

Low THE *Burdell*
ESSAYS

OR
Counsels, Civil and Moral,
OF
Sir FRANCIS BACON,

Lord Verulam, Viscount St Alban.

With a TABLE of the Colours
OF
GOOD & EVIL.

Whereunto is added

The WISDOM of the
ANTIEN TS.

*Enlarged by the Honourable Author himself; and
now more exactly Published.*

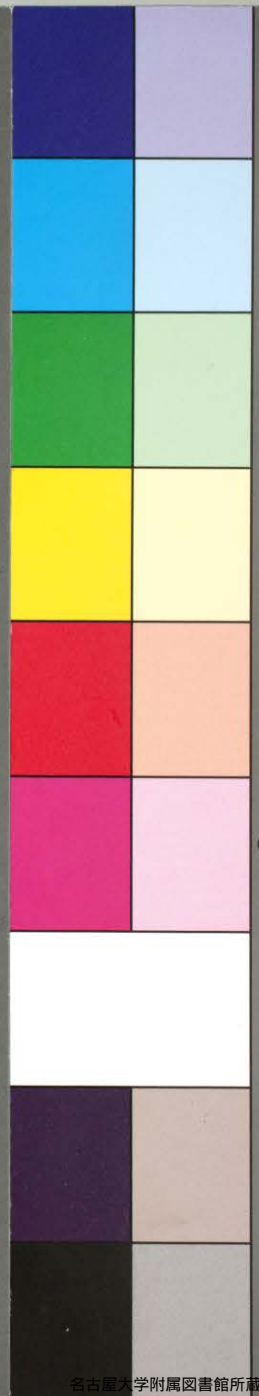
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Printed by M. Clark, for Samuel Mearne, in Little Brit-
tain, John Martyn, in St. Pauls Church-yard, and Henry
Herringman, in the New Exchange. MDCLXXX.

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Lord Arundell of Wardour.

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TO THE
Right Honourable my very good Lord,
THE
Duke of *Buckingham* his Grace,
LORD HIGH-ADMIRAL
OF
ENGLAND.

Excellent Lord,

SOLOMON *says*, A good
name is a precious Oyn-
tment; and, I assure my self,
such will Your Graces Name be with
Posterity; for Your Fortune and Me-
rit, both have been Eminent; and You
have planted things that are like to last.
I do now publish my Essays; which, of
all my other Works, have been most cur-
rent: For that, as it seems, they come

A 2 home



The Epistle Dedicatory.

home to Mens Businels, and Bosoms. I have enlarged them both in Number and Weight; so that they are indeed a New Work. I thought it therefore agreeable to my Affection, and Obligation to Your Grace, to prefix Your Name before them, both in English and Latine: For I do conceive, that the Latine Volume of them, (being in the Universal Language) may last as long as Books last. My Instauration I dedicated to the King; my History of Henry the Seventh (which I have now also translated into Latine) and my Portions of Natural History to the Prince. And these I Dedicate to Your Grace, being of the best Fruits, that, by the good increase which God gives to my Pen and Labours, I could yield. God lead Your Grace by the hand.

Your Graces most obliged
and Faithful Servant,

Fr. St. ALBAN.

Elogies on the Illustrious Author.

Ben. Johnson, in his Discoveries, p. 101.

THERE happened in my time, one noble Speaker [Lord Verulam] who was full of gravity in his speaking. His language (where he could spare or pass by a jest) was nobly censorious. No man ever spake more neatly, more pressly, more weightily, or suffered less emptiness, less idleness in what he uttered. No member of his Speech, but consisted of the own graces. His hearers could not cough or look aside from him without loss. He commanded where he spoke; and had his Judges angry and pleased at his devotion. No man had their affections more in his power. The fear of every man that heard him, was, lest he should make an end. And afterwards, Lord Egerton, the Chancellor, a great and grave Orator, &c. But his learned and able, (though unfortunate) Successor, [Lord Bacon] is he, who hath filled up all members, and performed that in our tongue, which may be compar'd or prefer'd, either to insolent Greece or haughty Rome. In short, within his view, and about his times, were all the Wits born, that could honour a language or help study. Now things daily fall, Wits grow downward and Eloquence goes backward: So that he may be nam'd and stand as the mark and *axum* of our Language. *And*



And a little after, My conceit of his Person was never increased toward him, by his place or honours. But I have and do reverence him for the greatness that was only proper to himself, in that he seem'd to me ever by his work, one of the greatest men, and most worthy of admiration, that had been in many ages. In his Adversity I ever prayed, that God would give him strength, for greatness he could not want. Neither could I condole in a word or syllable for him; as knowing no Accident could do harm to Vertue, but rather help to make it manifest.

A. Cowley, in his Poem to the Royal Society, after some reflections upon the State of Philosophy aforetime, goes on,

Some few exalted Spirits this latter Age has shown,
That labour'd to assert the Liberty
(From Guardians, who were now Usurpers grown)
Of this Old Minor still, Captiv'd Philosophy;
But 'twas Rebellion call'd to fight
For such a long oppressed Right.

BACON at last, a mighty Man, arose,
Whom a wise King and Nature chose
Lord Chancellor of both their Laws,
And boldly undertook the injur'd Pupils cause.

III.

Authority, which did a Body boast,
Though 'twas but Air condens'd, and stalk'd about,
Like some old Giants more Gigantic Ghost;
To terrifie the Learned Rout
With the plain Magick of true Reasons Light,
He chac'd out of our sight,

Nor

Nor suffer'd Living Men to be misled
By the vain shadows of the Dead: (fled;
To Graves from whence it rose, the conquer'd Phantome
He broke that Monstrous God which stood
In midst of th' Orchard, and the whole did claim,
Which with a useles's Stib of Wood,
And something else not worth a name,
(Both vast for shew, yet neither fit
Or to Defend, or to Beger;
Ridiculous and senceless Terrors!) made
Children and superstitious Men afraid.
The Orchard's open now, and free;
BACON has broke that Scare-crow Deity;
Come, enter, all that will,
Behold the rip'ned Fruit, come gather now your fill.
Yet still, methinks, we fain would be
Catching at the Forbidden Tree,
We would be like the Deitie,
When Truth and Falshood, Good and Evil, we
Without the Sences aid within our selves would see;
For 'tis God only who can find
All Nature in his Mind.

IV.

From Words, which are but Pictures of the Thought,
(Though we our Thoughts from them perversly drew)
To Things, the Minds right Object, be it brought,
Like foolish Birds to painted Grapes we flew;
He sought and gather'd for our use the True;
And when on heaps the chosen Branches lay,
He prest them wisely the Mechanic way,
Till all their juyce did in one Vessel joyn,
Ferment into a Nourishment Divine,
The thirsty Souls refreshing Wine.

Who



Who to the life an exact Piece would make,
Must not from others Work a Copy take;
No, not from Rubens or Vandike;
Much less content himself to make it like
Th' Ideas and the Images which ly
In his own Fancy, or his Memory.
No, be before his sight must place
The Natural and Living Face;
The real Object must command
Each Judgment of his Eye, and Motion of his Hand.

V.

From these long Errors of the way,
In which our wandring Predecessors went,
And like th' old Hebrews many years did stray

In Desarts but of small extent,
BACON, like Moses, led us forth at last,
The barren Wilderness he past,
Did on the very Border stand
Of the blest promis'd Land,
And from the Mountains Top of his Exalted Wit,
Saw it himself, and shew'd us it.

But Life did never to one Man allow
Time to Discover Worlds, and Conquer too;
Nor can so short a Line sufficient be
To fathom the vast depths of Natures Sea:

The work he did we ought v' admire,
And were unjust if we should more require
From his few years, divided 'twixt th' Excess
Of low Affliction, and high Happiness:
For who on things remote can fix his sight,
That's always in a Triumph, or a Fight?

A. Cowley.
ESSAYS.

ESSAYS.

I.

Of Truth.



