to denie the power & authority of a Prince, then to touch his honour and fame. Of these Heresies which derogate from the power of God beside plain Atheisme, there are three degrees, and they haue all one and the same mystery: for al Antichristianity worketh in a mysterie, that is, vnder the shadow

Of Heresies.

shadow of good, and it is this, to free & deliuer the will of God from all imputation and asperision of euil. The first degree, is of those who make and suppose two principles contrary, and fighting one against the other; the one of good; the other of euill.

The second degree, is of them to whom the Maiesty of God seemes too much wronged, in setting vppe and erecting against him another aduerse and opposite principle, namely, such a principle as should be active and affirmatiue, that is to say; cause or Fountaine of any Essence or being: therefore reiecting all such presumption, they doe neuerthelesse bring in against God, a principle Negatiue, and Priuatiue, that is a cause of not being and subsisting, for they will haue it to be an inbred proper worke, and Nature

Of Heresies.

of the matter and Creature it selfe, of it selfe to turne againe, and resolve into confusion and nothing, not knowing that it is an effect of one and the same omnipotency, to make nothing of some-what, as to make somewhat of nothing. The third degree is of those, who abridge and restrain the former opinion only to those humaine actions which pertake of sinne: which actions, they will haue to depend substantiuelly and originally, and without any sequell or subordination of causes vpon the will, and make, and set downe, and appoint larger limits of the knowledge of God then of his power, or rather of that part of Gods power (for knowledge it selfe is a power whereby hee knoweth) then of that by which he moueth and worketh, making him fore-know some thinges idle, and as a looker on, which he doth not pre-destinate

Of Heresies.

destinate nor ordaine: Not vnlike to that deuise which *Epicurus* brought into *Democritus* opinion, to take away destiny, and make way to fortune, to wit; the start and slippe of *Attemus*, which alwaies of the wiser sort was reiected as a friuolous shift. But whatsoeuer depends no of God, as Author and principle by inferior linkes and degrees, that must needs be in place of God, and a new principle, and a certaine vsurping God: wherefore worthily is that opinion refused as an indignity and derogation to the Maiesty and power of God, and yet it is most truely affirmed, that God is not the Author of euill, not because he is not Author, but because not
as of euill.



12. *Of the Church and the Scriptures.*

Thou shalt protect them in thy Tabernacle, from the contradiction of tongues.



THE contradiction of tongues dooth euerie where meete with vs out of the Tabernacle of God, therefore whether soeuer thou shalt turne thy selfe, thou shalt find no end of Controuersies, except thou withdraw thy selfe into that Tabernacle. Thou wilt say t'is true, and that it is to be vnderstood of the vnity of the Church: but heare and note, there
was

Of the Church, &c.

was in the Tabernacle the Arke, and in the Arke the Testimony or tables of the Law: what dost thou tell me of the husk of the Tabernacle without the Kernell of the Testimonie. The Tabernacle was ordained for the keeping and deliivering ouer from hand to hand of the testimony. In like manner, the custody and passing ouer of the Scriptures is committed vnto the Church. But
the life of the tabernacle is the Testimonie.

FINIS.



OF
The Colours of
Good and Euill, a
Fragment.



1613.



Cetera partes vel secta secundas unanimiter deferunt, cum singula principatum sibi vindicent, melior reliquis videtur. Nam primas quæque ex zelo videtur sumere, secundas autem ex vero tribuere.

2 Cuius excellentia vel exuperantia melior, id toto genere melius

3 Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem & probatio eius quod ad opinionem pertinet hæc est. Quod quis si clam putaret fore facturum non esset.

4 Quod rem integram seruat bonum, quod sine receptu est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum.

5 Quod ex pluribus constat, & diuisibilius est maius quam quod ex paucioribus & magis unum: nam omnia per partes considerata maior à videntur: quare & pluralitas partium magnitudinem præ se fert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti,

niti. & impedit comprehensionem.

6 Cuius privatio bona, malum, cuius privatio mala, bonum.

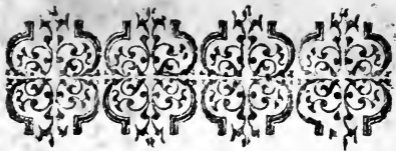
7 Quod bono vicinum bonum, quod à bono remotum, malum.