WHAT is Truth? said jesting
Pilate, and would not stay for
an answer. Certainly there
be, that delight in giddiness,
and count it a Bondage to fix
a Belief; affecting free-will
in thinking, as well as in act-
ing. And though the Sects of Philosophers of
that kind be gone, yet there remain certain dis-
couraging Wits, which are of the same Veins,
though there be not so much Blood in them, as
was in those of the Antients. But it is not only
the difficulty and labour, which men take in find-
ing out of Truth; nor again, that when it is
found, it imposeth upon mens thoughts, that
doth bring Lies in favour; but a natural, though
corrupt Love, of the Lie it self. One of the
later Schools of the Grecians examineth the
matter, and is at a stand, to think what should
be in it, that Men should love Lies; where nei-
ther they make for pleasure, as with Poets, nor

B

for

for Advantage, as with the Merchant, but for the *Lies* sake. But I cannot tell. This same *Truth* is a Naked and Open day-light, that doth not shew the Masques, and Mummeries, and Triumphs of the World, half so stately and daintily as Candle-light. *Truth* may perhaps come to the price of a Pearl, that sheweth best by day; but it will not rise to the price of a Diamond or Carbuncle, that sheweth best in varied Lights. A mixture of a *Lie* doth ever add pleasure. Doth any man doubt, that if there were taken out of Mens minds vain Opinions, flattering Hopes, false Valuations, Imaginations as one would, and the like; but it would leave the minds of a number of Men, poor shrunk things, full of melancholy and indisposition, and unpleasing to themselves? One of the Fathers in great severity called Poësie, *Vinum Demonum*, because it filleth the Imagination, and yet it is but with the shadow of a *Lie*. But it is not the *Lie* that passeth through the mind, but the *Lie* that sinketh in, and settleth in it, that doth the hurt, such as we spake of before. But howsoever these things are thus in Mens depraved judgments and affectious; yet *Truth*, which only doth judg it self, teacheth, that the enquiry of *Truth*, which is the love-making, or wooing of it: the knowledg of *Truth*, which is the presence of it: and the benefit of *Truth*, which is the enjoying of it, is the sovereign good of Human Nature. The first Creature of God in the works of the Days, was the light of the Sense; the last was the light of Reason;

Reason; and his Sabbath-Work ever since, is the illumination of his Spirit. First, he breathed light upon the face of the Matter or Chaos; then he breathed light into the face of Man; and still he breatheth and inspirith light into the face of his Chosen. The Poet that beautified the Sect, that was otherwise inferior to the rest, saith yet excellently well: *It is a pleasure to stand upon the shore, and to see Ships tost upon the Sea; a pleasure to stand in the Window of a Castle, and to see a Battel, and the adventure thereof below: but no pleasure is comparable to the standing upon the vantage-ground of Truth: (an Hill not to be commanded, and where the Air is always clear and serene:) and to see the Errors, and Wandrings, and Mists, and Tempests in the Vale below: So always that this prospect be with Pity, and not with swelling or Pride. Certainly it is Heaven upon Earth, to have a Mans mind move in Charity, rest in Providence, and turn upon the Poles of Truth.*

To pass from Theological and Philosophical *Truth*, to the *Truth* of Civil business, it will be acknowledged, even by those that practise it not, that clear and round dealing is the honour of Mans nature, and that mixture of falshood is like allay in Coyne of Gold and Silver, which may make the Metal work the better, but it embaseth it. For these winding and crooked courses are the goings of the Serpent, which goeth basely upon the Belly, and not upon the feet. There is no Vice that doth so cover a Man with shame, as



to be found false and perfidious. And therefore *Mountaigne* saith prettily, when he enquired the reason, Why the word of the *Lie* should be such a disgrace, and such an odious charge: Saith he, *If it be well weighed, To say that a Man lieth, is as much as to say, that he is a Brave towards God, and a Coward towards Men.* For a *Lie* faces God, and shrinks from Man. Surely the wickedness of Falshood, and breach of Faith, cannot possibly be so highly expressed, as in that it shall be the last Peal, to call the Judgments of God upon the Generations of Men; it being foretold, that when Christ cometh, *He shall not find faith upon the Earth.*

II.

Of Death.

MEN fear *Death*, as Children fear to go in the dark: And as that natural fear in Children is increased with Tales, so is the other. Certainly the contemplation of *Death*, as the wages of sin, and passage to another World, is Holy and Religious; but the fear of it, as a tribute due unto Nature, is weak. Yet in Religious Meditations, there is sometimes mixture of vanity and superstition. You shall read in some of the Friars Books of *Mortification*, that a Man should think with himself, what the pain is, if he have but his fingers end pressed or tortured, and

and thereby imagin what the pains of *Death* are, when the whole body is corrupted and dissolved; when many times *Death* passeth with less pain, than the torture of a Limb: For the most Vital parts are not the quickest of sense. And by him that spake only as a Philosopher, and natural man, it was well said; *Pompa mortis magis terret, quam Mors ipsa*, Groans, and Convulsions, and discoloured Face, and Friends weeping, and Blacks, and Obsèques, and the like, shew *Death* terrible. It is worthy the observing, that there is no passion in the mind of Man so weak, but it mates and masters the fear of *Death*: and therefore *Death* is no such terrible Enemy, when a Man hath so many attendants about him, that can win the combat of him. *Revenge* triumphs over *Death*; *Love* slights it; *Honour* aspireth to it; *Grief* flyeth to it; *Fear* pre-occupateth it. Nay we read, after *Otho* the Emperor had slain himself, *Pity* (which is the tenderest of Affections) provoked many to die, out of meer compassion to their Sovereign, and as the truest sort of Followers. Nay, *Seneca* adds *Niceness* and *Satiety*; *Cogita quamdiu eadem faceres; Mori velle, non tantum Fortis, aut Miser, sed etiam Fastidiosus potest.* A man would dye, though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over. It is no less worthy to observe, how little alteration in good Spirits the approaches of *Death* make. For they appear to be the same Men, till the last instant. *Augustus Caesar* dyed in a complement;



Livia, Conjugii nostri memor, vive, & vale. Tiberius in Dissimulation, as Tacitus saith of him; *Jam Tiberium Vires, & Corpus, non Dissimulatio deserebant.* Vespasian in a jest, sitting upon the stool; *Ut puto, Deus sis.* Galba with a Sentence; *Feri, si ex re sit populi Romani,* holding forth his neck. *Septimius Severus* in dispatch; *Adeste, si quid mihi restat agendum.* And the like. Certainly the *Stoicks* bestowed too much cost upon *Death*, and by their great preparations made it appear more fearful. Better, saith he, *Qui finem vitæ extremum inter munera ponat Nature.* It is as natural to die, as to be born; and to a little infant perhaps the one is as painful as the other. He that dies in an earnest pursuit, is like one that is wounded in hot blood, who for the time scarce feels the hurt; and therefore a mind fixt, and bent upon somewhat that is good, doth avert the dolours of *Death*. But above all, believe it, the sweetest Canticle is, *Nunc dimittis*, when a Man hath obtained worthy ends and expectations. *Death* hath this also; that it openeth the Gate to good *Fame*, and extinguisheth *Envy*.

— *Extinctus amabitur idem.*

III.

Of Unity in Religion.

Religion being the chief band of Human Society, it is a happy thing when it self is well

well contained within the true band of *Unity*. The Quarrels and Divisions about *Religion* were Evils unknown to the Heathen. The reason was, because the Religion of the Heathen consisted rather in Rites and Ceremonies, than in any constant belief. For you may imagin what kind of Faith theirs was, when the chief Doctors and Fathers of their Church were Poets. But the true God hath this Attribute, that he is a *jealous* God, and therefore his *Worship* and *Religion* will endure no mixture nor *Partner*. We shall therefore speak a few words concerning the *Unity* of the Church; *What are the Fruits thereof, what the Bonds, and what the Means.*

The *Fruits* of *Unity* (next unto the well-pleasing of God, which is All in All) are two; the one towards those that are *without the Church*, the other towards those that are *within*. For the former: It is certain, that *Heresies* and *Schisms* are of all others the greatest Scandals, yea, more than corruption of *Manners*. For as in the Natural Body, a Wound or Solution of continuity, is worse than a corrupt Humour; so in the Spiritual. So that nothing doth so much keep Men out of the Church, and drive men out of the Church, as breach of *Unity*: And therefore whenever it cometh to that pass, that one saith, *Ecce in deserto*, another saith, *Ecce in penetralibus*; that is, when some Men seek Christ in the Conventicles of *Hereticks*, and others in an outward face of a Church, that Voice had need continually to sound in Mens Ears, *Nolite exire, Go not*

B 4 out.



out. The Doctor of the Gentiles (the propriety of whose vocation drew him to have a special care of those *without*) saith, *If an Heathen come in and hear you speak with several Tongues, will he not say that you are mad?* And certainly it is little better, when Atheists and prophane persons do hear of so many discordant and contrary Opinions in *Religion*; it doth avert them from the Church, and maketh them *to sit down in the Chair of the Scorners*. It is but a light thing to be vouched in so serious a matter, but yet it expresseth well the deformity. There is a Master of Scoffing, that in his Catalogue of Books of a feigned Library, sets down this Title of a Book, *The Morrice-dance of Hereticks*. For indeed every Sect of them hath a diverse posture, or cringe by themselves, which cannot but move derision in Worldlings, and depraved Politicks who are apt to contemn holy things.

As for the *Fruit towards those that are within*. It is *Peace*, which containeth infinite Blessings; it establisheth Faith; it kindleth Charity; the outward peace of the Church distilleth into peace of Conscience; and it turneth the Labours of Writing and Reading of Controversies, into *Treatises of Mortification and Devotion*.

Concerning the *Bonds of Unity*, the true placing of them importeth exceedingly. There appear to be two extreams. For to certain *Zelots* all speech of pacification is odious. *Is it peace, Jehu? What hast thou to do with peace? turn & see behind me.* Peace is not the matter, but following

lowing and party. Contrariwise certain *Laodiceans*, and lake-warm persons, think they may accommodate points of *Religion* by middle ways, and taking part of both, and witty reconcilements; as if they would make an arbitrement between God and Man. But these extreams are to be avoided; which will be done, if the league of Christians, penned by our Saviour himself, were in the two cross clauses thereof, soundly and plainly expounded. *He that is not with us, is against us*: And again, *He that is not against us, is with us*: That is, if the points Fundamental, and of Substance in *Religion*, were truly discerned and distinguished from points not merely of Faith, but of Opinion, Order, or good Intention. This is a thing may seem to many a matter trivial, and done already; but if it were done less partially, it would be embraced more generally.