8 Quod quis culpa sua contraxit, maius malum, quod ab externis imponitur, minus malum.

9 Quod opera, & virtute nostra partum est, maius bonum, quod ab alieno beneficio vel ab indulgentia fortuna delatum est, minus bonum.

10 Gradus privationis maior videtur quàm gradus diminutionis. & rursus gradus inceptionis maior videtur, quàm gradus incrementi.

IN



IN deliberatiues the point is what is good, and what is euill, and of good what is greater, and of euill what is lesse.

So that the perswaders labour is to make things appeare good or euill, and that in higher or lower degree, which as it may be performed by true and solide reasons, so it may bee represented also by colours, popularities and circumstance, which are of such force, as they sway the ordinarie iudgement cyther of a weake men, or of a wise Man,
not

not fully and considerately attending and pondering the matter. Besides their power to alter the Nature of the subject in appearance, and so to leade to error, they are of no lesse vse to quicken and strengthen the opinions and perswasions which are true: for reasons plainly delivered, and alwayes after one manner especially with fine and fastidious minds, enter but heauily and dully: whereas, if they be varied and haue more life and vigour put into them by these formes and insinuations, they cause a stronger apprehension, and many times suddainlie win the mind to a resolution. Lastly to make a true and safe iudgement, nothing can be of greater vse and defence to the minde,

N then

then the discovering and reprehension of these Colours, shewing in what cases they hold, and in what they deceiue : which as it cannot be done, but out of a very Vniuersall knowledge of the Nature of thinges, so being performed, it so cleareth mans Iudgement and election, as it is the lesse apt to slide into any error.



A Table of the Colours,
or apparances of Good and E-
uill, and their Degrees, as places of
Perswasion and Disswasion, and
their seuerall Fallaxes, and
the Clenches of
them.

*Cui cetera partes uel secta secundas unanimitè
deserunt, cum singula principatum sibi vindi-
cent, melior reliquis uidetur, nam primus que-
que ex celo uidetur sumere, secundas autem
ex uero & merito tribuere.*



O Cicero went about to
proue the Sect of Aca-
demiques, which sus-
pended all asseueration,
for to be the best ; For

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for faith he, ask a Stoick which philosophy is true, he will preferre his owne. Then ask him which approacheth next the truth, he wil confesse the Academiques. So deale with the Epicure, that will scant endure the Stoick to be in sight of him, so soon as he hath placed himselfe, hee will place the Academiques next him.

So if a Prince took diuers competitors to a place, and examin'd them seuerally, whom next themselves they would rathest commend, it wer like the ablest man should haue the most second voices.

The fallex of this colour hapneth oft in respect of enuy, for men are accustomed after themselves and their owne faction, to incline vnto them which are softest, and are least in their way, in despite and derogation of them that hold them hardest to it. So that this colour of mellority & preheminance is of a signe
of

of good & euill.
of enervation and weaknesse.

2 *Cuius excellentia : vel exuperantia
melior, id toto genere melius.*

Appertaining to this, are the
formes: *Let vs not wander in ge-
neralities : let vs compare particular
with particular, &c.* This apearance,
though it seeme of strength, and ra-
ther Logically then Rhetoricall, yet
is very oft a Fallax.

Sometime because some things
are in kind very casual, which if they
escape, prove excellent, so that the
kind is inferiour, because it is so sub-
iect to peril, but that which is excel-
lent being proved is superior, as the
blossom of March, & the blossom of
May, wherof the French verse goeth
Burgeon de Mars enfans de Paris.

Si vn eschape, iben vant dix.

So that the blossome of May is ge-
nerally better then the blossome of
March, and yet the best blossom of

March is better then the best Blossome of May. Somtimes because the Nature of some kinds is to be more equall, and more indifferent, and not to haue very distant degrees, as hath been noted in the warmer climates, the people are generally more wise, but in the Northerne climate, the wits of chiefe are greater. So in many armies, if the matter should be tried by duell betweene two Champions, the victory should go on the one side, and yet if it be tried by the grosse, it would goe on the other side: for excellencies go as it were by chance, but kinds go by a more certaine Nature, as by Discipline in Warre.

Lastly, many kindes haue much refuse, which counteruail that which they haue excellent, and therefore generally mettall is more precious then Stone; and yet a Diamond is more precious then Gold.

of good and euill.