Of this I may give only this advice, according to my small model: Men ought to take heed of rending Gods Church by two kinds of controversies: The one is, when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contradiction. For, as it is noted by one of the Fathers, *Christ's Coat indeed had no seam, but the Churches Vesture was of divers colours*; whereupon he saith, *In veste varietas fit, scissura non fit*; they be two things, *Unity* and *Uniformity*. The other is; when the matter of the point controverted is great, but it is driven to an over-great subtilty



subtily and obscurity, so that it becometh a thing rather ingenious than substantial. A Man that is of judgment and understanding, shall sometimes hear ignorant Men differ, and know well within himself, that those which so differ, mean one thing, and yet they themselves would never agree. And if it come so to pass, in that distance of judgment which is between Man and Man, shall we not think, that God above, that knows the heart, doth not discern that frail Men in some of their contradictions intend the same thing, and accepteth of both? The nature of such controversies is excellently expressed by Saint Paul, in the warning and precept that he giveth concerning the same, *Devita profanas vocum novitates, & oppositiones falsi nominis scientie*; Men create oppositions which are not, and put them into new terms so fixed, as whereas the meaning ought to govern the term, the term in effect governeth the meaning. There be also two false *Peaces*, or *Unities*; the one, when the *Peace* is grounded but upon an implicate ignorance; for all Colours will agree in the dark: the other when it is pieced up upon a direct admission of contraries in Fundamental points. For Truth and Falshood in such things, are like the Iron and Clay in the toes of *Nebuchadnezzars Image*, they may cleave, but they will not incorporate.

Concerning the *Means of procuring Unity*; Men must beware, that in the procuring or uniting of *Religious Unity*, they do not dissolve and deface

the Laws of Charity, and of Human Society. There be two Swords amongst Christians, the Spiritual and Temporal; and both have their due office and place in the maintenance of *Religion*. But we may not take up the third Sword, which is *Mahomet's Sword*, or like unto it; that is, to propagate *Religion* by Wars, or by sanguinary Persecutions to force Consciences, except it be in cases of overt Scandal, blasphemy or intermixture of practice against the State; much less to nourish Seditions, to authorize Conspiracies and Rebellions, to put the Sword into the peoples hands, and the like, tending to the subversion of all Government, which is the Ordinance of God. For this is but to dash the First Table against the Second, and so to consider Men as Christians, as we forget that they are Men. *Lucretius* the Poet, when he beheld the Act of *Agamemnon*, that could endure the sacrificing of his own Daughter, exclaimed;

Tantum Religio potuit suadere malorum.

What would he have said, if he had known of the Massacre in *France*, or the Powder-Treason of *England*? He would have been seven times more Epicure and Atheist than he was: For as the Temporal Sword is to be drawn with great circumspection in cases of *Religion*; so it is a thing monstrous, to put it into the hands of the common people. Let that be left unto the Anabaptists, and other Furies. It was great blasphemy,



phemy, when the Devil said, *I will ascend, and be like the Highests*; but it is greater blasphemy to personate God, and bring him in, saying, *I will descend and be like the Prince of Darknes's*; And what is it better, to make the cause of Religion to descend to the cruel and execrable actions of Murthring Princes, Butchery of People, and Subversion of States and Governments? Surely this is to bring down the Holy Ghost, instead of the likeness of a Dove, in the shape of a Vulture or Raven; and to set out of the Bark of a Christian Church, a Flag of a Bark of Pyrates and *Assassins*. Therefore it is most necessary, that the Church by Doctrine and Decree, Princes by their Sword, and all Learnings both Christian and Moral, as by their Mercury Rod, do damn and send to Hell for ever those Facts and Opinions, tending to the support of the same, as hath been already in good part done. Surely in Councils concerning Religion, that Counsel of the Apostle would be prehxed, *Ira hominis non implet justitiam Dei*. And it was a notable observation of a wise Father, and no less ingenuously confessed, *That those which held and persuaded pressure of Consciences, were commonly interested therein themselves for their own ends*.

Of

IV.
Of Revenge.

Revenge is a kind of wild Justice; which the more Mans Nature runs to, the more ought Law to weed it out. For as to the first wrong, it doth but offend the Law, but the Revenge of that wrong putteth the Law out of Office. Certainly in taking Revenge, a Man is but even with his Enemy; but in passing it over he is superior: for it is a Princes part to pardon. And Solomon, I am sure, saith, *It is the glory of a Man to pass by an offence*. That which is past, is gone, and irrecoverable; and wise Men have enough to do with things present, and to come: therefore they do but trifle with themselves, that labour in past matters. There is no Man doth a wrong for the wrongs sake, but thereby to purchase himself profit, or pleasure, or honour, or the like. Therefore why should I be angry with a Man for loving himself better than me? And if any man should do wrong meerly out of ill nature, why? yet it is but like the Thorn or Bryar, which prick and seratch, because they can do no other. The most tolerable sort of Revenge, is for those wrongs which there is no Law to remedy: But then let a man take heed, that the Revenge be such, as there is no Law to punish; else a Mans Enemy is still before-hand, and it is two for one.

Some



Some when they take *Revenge*, are desirous the Party should know whence it cometh: this is the more generous. For the delight seemeth to be not so much in doing the hurt, as in making the Party repent. But base and crafty Cowards are like the Arrow that flieth in the dark. *Cosmus* Duke of *Florence* had a desperate saying against perfidious or neglecting Friends, as if those wrongs were unpardonable: *You shall read* (saith he) *that we are commanded to forgive our Enemies; but you never read, that we are commanded to forgive our Friends.* But yet the Spirit of *Job* was in a better tune; *Shall we* (saith he) *take good at Gods hand, and not be content to take evil also?* And so of Friends in a proportion. This is certain, that a Man that studieth *Revenge*, keeps his own wounds green, which otherwise would heal, and do well: *Publick Revengers* are for the most part fortunate, as that for the death of *Caesar*, for the death of *Pertinax*, for the death of *Henry* the Third of *France*, and many more. But in private *Revenues* it is not so. Nay, rather vindicative persons live the life of *Witches*; who as they are mischievous, so end they unfortunate.

The

V.

Of Adversity.

IT was an high Speech of *Seneca*, (after the manner of the Stoicks) *That the good things which belong to prosperity are to be wished, but the good things that belong to adversity are to be admired: Bona rerum secundarum optabilia, adversarum mirabilia.* Certainly, If Miracles be the command over Nature, they appear most in *Adversity*. It is yet a higher speech of his, than the other, (much too high for a Heathen) *It is true greatness to have in one the frailty of a Man, and the security of a God: Vere magnum habere fragilitatem hominis, securitatem Dei.* This would have done better in *Poesie*, where transcendencies are more allowed. And the Poets indeed have been busie with it; for it is in effect the thing, which is figured in that strange Fiction of the ancient Poets, which seemeth not to be without mystery; nay, and to have some approach to the State of a Christian: That *Hercules*, when he went to unbind *Prometheus*, (by whom Human Nature is represented) sailed the length of the great Ocean in an Earthen Pot or Pitcher; Lively describing Christian resolution, that saileth in the frail Bark of the Flesh, through the waves of the world. But to speak in a mean: The Vertue of *Prosperity* is Temperance; the Vertue of *Adversity*

is



is Fortitude, which in Morals is the more heroicall Vertue. *Prosperity* is the Blessing of the Old Testament, *Adversity* is the Blessing of the New; which carrieth the greater Benediction, and the clearer Revelation of Gods favour. Yet even in the Old Testament, if you listen to *David's* Harp, you shall hear as many Heart-like Ayres, as Carols. And the Pencil of the Holy Ghost hath laboured more in describing the Afflictions of *Job*, than the Felicities of *Solomon*. *Prosperity* is not without many fears and distastes; and *Adversity* is not without comforts and hopes. We see in Needle-works and Embroyderies, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy Work upon a lightsome ground. Judg therefore of the pleasure of the Heart, by the pleasure of the Eye. Certainly Vertue is like precious Odours, most fragrant when they are incensed or crushed: For *Prosperity* doth best discover Vice, but *Adversity* doth best discover Vertue.

VI.

Of Simulation and Dissimulation.

D*issimulation* is but a faint kind of Policy or Wisdom; for it asketh a strong Wit and a strong Heart, to know when to tell truth, and to do it. Therefore it is the weaker sort of Politicks, that are the great Dissemblers.

Tacitus

Tacitus saith, *Livia* sorted well with the Arts of her Husband and Dissimulation of her Son; attributing Arts or Policy to *Augustus*, and *Dissimulation* to *Tiberius*. And again, when *Mucianus* encourageth *Vespasian* to take Arms against *Vitellius*, he saith, *We rise not against the piercing Judgement of Augustus, nor the extream Caution or Closeness of Tiberius*. These properties of Arts, or Policy and *Dissimulation*, or *Closeness*, are indeed habits and faculties, severall, and to be distinguished. For if a man have that penetration of Judgment, as he can discern, what things are to be laid open, and what to be secreted, and what to be shewed at half lights, and to whom, and when, (which indeed are Arts of State, and Arts of Life, as *Tacitus* well calleth them) to him; a habit of *Dissimulation* is a hinderance, and a poorness. But if a Man cannot attain to that Judgment, then it is left to him generally to be Close, and a *Dissembler*. For where a man cannot chuse or vary in Particulars, there it is good to take the safest and wariest way in general; like the going softly by one that cannot well see. Certainly the ablest Men that ever were, have had all an openness and frankness of dealing, and a Name of Certainty and Veracity: but then they were like Horses, well managed; for they could tell passing well, when to stop or turn; And at such times, when they thought the case indeed required *Dissimulation*, if then they used it, it came to pass, that the former Opinion spread abroad of their good faith, and clearness of dealing, made them almost invisible. G There



There are three degrees of this hiding and vailing of Mans self. The first *Clofeness*, *Reservation*, and *Secreey*; when a Man leaveth himself without observation, or without hold to be taken what he is. The Second *Disimulation* in the *Negative*, when a Man lets fall Signs and Arguments, that he is not that he is. And the third *Simulation* in the *Affirmative*, when a Man industriously and exprefly feigns and pretends to be that he is not.

For the first of these, *Secreey*: It is indeed the vertue of a Confessor; and assuredly the *Secret* Man heareth many Confessions: For who will open himself to a Blab, or a Babler? But if a man be thought *Secret*, it inviteth discovery, as the more close Air sucketh in the more open: And as in confession, the revealing is not for worldly use, but for the ease of a Mans heart; so *Secret*, Men come to the knowledg of many things in that kind, while Men rather discharge their minds, than impart their minds. In few words, Mysteries are due to *Secreey*. Besides (to say truth) *Nakedness* is uncemely, as well in mind as in body; and it addeth no small reverence to Mens manners and actions, if they be not altogether open. As for Talkers, and Futile persons, they are commonly vain, and credulous withal. For he that talketh what he knoweth, will also talk what he knoweth not. Therefore set it down, *that an habit of Secreey is both politick and moral*. And in this part it is good, that a Mans face give his tongue leave to speak. For
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the discovery of Mans self, by the tracts of his countenance, is a great weakness and betraying, by how much it is many times more marked and believed, than a Mans words.

For the second, which is *Disimulation*: It followeth many times upon *Secreey* by a necessity; so that he that will be *Secret*, must be a *Dissembler* in some degree. For men are too cunning, to suffer a man to keep an indifferent carriage between both, and to be *Secret* without swaying the ballance on either side. They will so beset a Man with questions, and draw him on, and pick it out of him, that without an absurd silence, he must shew an inclination one way; or if he do not, they will gather as much by his Silence, as by his Speech: As for Equivocations, or Oraculous Speeches, they cannot hold out long: so that no man can be *Secret*, except he give himself a little scope of *Disimulation*, which is, as it were, but the skirts or train of *Secreey*.

But for the third degree, which is *Simulation*, and false profession: That I hold more culpable, and less politick, except it be in great and rare matters. And therefore a general custom of *Simulation* (which is this last degree) is a Vice, rising either of a natural falseness or fearfulness, or of a mind that hath some main faults; which because a Man must needs disguise, it maketh him practise *Simulation* in other things, lest his hand should be out of ure.

The great *advantages* of *Simulation* and *Disimulation* are three. First, To lay asleep opposi-



tion, and to surprize: For where a Mans intentions are published, it is an alarm to call up all that are against them. The second is, to reserve to a Mans self a fair retreat: For if a man engage himself by a manifest Declaration, must go through, or take a fall. The third is, the better to discover the mind of another: For to him that opens himself, Men will hardly shew themselves averse, but will (fairly) let him go on, and turn their freedom of speech to freedom of thought. And therefore it is a good shrewd Proverb of the Spaniard, *Tell a Lye, and find a Tooth*; as if there were no way of discovery, but by *Simulation*.

There be also three *disadvantages* to set it even. The first, That *Simulation* and *Dissimulation* commonly carry with them a shew of fearfulness, which in any business doth spoil the feathers of round flying up to the mark. The second, That it puzzleth and perplexeth the conceits of many, that perhaps would otherwise co-operate with him, and makes a man walk almost alone to his own ends. The third and greatest is, That it depriveth a man of one of the most principal instruments for action, which is *Trust* and *Belief*. The composition and temperate is, to have *Openness* in fame and opinion, *Secrecy* in habit, *Dissimulation* in seasonable use, and a power to feign, if there be no remedy.

Of

VII.

Of Parents and Children.

THE joys of *Parents* are secret, and so are their griefs and fears; they cannot utter the one, nor they will not utter the other. *Children* sweeten labours, but they make misfortunes more bitter: they increase the cares of Life, but they mitigate the remembrance of Death. The perpetuity by generation is common to Beasts; but memory, merit, and noble works are proper to Men: and surely a man shall see the noblest Works and Foundations have proceeded from *Childless Men*, which have fought to express the Images of their minds, where those of their bodies have failed: So the care of posterity is most in them that have no posterity. They that are the first raisers of their Houses, are most indulgent towards their *Children*; beholding them as the continuance, not only of their kind, but of their work, and so both *Children* and *Creatures*.

The difference in affection of *Parents* towards their several *Children*, is many times unequal, and sometimes unworthy, especially in the *Mother*; as *Solomon* saith, *A wise Son rejoyleth the Father, but an ungracious Son 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 midst, some that

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are as it were forgotten, who many times nevertheless prove the best. The illiberality of *Parents* in allowance towards their *Children*, is an harmful error, makes them base, acquaints them with shifts makes them sort with mean company, and makes them surfeit more when they come to plenty: and therefore the proof is best, when Men keep their authority towards their *Children*, but not their purse. Men have a foolish manner (both *Parents*, and School-Masters, and Servants) in creating and breeding an emulation between Brothers, during *Childhood*, which many times sorteth to discord when they are men, and disturbeth Families. The *Italians* make little difference between *Children* and Nephews, or near Kinsfolks; but so they be of the lump they care not, though they pass not through their own body. And to say truth, in Nature it is much alike matter, in so much that we see a Nephew sometimes resemblen an Uncle, or a Kinsman, more than his own *Parent*, as the blood happens. Let *Parents* chuse betimes the vocations and courses they mean their *Children* should take, for then they are most flexible; and let them not too much apply themselves to the disposition of their *Children*, as thinking they will take best to that which they have most mind to. It is true, that if the affection or aptness of the *Children* be extraordinary, then it is good not to cross it: but generally the precept is good, *Optimum elige, suave & facile illud facit consuetudo*, younger Brothers are commonly fortunate, but seldom or never where the elder are disinherited.

Of

VIII.

Of Marriage and Single Life.

HE that hath *Wife* and *Children*, hath given hostages to Fortune, for they are impediments to great enterprises, either of Vertue or Mischiefe. Certainly the best works, and of greatest merit for the publick, have proceeded from the *unmarried* or *Childless Men*, which both in affection and means have married and endowed the publick. Yet it were great reason, that those that have *Children*, should have greatest care of future times, unto which they know they must transmit their dearest pledges. Some there are, who though they lead a *Single Life*, yet their thoughts do end with themselves, and account future times impertinencies. Nay, there are some other, that account *Wife* and *Children* but as Bills of Charges. Nay, more, there are some foolish rich covetous men, that take pride in having no *Children*, because they may be thought so much the richer. For perhaps they have heard some talk, *Such an one is a great rich Man*; and another except to it, *Yea, but he bath a great charge of Children*; as if it were an abatement to his riches. But the most ordinary cause of a *Single Life* is Liberty, especially in certain self-pleasing and humorous minds, which are so sensible of every restraint, as they will go near to think

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their Girdles and Garters to be Bonds and Shackles. *Unmarried Men* are best Friends, best Masters, best Servants, but not always best Subjects; for they are light to run away, and almost all fugitives are of that condition. A *Single Life* doth well with *Church-men*: for *Charity* will hardly water the Ground, where it must first fill a Pool. It is indifferent for *Judges* and *Magistrates*; for if they be facile and corrupt, you shall have a Servant five times worse than a *Wife*. For *Souldiers*, I find the Generals commonly in their hortatives put men in mind of their *Wives* and *Children*. And I think the despising of *Marriage* amongst the *Turks*, making the vulgar *Souldier* more base. Certainly *Wife* and *Children* are a kind of humanity; and *Single Men*, though they be many times more charitable, because their means are less exhaust; yet on the other side, they are more cruel and hard hearted, (good to make severe Inquisitors) because their tenderness is not so oft called upon. Cravenatures, led by custom, and therefore constant, are commonly loving *Husbands*; as was said of *Ulysses*, *Verulam suam praeulit immortalitati*. Chast *Women* are often proud and froward, as presuming upon the merit of their chastity. It is one of the best bonds both of chastity and obedience in the *Wife*, if she thinks her *Husband* wise, which she will never do, if she find him *jealous*. *Wives* are young mens *Mistresses*, Companions for middle Age, and old mens *Nurses*; so as a man may have a quarrel to marry when he will. But yet
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he was reputed one of the wise men, that made answer to the question; When a man should marry? *A young man* not yet, *an elder man* not at all. It is often seen, that bad *Husbands* have very good *Wives*; whether it be, that it raiseth the price of their *Husbands* kindness when it comes, or that the *Wives* take a pride in their patience. But this never fails, if the bad *Husbands* were of their own chusing, against their Friends consent; for then they will be sure to make good their own folly.