- 3 *Quod ad veritatem refertur maius est quam quod ad opinionē. Modus autē & probatio eius quod opinionē pertinet, hec est quod quis si clamputaret fore, factururus non esset.*

SO the Epicures say of the Stoicks felicity placed in Vertue. That it is like the felicity of a Player, who if he were left of his auditory & their applause, he would straight bee out of hart and countenance, and therefore they call Vertue *Bonū theatrale*. But of riches the Poet saith :

*Populus me sibilat,
At mihi plaudo.*

And of pleasure,

*Grata sub ima
Gaudia corde premens, vultu
simulate pudorum.*

The fallax of this colour is somewhat subtle, though the answer to the example bee ready, for Vertue is not

N 4 chosen

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chosen *propter auram popularum*. But contrarywise, *Maxime omnium te- ipsum reuerere*, so as a vertuous man will be vertuous in *solitudine*, & not only in *theatro*, though percase it will be more strong by glory and Fame, as an heate which is doubled by reflection: But that denieth the supposition, it doth not reprehend the fallax, whereof the reprehension is a law, that vertue (such as is ioyned with labor and conflict) would not be chosen but for fame and opinion yet it followeth not, that the chiefe motiue of the election shoulde not be real and for it selfe, for fame may be only *causa impulsiva*, and not *causa constituens*, or *efficiens*. As if there were two horses, and the one wold do better without the Spur then the other: but again, the other with the spur would far exceede the doing of the former, giuing him the spurre also, yet the latter will bee indged to be

of good & euill.

be the better horle, and the forme
as to say, *Tush, the life of this horse is
but in the spurre*, will not serue as to
a wise iudgement: for since the or-
dinary Instrument of horsemanship
is the spur, and that it is no manner
of impediment, nor burden, the
horse is not to bee recounted the
lesse of which wil not do well with-
out the spurre, but rather the other
is to be reckoned a delicacy, then a
vertue; so glory and honour are the
spurs to vertue: and although ver-
tue would languish without them,
yet since they be alwaies at hand to
attend vertue, vertue is not to bee
said the lesse chosen for it selfe, be-
cause it needeth the Spur of fame &
reputation: and therefore that posi-
tion, *Nota eius rei q̄ propter opinionē
et nō propter veritatem eligitur, hęc
est, quod quis siclam putaret fore fac-
turus non esset* is reprehended.

4 *Quod*

- 4 *Quod rem integram seruat bonum, quod sine receptu est malum. Nam ser recipere non posse impotentie genus est, potentia autem bonum.*

Here of *Æsop* framed the Fable of the two Frogs that consulted together in the time of drowth, (when many plashes that they had repayred to) were dry what was to be done, and the one propounded to go downe into a deepe Well, because it was like the water wold not faile there; but the other answered, yea, but if it do faile, how shall we get vp againe. And the reason is, that humane actions, are so vncertaine and subiect to perilles, as that seemeth the best course which hath most passages out of it. Apertaining to this perswasion, the formes are, *you shal engage your self,* on the other side, *Tantum, quantum, voles sumes*

of good and evil.

ex fortuna, you shall keep the matter in your owne hand. The Reprehension of it is, *That proceeding and resolving in al actions is necessary.* For as he saith well, *not to resolve, is to resolve*, and many times it breedes as many necessities, and engageth as far in some other sort, as to resolve. So it is but the couetous Mans disease translated in power, for the couetous man will enjoy nothing, because he will haue his full store and possibility to enjoy the more, so by this reason, a man should execute nothing because he should bee still indifferent, and at liberty to execute any thing. Besides, necessitie and this same *iacta est alea*, hath manie times and aduantage, because it awaketh the powers of the minde, and strengtheneth endcauour, *Ceteris paret necessitate certe superiores estis.*

5 *Quod*

5 *Quod ex pluribus cōstitet diuisibili-
us est maius quàm quod ex paucio-
ribus & magis unum: nā omnia per
partes considerata maiora videntur
quare et pluralitas partium magni-
tudinem præ se fert, fortius autem
operatur pluralitas partiam si ordo
absit, nam inducit similitudinē in-
finiti, & impedit comprehensionem.*