IX.

Of *Envy*.

THERE be none of the *Affections*, which have been noted to fascinate or bewitch, but *Love* and *Envy*. They both have vehement wishes, they frame themselves readily into imaginations and suggestions; and they come easily into the eye, especially upon the presence of the objects, which are the points that conduce to fascination, if any such thing there be. We see likewise the Scripture calleth *Envy*, an *evil Eye*; and the *Astrologers* call the evil influences of the Stars, *Evil Aspects*; so that still there seemeth to be acknowledged in the act of *Envy*, an ejaculation or irradiation of the Eye. Nay, some have been so curious, as to note, that the times, when the stroke or percussion of an *Envious Eye* doth
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most hurt, are, when the *Party envied* is beheld in glory or triumph; for that sets an edge upon *Envy*: And besides, at such times the spirits of the *Person envied* do come forth most into the outward parts, and so meet the blow.

But leaving these curiosities, (though not unworthy to be thought on fit place) we will handle, *What Persons are apt to envy others, what Persons are most subject to be envied themselves, and what is the difference between publick and private Envy.*

A man that hath no vertue in himself, ever *envieth* vertue in others. For mens minds will either feed upon their own good, or upon others evil; and who wanteth the one, will prey upon the other; and who so is out of hope to attain to anothers vertue, will seek to come at even hand by depressing anothers fortune.

A man that is busie and inquisitive, is commonly *Envious*: for to know much of other mens matters cannot be, because all that ado may concern his estate; therefore it must needs be, that he taketh a kind of play-pleasure in looking upon the fortunes of others; neither can he that mindeth but his own business, find much matter for *Envy*: For *Envy* is a gadding passion, and walketh the Streets, and doth not keep home, *Non est curiosus, quin idem fit malevolus.*

Men of noble birth are noted to be *envious* towards new Men when they rise: For the distance is altered; and it is like a deceit of the eye, that when others come on, they think themselves go back.

Deformed

Deformed persons, and Eunuchs, and old Men, and Bastards are *envious*: for he that cannot possibly mend his own case, will do what he can to impair anothers, except these defects light upon a very brave and heroical nature, which thinketh to make his natural wants part of his honour; in that it should be said, that an Eunuch, or lame Man, did such great matters, affecting the honour of a miracle, as it was in *Narses* the Eunuch, and *Agésilas*, and *Tamberlanes*, that were lame Men.

The same is the case of men that rise after calamities and misfortunes; for they are as men fallen out with the times, and think other mens harms a redemption of their own sufferings.

They that desire to excel in too many matters, out of levity and vain glory, are ever *Envious*; For they cannot want work, it being impossible but many in some one of those things should surpass them; which was the character of *Adrian* the Emperor, that mortally *envied* Poets and Painters, and Artificers in works wherein he had a vein to excel.

Lastly, Near Kinsfolks and Fellows in Office, and those that have been bred together, are more apt to *Envy* their equals, when they are raised: For it doth upbraid unto them their own fortunes, and pointeth at them, and cometh oftner into their remembrance, and incurreth likewise more into the note of others; and *Envy* ever redoubleth from Speech and Fame. *Cain's Envy* was the more vile and malignant towards his Brother



Brother *Abel*, because when his Sacrifice was better accepted, there was no body to look on. Thus much for *those that are apt to Envy*.

Concerning *those that are more or less subject to Envy*: First, Persons of eminent vertue, when they are advanced, are less *envied*: For their fortune seemeth but due unto them; and no man *envyeth* the payment of a *Debt*, but Rewards and Liberality rather. Again, *Envy* is ever joyned with the comparing of a mans self; and where there is no comparison, no *Envy*; and therefore Kings are not *envied*, but by Kings. Nevertheless it is to be noted, that unworthy Persons are most *envied* at their first coming in, and afterwards overcome it better; whereas contrariwise, Persons of worth and merit are most *envied*, when their fortune continueth long. For by that time, though their vertue be the same, yet it hath not the same *Lustre*; for fresh men grow up that darken it.

Persons of noble blood are less *envied* in their rising; for it seemeth but right done to their birth. Besides, there seemeth not much added to their fortune; and *Envy* is as the Sun-beams, that beat hotter upon a Bank or steep rising Ground, than upon a Flat. And for the same reasons, those that are advanced by degrees are less *envied*, than those that are advanced suddenly, and *per saltum*.

Those that have joyned with their Honour great Travels, Cares or Perils, are less subject to *Envy*: For men think that they earn their Honours

nours hardly, and pity them sometimes; and Pity ever healeth *Envy*: Wherefore you shall observe, that the more deep and sober sort of politick Persons in their greatnes, are ever bemeaning themselves, what a life they lead, chanting a *Quanta patimur*. Not that they feel it so, but only to abate the edg of *Envy*. But this is to be understood of business that is laid upon men, and not such as they call unto themselves, For nothing increaseth *Envy* more than an unnecessary and ambitious engrossing of business; and nothing doth extinguish *Envy* more, than for a great Person to preserve all other inferior Officers in their full rights and preheminencies of their places: for by that means there be so many Skreens between him and *Envy*.

Above all, those are most subject to *Envy* which carry the greatnes of their fortunes in an insolent and proud manner, being never well but while they are shewing how great they are, either by outward pomp, or by triumphing over all opposition or competition; whereas wise men will rather do Sacrifice to *Envy*, in suffering themselves sometimes of purpose to be croft and over born of things that do not much concern them. Notwithstanding so much is true, That the carriage of greatnes in a plain and open manner (so it be without arrogancy and vainglory) doth draw less *Envy*, than if it be in a more crafty and cunning fashion. For in that course a man doth but disfavow fortune, and seemeth to be conscious of his own want in worth,



worth, and doth but teach others to *Envy* him.

Lastly, To conclude this part; As we said in the beginning, that the Act of *Envy* had somewhat in it of *witchcraft*; so there is no other cure of *Envy* but the cure of *witchcraft*; and that is, to remove the *Lot* (as they call it) and to lay it upon another. For which purpose, the wiser sort of great Persons, bring in ever upon the Stage some body upon whom to drive the *Envy* that would come upon themselves; sometimes upon Ministers and Servants, sometimes upon Colleagues and Associates, and the like; and for that turn there are never wanting some Persons of violent and undertaking Natures, who, so they may have Power and Business will take it at any cost.

Now to speak of *publick Envy*. There is yet some good in *publick Envy*; whereas in *private* there is none. For *publick Envy* is an *Ostracism*, that eclipseth men when they grow too great. And therefore it is a bridle also to great ones, to keep them within bounds.

This *Envy* being in the Latine word *Invidia*, goeth in the modern Languages by the name of *Discontentment*, of which we shall speak in handling *Sedition*. It is a disease in a State like to infection; for as infection spreadeth upon that which is sound, and tainteth it; so when *Envy* is gotten once in a State, it traduceth even the best actions thereof, and turneth them into an ill odour. And therefore there is little won by intermingling of plausible actions. For that doth

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argue but a weakness and fear of *Envy*, which hurteth so much the more, as it is likewise usual in *infections*; which if you fear them, you call them upon you.

This *publick Envy* seemeth to bear chiefly upon principal Officers or Ministers, rather than upon Kings and Estates themselves. But this is a sure rule, that if the *Envy* upon the Minister be great, when the cause of it in him is small; or if the *Envy* be general, in a manner, upon all the Ministers of an Estate, then the *Envy* (though hidden) is truly upon the State it self. And so much of *publick Envy* or *Discontentment*, and the difference thereof from *private Envy*, which was handled in the first place.

We will add this in general, touching the Affection of *Envy*; that, of all other Affections, it is the most importune and continual. For of other Affections there is occasion given but now and then. And therefore it was well said, *Invidia festos dies non agit*. For it is ever working upon some or other. And it is also noted, that *Love* and *Envy* do make a man pine, which other Affections do not; because they are not so continual. It is also the vilest Affection, and the most depraved: for which cause it is the proper Attribute of the Devil, who is called *the envious Man, that soweth Tares amongst the Wheat by night*: as it always cometh to pass, that *Envy* worketh subtilly, and in the dark, and to the prejudice of good things, such as is the *Wheat*.

Of



X.

Of Love.