THis colour seemeth palpable,
for it is not plurality of partes
without majority of parts that ma-
keth the total greater, yet neuerthe-
lesse it often carries the mind away,
yea it deceiueth the sence, as it see-
meth to the eie a shorter distance of
way if it be all dead and continued,
then if it haue trees or buildings, or
any other markes, whereby the eye
may diuide it. So when a great mo-
nied man hath diuided his chests &
coines, and bags, he seemeth to him
selfe

selfe richer then he was, and therefore a way to amplifie any thing, is to breake it, and to make Anatomy of it in seuerall parts, and to examine it according to seuerall circumstances. And this maketh the greater shew if it be done without order, for confusion maketh thinges muste more, and besides what is set downe by order and diuision doth demonstrate that nothing is left out or omitted, but all is there, whereas if it be without order, both the minde comprehendeth lesse that which is set downe, and besides it leaueth a suspition, as if more might bee said then is expressed. This colour deceiueth, if the minde of him that is to be perswaded, do of it selfe ouer conceiue or preiudge of the greatnesse of any thing, for then the breacking of it will make it seem lesse because it maketh it appeare more according to the truth, and therefore

if

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if a man be in sicknesse or paine, the time will seeme longer without a clocke or houre-glasse then with it, for the mind doth value euerie moment, and then the houre dooth rather sum vp the moments, then diuide the day. So in a dead plain, the way seemeth the longer, because the eye hath pre-conceiued it shorter the true truth: and the frustrating of that maketh it seem longer then the truth. Therefore, if any man haue an ouer gret opinion of any thing, then if another thinke by breaking it into seuerall considerations, hee shall make it seeme greater to him, hee will be deceiued; and therefore, in such cases it is not safe to diuide, but to extoll the entire still in generall. Another case wherein this Colour deceiueth, is, when the matter broken or deuided is not cōprehended by the sence or made at once in respect of the distracting or scattering

of good and evill.

ring of it, and being intire, and not diuided, is comprehended, as a hundred pounds in heaps of five pounds will shewe more then in one grosse heape, so as the heapes be all vppon one Table to be seene at once, otherwise not ; as Flowers growing scattered in diuers beds, will shew more then if they did grow in one Bed, so as al those Beds be within a Plotte, that they be obiect to view at once, otherwise not ; and therefore men, whose living lyeth together in one Shire, are commonly counted greater landed, then those whose livinge are dispersed, though it bee more, because of the notice and comprehension. A third case, wherein this colour deceiueth, and it is not so properly a case or reprehension, as it is a counter-colour, being in effect, as large as the colour it selfe, and that is, *Omnis composito indigentia cuiusdam videtur esse particeps*, because

cause if one thing would serue the
turn it were euer best, but the defect
and imperfections of thinges that
hath brought in that helpe to peece
thē vp as it is saide, *Martha, Martha
attendis ad plurima, unum sufficit.* So
likewise hereupon *Esop* framed the
fable of the Fox and the Cat, whereas
the Fo bragged what a number of
shifts and deuises hee had to get frō
the hounds, and the Cat said she had
but one, which was to climb a tree,
which in prooffe was better woorth
then all the rest, wherof the prouerb
grew, *Multa nouit Vulpes, sed Felis
unum magnum.* And in the morall of
this fable, it comes likewise to passe:
That a good sure friend is a better
help at a pinch, thē al the stratagemes
& policies of a mans own wit. So it
falleth out to be a common error in
negociating, whereas men haue ma-
ny reasons to induce or perswade,
they striue commonly to vtter & vie
them

them all at once, which weakneth them. For it argueth as was saide, a needinesse in euery of the reasons by it selfe, as if one did not trust to any of them, but fled from one to another, helping himselfe only with that. *Et quæ non profunt singula multa inuant.* Indeede in a set speech in an assembly it is expected a man should vse all his reasons in the case hee handleth, but in priuate perswasions it is alwaies a great error. A fourth case wherein this Colour may be reprehended is, in respect of that same *vis unita fortior*, according to the tale of the French K. that when the Emperours Ambassador had recited his Maisters stile at large, which consisteth of many cōuntries and dominions: the French King willed his Chancellior or other minister, to repeat over France as many times, as the other had recited the seueral dominions, intending it was equialēc. with thē all, and more compacted & vnited.

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vnited. There is also appertaining to this colour another point, why breaking of a thing doth help it, not by way of adding a shew of magnitude vnto it, but a note of excellency and rarity: whereof the formes are, *Where shall you finde such a concurrence? Great, but not compleate,* for it seemes a lesse worke of Nature or Fortune, to make any thing in his kind greater then ordinarie, then to make a strange composition. Yet if it bee narrowly considered, this Colour will be reprehended or encountred by imputing to all excellencies in compositions a kind of pouerty, or at least a casualty or icopardy, for from that which is excellent in greatnesse, some-what may be taken or there may be a decay, and yet sufficiency left, but from that which hath his price in composition, if you take away any thing, or any part do faile, all is disgraced.

6 *Cuius priuatio bona, malum, cuius priuatio mala bonum.*

THE formes to make it conceiued, that that was euill which is changed for the better are: *Hee that is in Hell, thinkes there is no other Heauen. Statis quercus, Acorns were good till Bread was found, &c.* And of the other side, the formes to make it conceiued, that that was good which was chaunged for the worse, are; *Bona magis carendo quã fruendo sentimus: bona à tergo formosissima.* Good things neuer appeare in their full beauty, till they turne their backe, and be going away, &c. The reprehension of this colour is, that the good or euill which is remoued may be esteemed good or euil comparitiuely, and not positiuely or simply. So that if the priuation be good, it followes not the former conditi-

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on was euill, but lesse good, for the flower or blossome, is a positieue good, although the remone of it to giue place to the fruit, be a comparitiue good. So in the tale of *Aesop*, when the olde fainting man in the heat of the day cast downe his burthen and called for death, and when death came to know his will with him, said it was for nothing, but to help him vp with his burthen again: it dooth not follow, that because death which was the priuatiō of the burthen was ill, therefore the burden was good. And in this part the ordinary forme of *Malum necessarium* aptly reprehendeth this Colour, for *Priuatio mali necessarij est maia*, and yet that doth not conuert the nature of the necessary euill, but it is euill.

Againe, it commeth sometimes to passe, that there is an equality in the change of priuation, and as it were a *Dilemma boni*, or a *Dilemma mali*,

of good and euill.

mali, so that the corruption of the one good, is a generation of the other, *Sorti pater æquus utrique est*: and contrary, the remedy of the one euil, is the occasion and commencement of another, as in *Scilla* and *Charibdis*.

7 *Quod bono vicinum bonum, quod à bono remotum, malum.*

Such is the nature of things, that things contrarie and distant in Nature and quality, are also seuered and disioyned in place, and things like and consenting in qualitie are placed, and as it were quartred together, for partlie in regard of the Nature, to spread, multiply, and infect in similitude; and partly, in regard of the Nature, to breake, expell, and alter that which is disagreeable and contrary, most things doe cyther associate and draw

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neere to themselves the like, or at least assimilate to themselves that which approacheth neere them, and doe also driue away, chase, and exterminate their contraries. And that is the reason commonly yeilded why the middle Region of the ayre should be coldest, because the Sun and Starres are either hot by direct beames or by reflection. The direct beames heat the vpper Region, the reflected beames from the Earth and Seas, heate the lower Region. That which is in the middest, being furthest distant in place from these two Regions of heate, are most distant in nature that is coldest, which is that they tearme cold or hot, *Per antipater astasin*, that is ; iuironing by contraries, which was pleasantly taken hold of by him that said, that an honest man in these daies, must needs be more honest then in ages heretofore : *Propter antiper istasin* :
because

of good and euill.

because the shutting of him in the middest of contraries must needes make the honesty stronger and more compact in it selfe . The reprehension of this colour is, first many things of amplitude in their kind do as it were ingrosse to themselves al, and leaue that which is next them most destitute, as the Shoots or Vnderwood that grow neere a great and spread Tree, is the most pyned and shrubby wood of the felde, because the great Tree dooth depriue and deceiue them of the sap and nourishment, so hee saith well, *Diuites serui maxime serui*: and the comparison was pleasant of him, that compared Courtiers attendant in the Courtes of Princes, without great place or office, to fasting daies, which were next the Holy daies, but otherwise were the leanest daies in all the weeke.

Another reprehension is, that

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things of greatnesse and predominancy, though they do not extenuare the things adioyning in substance, yet they drowne them and obscure them in shew and appearance, and therefore the Astronomers say, that whereas in all other Planets coniunction is the perfectest amity: the Sun contrariwise is good by aspect, but euill by coniunction.