THE Stage is more beholding to Love than the Life of Man. For, as to the Stage, Love is even matter of Comedies, and now and then of Tragedies; but in Life it doth much mischief; sometimes like a *Siren*, sometimes like a *Fury*. You may observe, that amongst all the great and worthy persons (whereof the Memory remaineth, either Ancient or Recent) there is not One that hath been transported to the mad degree of Love: which shew, that great Spirits, and great Business, do keep out this weak Passion. You must except nevertheless, *Marcus Antonius*, the half Partner of the Empire of Rome; and *Appius Claudius* the *Decem-vir*, the Law-giver: whereof the Former was indeed a Voluptuous Man, and Inordinate; but the Latter was an Austere and Wise Man. And therefore it seems, (though rarely) that Love can find entrance, not only into an open Heart, but also into a Heart well fortified, if watch be not well kept. It is a poor saying of *Epicurus*, *Satis magnum Alter Alteri Theatrum sumus*. As if Man, made for the contemplation of Heaven, and all noble Objects, should do nothing but kneel before a little Idol, and make himself a Subject, though not of the Mouth (as Beasts are) yet of the

the Eye, which was given him for higher purposes. It is a strange thing to note the Excess of this passion; and how it braves the Nature and Value of things by this, that the speaking in a perpetual *Hyperbole* is comely in nothing but in Love. Neither is it meerly in the Phrase: for, whereas it hath been well said, that the Arch-flatterer, with whom all the petty flatterers have intelligence, is a Man's self; certainly, the Love is more. For there was never a proud Man thought so absurdly well of himself, as the *Lover* doth of the Person *Loved*: and therefore it was well said, that *it is impossible to Love, and to be wise*. Neither doth this weakness appear to others only, and not to the Party *Loved*: but to the *Loved* most of all; except the Love be reciprocal: for it is a true rule, that Love is ever rewarded, either with the reciprocal, 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 self. As for the other losses, the Poets Relation doth well figure them; that he that preferreth *Helena*, quitteth the gifts of *Juno* and *Pallas*. For whosoever esteemeth too much of amorous Affection, quitteth both *Riches* and *Wisdom*. This Passion hath his Floods in the very times of weakness: which are great *Prosperity*, and great *Adversity*; though this latter hath been less observed. Both which times kindle Love, and make it more frequent, and therefore shew it to be the Child of Folly: They do best, who, if they cannot but admit

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Love;



Love; yet make it keep Quarter, and sever it wholly from their serious Affairs and Actions of Life: for if it check once with Business, it troubleth mens Fortunes, and maketh men that they can no ways be true to their own Ends. I know not how, but martial men are given to *Love*; I think it is but as they are given to *Wine*; for *Perils* commonly ask to be paid in *Pleasures*. There is in a mans Nature a secret Inclination and Motion towards *Love* of others; which if it be not spent upon some one, or a few, doth naturally spread it self towards many, and maketh men become Human and Charitable; as it is seen sometime in *Friars*. *Nuptial Love maketh Mankind*; *Friendly Love perfecteth it*; but *wanton Love corrupteth and embaseth it*.

XI.

Of Great Place.

MEN in *Great Place* are thrice *Servants*: *Servants of the Sovereign or State*; *Servants of Fame*; and *Servants of Business*. So as they have no Freedom, either in their *Persons*, nor in their *Actions*, nor in their *Times*. It is a strange desire to seek *Power*, and to lose *Liberty*; or to seek *Power over others*, and to lose *Power over a Mans self*. The *Rising unto Place* is laborious; and by *Pains* men come to greater *Pains*: and it is sometimes base; and by *Indignities*

ties men come to *Dignities*. The *Standing* is Slippery, and the *Regrets* is either a Downfall, or at least an Eclipse, which is a melancholy thing. *Cum non sis, qui fueris, non esse, cur velis vivere*. Nay, retire men cannot when they would; neither will they, when it were Reason: but are impatient of *Privateness*, even in Age and Sickness, which require the *Shadow*: Like old *Townsmen*; that will be still sitting at their *Street Door*, though thereby they offer Age to *Scorn*. Certainly *Great Persons* had need to borrow other mens *Opinions*, to think themselves happy; for if they judge by their own feeling, they cannot find it: but if they think with themselves what other men think of them, and that other men would fain be as they are, then they are happy, as it were by report; when perhaps they find the contrary within. For they are the first that find their own griefs; though they be the last that find their own fault. Certainly, Men, in great Fortunes are strangers to themselves, and while they are in the puzzle of *Business*, they have no time to tend their *Health*, either of body or mind. *Illi Mors gravis incubat, qui notus nimis omnibus, ignotus moritur sibi*. In *Place*, there is licence to do Good and Evil, whereof the latter is a curse; for in Evil, the best condition is not to Will, the second not to Can. But *Power to do good*, is the true and lawful end of aspiring: for good thoughts (though God accept them,) yet towards Men are little better than good dreams, except they be put in



Act; and that cannot be without Power and Place, as the Vantage and Commanding Ground. Merit and good Works is the end of mans motion; and Conscience of the same is the accomplishment of mans rest: for if a man can be partaker of Gods Theater; he shall likewise be partaker of Gods Rest. *Et conversus Deus, ut afficeret opera, quæ fecerunt manus sue, vidit quod omnia essent bona nimis*; And 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 self strictly whether thou didst not best at first. Neglect not also the Examples of those that have carried themselves ill in the same Place: not to set off thy self by taxing their memory; but to direct thy self what to avoid. Reform therefore without bravery or scandal of former Times and Persons; but yet set it down to thy self, as well to create good precedents as to follow them. Reduce things to the first Institution, and observe wherein, and how they have degenerated; but yet ask Counsel of both Times, of the Ancienter Time what is best, and of the Latter Time what is fittest. Seek to make thy Course Regular, that men may know before-hand what they may expect, but be not too positive and peremptory; and expresse thy self well when thou digressest from thy Rule. Preserve the right of thy Place, but stir not questions of Jurisdiction; and rather assume thy Right in Silence and *de facto*, than

voice

voice it with Claims and Challenges. Preserve likewise the Rights of Inferior Places; and think it more Honour to direct in chief, than to be busie in all. Embrace and invite Helps and Advices, touching the Execution of thy Place: and do not drive away such as bring the Information, as medlers, but accept of them in good part. The Vices of Authority are chiefly four: *Delays, Corruption, Roughness and Faction*. For *Delays*, Give ease access, Keep Times appointed, Go through with that which is in hand, and interlace not business but of necessity. For *Corruption*, Not only bind thine own hands, or thy Servants hands from taking, but bind the hands of Suitors also from offering: For Integrity used, doth the one; but Integrity professed, and with amanifest detestation of Bribery, doth the other; and avoid not only the Fault, but the Suspicion. Whosoever is found variable, and changeth manifestly, without manifest Cause, giveth suspicion of *Corruption*. Therefore always when thou changeth thine opinion or course, profess it plainly, and declare it, together with the Reasons that move thee to change, and do not think to steal it. A Servant, or a Favourite, if he be inward, and no other apparent Cause of Esteem, is commonly thought but a By-way to close *Corruption*. For *Roughness*, It is a needless cause of *Discontent*; *Severity* breedeth Fear, but *Roughness* breedeth Hate. Even Reproofs from Authority ought to be grave, and not taunting. As for *Facility*, It is worse than Bribery: for Bribes

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come but now and then; but if Importunity, or idle Respects lead a Man, he shall never be without, as *Solomon* saith, *To respect Persons is not good; for such a Man will transgress for a piece of bread.* It is most true that was anciently spoken; *A Place sheweth the Man:* and it sheweth some to the better, and some to the worse: *Omnium consensu; capax Imperii, 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 an assured Sign of a worthy and generous Spirit, whom *Honour* amends: for *Honour* is, or should be, the place of *Vertue*; and as in Nature things move violently to their place, and calmly in their place: so *Vertue* in *Ambition* is violent, in *Authority* settled and calm. All rising to *Great Place*, is by a winding Stair; and if there be *Factions*, it is good to side a Mans self, whilst he is in the Rising; and to ballance himself when he is placed. Use the memory of thy Predecessor fairly and tenderly; for if thou dost not, it is a debt will sure be paid when thou art gone. If thou have *Colleagues*, respect them, and rather call them when they look not for it, than exclude them when they have reason to look to be called. Be not too sensible, or too remembering of thy Place in Conversation, and private Answers to Suitors; but let it rather be said, *When he sits in Place he is another Man.*

Of

XII.

Of Boldness.

IT is a trivial Grammar-School Text, but yet worthy a wise Mans consideration. Question was asked of *Demosthenes*, *What was the chief part of an Orator?* He answered, *Action*; What next? *Action*; What next again? *Action*; He said it that knew it best, and had by nature himself no advantage in that he commended. A strange thing, that that part of an Orator which is but superficial, and rather the vertue of a Player, should be placed so high above those other noble parts of *Invention*, *Elocution*, and the rest: Nay, almost alone; as if it were All in All. But the reason is plain. There is in Human Nature generally more of the Fool than of the Wise; and therefore those faculties, by which the foolish part of mens minds is taken, are most potent. Wonderful like is the case of *Boldness* in civil business: What first? *Boldness*; What second and third? *Boldness*. And yet *Boldness* is a Child of Ignorance and Baseness, far inferior to other parts. But nevertheless it doth fascinate and bind hand and foot, those that are either shallow in judgment, or weak in courage, which are the greatest part; yea, and prevaieth with wise men at weak times. Therefore we see it hath done Wonders in popular States, but with Senates

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and



and Princes less; and more, ever upon the first entrance of *Bold Persons* into action, than soon after: for *Boldness* is an ill Keeper of Promise. Surely, as there are *Mountebanks* for the Natural Body, so are there *Mountebanks* for the Politick Body: Men that undertake great Cures, and perhaps have been lucky in two or three Experiments, but want the grounds of Science, and therefore cannot hold out. Nay, you shall see a *Bold Fellow* many times do *Mahomet's* miracle: *Mahomet* made the people believe, that he would call an Hill to him; and from the top of it offer up his Prayers for the observers of his Law. The people assembled, *Mahomet* called the Hill to him again and again; and when the Hill stood still, he was never a whit abashed, but said, *If the Hill will not come to Mahomet, Mahomet will go to the Hill*. So these men, when they have promised great matters, and failed most shamefully, yet (if they have the perfection of *Boldness*) they will but slight it over, and make a turn, and no more ado. Certainly to men of great judgment, *Bold* persons are a sport to behold; nay, and to the Vulgar also, *Boldness* hath somewhat of the Ridiculous. For if absurdity be the subject of laughter, doubt you not, but great *Boldness* is seldom without some absurdity. Especially it is a sport to see, when a *Bold Fellow* is out of countenance; for that puts his face into a most shrunken and wooden posture, as needs it must: for in bashfulness the Spirits do a little go and come, but with *Bold* men, upon like occasion, they

they stand at a stay, like a Stale at Chess, where it is no Mate, but yet the Game cannot stir. But this last were fitter for a Satyr than for a serious Observation. This is well to be weighed, That *Boldness* is ever blind; for it seeth not dangers and inconveniencies; therefore it is ill in Counsel, good in Execution: so that the right use of *Bold* persons is, that they never command in Chief, but be Seconds, and under the direction of others. For in Counsel it is good to see Dangers, and in Execution not to see them, except they be very great.

XIII.

Of Goodness, and Goodness of Nature.

I Take *Goodness* in this sense, the affecting of the weal of Men, which is that the *Grecians* call *Philanthropia*; and the *Word Humanity* (as it is used) is a little too light to express it. *Goodness* I call the Habit, and *Goodness of Nature* the Inclination. This of all Vertues and Dignities of the mind is the greatest, being the Character of the Deity; and without it man is a busie, mischievous wretched thing, no better than a kind of Vermine. *Goodness* answers to the *Theological Vertue, Charity*, and admits no excess, but error. The desire of power in excess caused the Angels to fall; the desire of knowledg in excess caused Man to fall; but in *Charity* there is no excess,



ness, neither can Angel or Man come in danger by it. The inclination of *Goodness* is imprinted deeply in the nature of man; insomuch, that if it issue not towards men, it will take unto other living Creatures; as it is seen in the *Turks*, a cruel people, who nevertheless are kind to Beasts, and give Alms to Dogs and Birds: Insomuch as *Burbechius* reporteth, a Christian Boy in *Constantinople* had like to have been stoned for gagging, in a waggishness, a long-billed Fowl. Errors indeed, in this Vertue, in *Goodness* or *Charity* may be committed. The *Italians* have an ungracious Proverb, *Tanto buon che val niente; So good that he is good for nothing.* And one of the Doctors of *Italy*, *Nicolas Macchiavel*, had the confidence to put in writing, almost in plain terms, *That the Christian Faith had given up good men in prey to those that are tyrannical and unjust:* which he spake, because indeed there was never Law, or Sect, or Opinion, did so much magnifie *Goodness* as the Christian Religion doth: therefore, to avoid the Scandal, and Danger both, it is good to take knowledge of the errors of an Habit so excellent. Seek the good of other men, but be not in bondage to their faces or fancies; for that is but facility or softness, which taketh an honest mind prisoner. Neither give thou *Aesop's* Cock a Gem, who would be better pleased and happier if he had had a Barly Corn. The Example of God teacheth the Lesson truly: *He sendeth his Rain, and maketh his Sun to shine upon the Just and Unjust;* but he doth not rain Wealth,

nor

nor shine Honour and Vertues upon Men equally. Common Benefits are to be communicated with all; but peculiar benefits with choice. And beware, how in making the *Portraiture*, thou breakest the Pattern; for Divinity maketh the love of our Selves the Pattern; the love of our Neighbours but the *Portraiture*, *Sell all thou hast and give it to the poor, and follow me:* but sell not all thou hast, except thou come and follow me; that is, except thou have a Vocation, wherein thou mayst do as much good with little means as with great: for otherwise, in feeding the Streams thou driest the Fountain. Neither is there only a *Habit* of *Goodness* directed by right reason: but there is in some men, even in Nature, a disposition towards it; as on the other side, there is a natural malignity. For there be that in their Nature do not affect the good of others. The lighter sort of malignity turneth but to a crossness, or frowardness, or aptness to oppose, or difficilens, or the like; but the deeper sort to envy and meer mischief. Such men in other mens calamities, are as it were in season, and are ever on the loading part; not so good as the Dogs that licked *Lazarus* sores, but like Flies, that are still buzzing upon any thing that is raw; *Misanthropi*, that make it their practice to bring men to the Bough, and yet have never a Tree for the purpose in their Gardens, as *Timon* had. Such dispositions are the very errors of Human Nature; and yet they are the fittest Timber to make great Politicks of: Like to knee-Timber, that

that



that is good for Ships that are ordained to be tossed, but not for building Houses, that shall stand firm. The parts and signs of *Goodness* are many. If a man be gracious and courteous to Strangers, it shews he is a Citizen of the World; and that his heart is no Island cut off from other Lands, but a Continent that joins to them. If he be compassionate towards the afflictions of others, it shews that his heart is like the noble Tree, that is wounded it self, when it gives the Balm. If he easily pardons and remits offences, it shews that his mind is planted above Injuries, so that he cannot be shot. If he be thankful for small benefits, it shews that he weighs mens minds, and not their trash. But above all, if he have Saint Paul's perfection, that he would wish to be an *Anathema* from Christ, for the Salvation of his Brethren, it shews much of a Divine Nature and a kind of conformity with *Christ* himself.

XIV.

Of Nobility.

WE will speak of *Nobility*, First as a *Portion* of an *Estate*, then as a *Condition* of *Particular Persons*. A *Monarchy*, where there is no *Nobility* at all, is ever a pure and absolute *Tyranny*, as that of the *Turks*, for *Nobility* attempers *Soveraignty*, and draws the eyes of the People

People somewhat aside from the *Line Royal*. But for *Democracies* they need it not: and they are commonly more quiet, and less subject to Sedition, than where there are Stirps of *Nobles*. For mens eyes are upon the business, and not upon the persons; or if upon the persons, it is for the business sake, as fittest, and not for flags and pedigree. We see the *Switzers* last well, notwithstanding their diversity of Religion, and of Cantons: for *Utility* is their Bond, and not *Respects*. The *United Provinces* of the *Low-Countries* in their Government excel: for where there is an Equality, the Consultations are more indifferent, and the payments and tributes more cheerful. A great and potent *Nobility* addeth Majesty to a Monarch, but diminisheth Power; and putteth Life and Spirit into the People, but presseth their Fortune. It is well when *Nobles* are not too great for *Soveraignty*, nor for justice; and yet maintained in that height, as the Insolency of Inferiors may be broken upon them, before it come on too fast upon the Majesty of Kings. A numerous *Nobility* causeth Poverty and inconvenience in a State: for it is a surcharge of expence; and besides, it being of Necessity that many of the *Nobility* fall in time to be weak in Fortune, it maketh a kind of Disproportion between Honour and Means.

As for *Nobility* in *Particular Persons*; It is a reverend thing to see an ancient Castle or Building not in decay; or to see a fair Timber Tree found and perfect: how much more to behold an Ancient



cient *Noble Family*, which hath stood against the Waves and Weathers of Time. For New *Nobility* is but the Act of Power; but Ancient *Nobility* is the Act of Time. Those that are first raised to *Nobility* are commonly more vertuous, but less Innocent than their Descendants; for there is rarely any Rising, but by a commixture of good and evil Arts. But it is reason the memory of their Vertues remain to their Posterity; and their faults die with themselves. *Nobility* of *Birth* commonly abateth Industry; and he that is not industrious, envieth him that is. Besides, *Noble Persons* cannot go much higher; and he that standeth at a stay when others rise, can hardly avoid motions of Envy. On the other side, *Nobility* extinguisheth the Passive Envy from others towards them; because they are in possession of Honour. Certainly Kings that have able Men of their *Nobility*, shall find ease in employing them, and a better slide into their business: for People naturally bend to them, as born in some sort to command.

XV.

Of Seditions and Troubles.