A third reprehension is, because euill approacheth to good sometimes for concealement, sometimes for protection: and good to euill, for conuersion and reformation. So Hypocrisie draweth neere to religion for couert and hiding it selfe: *Sape latet vitium proximitate boni,* and sanctuary men which were commonly inordinate men, and malefactors, were wont to bee neereſt to Priests and Prelats, & holy men, for the Maieſty of good things is such, as the Conſines of them are reuerend.

of good & euill.

reuerend. On the other side, our Sauour charged with neereneffe of Publicans and Rioters, saide; *The Physitian aproacheth the sick, then the whole.*

8 *Quod quis culpa sua contraxit, maius malum, quod ab externis imponitur, minus malum.*

THe reason is, because the sting and remorse of the mind accusing it selfe, doubleth all aduersity: contrariwise, the considering and recording inwardly, that a Man is cleare and free from fault, and iust imputation, dooith attemper outward calamities. For if the will be in the sence, and in the Conscience both, there is a gemination of it, but if euill bee in the one, and comfort in the other, it is a kind of compensation, so the Poets in Tragedies doe make the most passionate

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nate lamentations, and those that forerun finall dispaire, to be accusing, questioning, and torturing of a mans selfe.

Seque unum clam at causumque caput que malorum. And contrariwise the extremities of worthy persons haue bin annihilated in the consideration of their own good deserving. Besides, when the euill cometh from without, there is left a kind of euaporation of grieffe, if it come by humane iniurie, eyther by indignation and meditating of reuenge from our selues, or by expecting of fore-conceiuing, that *Nemesis* and retribution will take hold of the Authors of our hurt, or if it be by fortune or accident, yet there is left a kinde of expostulation against the diuine powers. *Atq; Deos atque astra vocat crudelia mater.*

But where the euill is deriued from a mans owne fault, there all strikes deadly

of good and euill.

deadly inwards, and suffocate th. The reprehension of this colour is, first in respect of hope, for reformation of our faults is in *Nostra protestate*, but amendment of our fortune simply is not. Therefore *Demosthenes* in many of his Orations saith thus to the people of *Athens*; That which hauing regard to the time past in the worst point and circumstance of all the rest, that as to the time to come is the best: What is that? Euen this, that by your sloth, irresolution, and misgovernment, your affaires are growne to this declination, and decay. For had you used and ordered your meanes and forces to the best, and done your parts euery way to the full, and notwithstanding your matters should haue gone backward in this matter as they do, there had bin no hope left of recouery or reputation, but since it hath bin only by our own errors, &c. So *Epictetus* in his degrees saith, The worst state of man is to excuse ex-
terne

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*terne things better then that to accuse
a mans selfe, and best of all to accuse
neither.*

Another reprehension of this
Colour, is in respect of the well bea-
ring of euils, wherewith a man can
charge no body but himselfe, which
maketh them the lesse.

Leue fit quod bene fertur onus.

And therefore many natures, that
are either extreainly proud, and will
take no fault to themselves, or else
very true, and cleauing to them-
selves (when they see the blame of
any thing that fals out ill, must light
vppon themselves) haue no other
shift but to beare it out well, and to
make the least of it, for as wee see
when sometimes a fault is commit-
ted, and before it be knowne who is
to blame, much adoe is made of it,
but after if it appeare to be done by
a Sonne, or by a Wife, or by a neere
friend, then it is light made of. So
much

of good & euill.

much more when a man must take it vpon himselfe. And therefore it is commonly seene, that women that marry Husbands of their owne chusing against their Friends consents, if they be neuer so ill vsed, yet you shall seldome see them complaine, but set a good face on it.

9 Quod opera, & virtute nostra partum est maius bonum, quod ab alieno beneficio vel ab indulgentia fortuna delatum est, minus bonum.

THE reasons are first the future hope, because in the fauours of others, or the good windes of Fortune, we haue no state or certaintie in our indeuours, or abilities wee haue. So as when they haue purchased vs one good fortune, wee haue them as ready and better edged and inuironed to procure another.

The formes be, *You haue won this*
by

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by play, you haue not onely the Water, but you haue the receipt; you can make it againe if it be lost, &c. Next, because these properties which we enjoy by the benefit of others, carrie with them an obligation, which seemeth a kind of burthen, whereas the other which deriue from our selues are like the freest Parents, *Absque aliquo inde peccando*, and if they proceede from Fortune or Prouidence, yet they seeme to touch vs secretlic with the reuerence of the diuine powers, whose fauours wee tast, and therefore worke a kind of religious feare and restraint, whereas in the other kind, that comes to passe, which the Prophet speaketh. *Lætantur exultans, immolant plagis suis, & sacrificant reti suo.*

Thirdly, because that which cometh vnto vs without our own vertue, yeildeth not that commendation and reputation, for actions of
great

of good and euill.

great felicity may draw wonder, but praise-lesse; as *Cicero* said to *Cesar*,
qua miremur, habemus, qua laudemus expectamus.

Fourthly, because the purchases or our owne industrie, are ioyned commonly with labour and strife, which giues an edge and appetite, and make the fruition of our desires more pleasant. *Suavis cibus à uenatu.*

On the other side, there be foure counter Colours to this Colour rather then reprehensions, because they be as large as the colour itself, first because felicity seemeth to be a charracter of the fauour and loue of the diuine powers, and accordingly worketh both confidence in our selues, and respect and authoritie from others. And this felicity extendeth to many casuall thinges, whereunto the care or vertue of man cannot extend, and therefore seemeth

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meth to bee at large good, as when *Cesar* said to the *Sayler* ; *Casarem portas & fortunam eius*, if he had said, *Et virtutē eius*, it had beene small comfort against a Tempest, otherwise then if it might seem vpon merit to induce fortune.

Next, whatsoeuer is done by vertue and industry, seemes to be done by a kind of habit and art, and ther-vpon open to bee imitated and followed, whereas felicity is imitable : so we generally see, that thinges of Nature seeme more excellent then things of art, because they be imitable : for, *Quod imitabile est, potentia quadam vulgatum est.*

Thirdly, Felicity commendeth those things which cometh without our owne labour, for they seeme guiltles, and the other seemes peny worths : wherupon *Plutarch* saith elegantly of the acts of *Timoleō*, who
was

of good and evil.

when he first growes behind, more then afterwards when hee prooves nothing worth. And heerof the common formes are, *Sera in fundo per simonia*, and as good neuer a whit, as neuer the better, &c. It is reprehended also in respect of that Notion, *Corruptio unius generatio alterius*: so that *gradus privationis* is many times lesse matter, because it giues the cause, & motiue to som new course. As when *Demosthenes* reprehended the people, for harkning to the conditions offered by King *Phillip*, being not honorable nor equall, hee saith they wer but elements of their sloth and weakenesse, which if they were taken away, necessity would teach them stronger resolutions. So Doctor *Hector* was wont to say vnto the Dames of London, when they complained they were they could not tell how, but yet they could not endure to take any Medicine, hee

would tell them, their way was only to be sicke, for then they would bee glad to take any Medicine.

Thirdly, this colour may bee reprehended, in respect that the degree of decrease is more sensitiue, then the degree of priuation, for the minde of men, *gratus diminutionis* may woorke a wauering betweene hope and feare, and keepe the mind in suspence, from setting and accommodating in patience and resolution; heereof the common formes are, *Better eye out, then alwayes ake, make or marre, &c.*

For the second branch of this colour, it depends vpon the same generall reason; hence grew the common place of extolling the beginning of euery thing. *Dimidum facti qui bene coepit habet.* This made the Astrologers so idle as to iudge of a mans nature and destiny by the constellation of the moment of his Natiuity

tiuity, or conception. This Colour is reprehended, because manie inceptions are but as *Epicurist* methem, *tentamenta*, that is, imperfect Offers and assaies, which vanish and come to no substance without anie iteration so as in such cases the second degree seemes the worthiest, as the body-horse in the Carte, that draweth more then the forehouse, heereof the common formes are, *the second blow makes the fray, the second word makes the bargaine, Alter principium dedit, alter modum abstulit, &c.* Another reprehension of this colour is in respect of defatigation, which makes perseuerance of greater dignity then inception, for chace or instinct of nature may cause inception, but settled affection or iudgment maketh the continuance.

Thirdly, this colour is reprehended in such thinges which haue a natural course and inclination, con-

A Table of the Colours

trary to an inception. So that the inception is continually euacuated and gets no start, but there behoo- ueth *perpetua inceptio*, as in the com- mōn forme, *Non progredi, est regredi, qui non proficit, deficit*, running a- gainst the hill: rowing against the streame, &c. For if it be with the streame, or with the Hill, then the degree of inception is more then all the rest.

Fouthly, this colour is to be vn- derstoode of *gradus inceptiois à po- tentia, ad actum comparatus cū gra- dus ab actu ad incrementum*. For, otherwise, *Maior videtur gradus ab impotentia, ad potentiam, quam à po- tentia ad actum*.

FINIS.

Bentley H/170/T

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the Duke.

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EDMUND