Shepherds of People had need know the *Kalenders* of *Tempests* in State; which are commonly greatest when things grow to equality; as natural *Tempests* are greatest about the *Equinoctia*.

noctia. And as there are certain hollow blasts of Wind, and secret swellings of Seas before a Tempest, so are there in States.

— Ille etiam cecus instare Tumultus
Sæpe monet, fraudesque & operta timescere Bella.

Libels and Licentious Discourses against the State, when they are frequent and open; and in like sort, false News often running up and down to the disadvantage of the State, and hastily embraced; are amongst the Signs of *Troubles*. *Virgil* giving the pedigree of *Fame*, saith, *She was Sister to the Gyants*.

Illam Terra Parens ira irritata Deorum,
Extremam (ut perhibent) Cæo Enceladogue
fororem
Progeniit.

As if *Fames* were the Reliques of *Seditions* past; but they are no less indeed, the Preludes of *Seditions* to come. Howsoever he noteth it right, That *Seditious Tumults*, and *Seditious Fames*, differ no more but as Brother and Sister, Masculine and Feminine; especially if it come to that, that the best Actions of a State, and the most plausible, and which ought to give greatest contentment, are taken in ill sense, and traduced; for that shews the envy great, as *Tacitus* saith, *Conflata magna Invidia, seu bene, seu male, gesta premunt*. Neither doth it follow, that because these



these *Fames* are a sign of *Troubles*, that the suppressing of them with too much Severity, should be a Remedy of *Troubles*: for the despising of them many times checks them best; and the going about to stop them, doth but make a Wonder long-liv'd.

Also that kind of obedience which *Tacitus* speaketh of is to be held suspected; *Erant in officio, sed tamen qui mallent mandata Imperantium interpretari, quam exsequi*; Disputing, Excusing, Cavilling upon Mandates and Directions, is a kind of shaking off the yoke, and assay of disobedience; especially, if in those disputings, they which are for the direction, speak fearfully and tenderly; and those that are against it audaciously.

Also, as *Machiavel* noteth well; when Princes that ought to be common Parents, make themselves as a Party, and lean to a side, it is a Boat that is overthrown by uneven weight on the one side; as was well seen in the time of *Henry* the third of *France*: for first himself entered League for the extirpation of the *Protestants*, and presently after the same League was turned upon himself: for, when the Authority of Princes is made but an Accessary to a Cause, and that there are other Bands that tie faster than the Band of Sovereignty, Kings begin to be almost put out of possession.

Also, when Discords, and Quarrels, and Factions are carried openly and audaciously, it is a sign the Reverence of Government is lost. For
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the Motions of the greatest Persons in a Government, ought to be as the Motions of the Planets under *Primum Mobile* (according to the old Opinion:) which is, that every of them is carried swiftly by the Highest Motion, and softly in their own Motion. And therefore when great Ones in their own particular Motion move violently; and as *Tacitus* expresseth it well, *Liberius quam ut Imperantium meminissent*, it is a sign the Orbs are out of Frame: for Reverence is that wherewith Princes are girt from God, who threatneth the dissolving thereof; *Solvam cingula Regum*.

So when any of the four Pillars of Government are mainly shaken or weakened, (which are *Religion, Justice, Counsel* and *Treasure*) Men had need to pray for fair Weather.

But let us pass from this Part of predictions (concerning which, nevertheless, more light may be taken from that which followeth) and let us speak first of the *Materials* of *Seditions*; then of the *Motives* of them; and thirdly, of the *Remedies*.

Concerning the *Materials* of *Seditions*; It is a thing well to be considered: For the surest way to prevent *Seditions* (if the times do bear it) is to take away the *Matter* of them. For if there be fuel prepared, it is hard to tell whence the spark shall come that shall set it on fire. The *Matter* of *Seditions* is of two kinds; *much Poverty* and *much Discontentment*. It is certain, so many *Overthrown Estates*, so many votes for *Troubles*. *Lucan* noteth well the *State* of *Rome* before the *Civil War*:

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*Hinc Usura vorax, rapidumque in tempore Fœnus,
Hinc concessa Fides, & multis utile Bellum.*

This same *multis utile Bellum* is an assured and infallible sign of a State disposed to *Seditions* and *Troubles*. And if this *Poverty* and broken Estate in the better sort, be joyned with a want and necessity in the mean people, the danger is imminent and great; for the *Rebellions* of the *Belly* are the worst. As for *Discontentments*, they are in the Politick Body like to *Humors* in the *Natural*, which are apt to gather preter-natural Heat, and to enflame. And let no Prince measure the *Danger* of them by this, whether they be just or unjust: for that were to imagine People to be too reasonable, who do often spurn at their own Good: nor yet by this, whether the *Griefs* whereupon they rise, be in fact great or small: for they are the most dangerous *Discontentments*, where the fear is greater than the feeling. *Dolendi modus, Timendi non item*. Besides, in great *Oppressions*, the same things that provoke the *Patience*, do withal mate the *Courage*; but in *Fears* it is not so. Neither let any Prince or State be secure concerning *Discontentments* because they have been often, or have been long, and yet no *Peril* hath ensued; for as it is true, that every *Vapour* or *Fume* doth not turn into a *Storm*: So it is nevertheless true, that *Storms*, though they blow over divers times, yet may fall at last: and as the *Spanish Proverb* noteth well;

well;

well; *The Cord breaketh at the last by the weakest pull.*

The *Causes* and *Motions* of *Seditions* are, *Immovation* in *Religion*, *Taxes*, *Alteration* of *Laws* and *Customs*, *Breaking* of *Priviledges*, *General Oppression*, *Advancement* of *unworthy Persons*, *Strangers*, *Deaths*, *Disbanded Soldiers*, *Factions* grown *desperate*. And whatsoever in offending People, joyneth and knitteth them in a *Common Cause*.

For the *Remedies*; there may be some general *Preservatives* whereof we will speak; as for the just *Cure*, it must answer to the particular *Disease*, and so be left to *Counsel* rather than *Rule*.

The first *Remedy* or *Prevention* is, to remove by all means possible that *Material Cause* of *Sedition*, whereof we speak; which is *Want* and *Poverty* in the *Estate*. To which purpose serveth the *Opening* and well *Ballancing* of *Trade*, the *Cherishing* of *Manufactures*, the *Banishing* of *Idleness*, the *Repressing* of *Waste* and *Excess* by *Sumptuary Laws*, the *Improvement* and *Husbanding* of the *Soyl*, the *Regulating* of *Prices* of *Things vendible*, the *Moderating* of *Taxes* and *Tributes*, and the like. Generally it is to be foreseen, that the *Population* of a *Kingdom* (especially if it be not mowen down by *Wars*) do not exceed the *Stock* of the *Kingdom*, which should maintain them. Neither is the *Population* to be reckoned only by *number*; for a smaller number that spend more, and earn less, do wear out an *Estate* sooner than a greater number that

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live



live lower, and gather more. Therefore the multiplying of Nobility, and other Degrees of Quality, in an over Proportion to the Common People, doth speedily bring a State to Necessity: and so doth likewise an overgrown Clergy, for they bring nothing to the Stock. And in like manner, when more are bred Scholars than Preferments can take off.

It is likewise to be remembered, that forasmuch as the increase of any Estate must be upon the Foreigners; (for whatsoever is somewhere gotten, is somewhere lost). There be but three things which one Nation selleth unto another; the *Commodity* as Nature yieldeth it; the *Manufacture* and the *Virtue* or *Carriage*: So that if these three Wheels go, Wealth will flow as in a Spring-tide. And it cometh many times to pass, that *Materiam superabit Opus*; that the Work and Carriage is more worth than the Materials, and enricheth a State more: as is notably seen in the *Low Country-men*, who have the best Mines above ground in the World.

Above all things good Policy is to be used, that the Treasure and Moneys in a State be not gathered into few Hands. For otherwise a State may, have a great Stock, and yet starve. And Money is like Muck, not good except it be spread. This is done chiefly by suppressing, or at the least keeping a straight Hand upon the Devouring Trades of *Usury*, *Ingrossing*, great *Pasturages*, and the like.

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For removing *Discontentments*, or at least the danger of them, there is in every State (as we know) two portions of *Subjects*, the *Nobles* and the *Commonalty*. When one of these is *Discontent*, the danger is not great; for common people are of slow motion, if they be not excited by the greater sort; and the greater sort are of small strength, except the multitude be apt and ready to move of themselves. Then this is the danger, when the greater sort do but wait for the troubling of the Waters amongst the meaner, that then they may declare themselves. The Poets feign, that the rest of the Gods would have bound *Jupiter*; which he hearing of, by the Counsel of *Pallas*, sent for *Briareus* with his hundred hands, to come in to his aid. An Emblem no doubt, to shew how safe it is for Monarchs to make sure of the good will of common people.

To give moderate liberty for *Griefs* and *Discontentments* to evaporate (so it be without too great Insolency or bravery) is a safe way. For he that turneth the Humours back, and maketh the Wound bleed inwards, endangereth malign *Ulcers*, and pernicious *Impostumations*.

The part of *Epimetheus* might well become *Prometheus* in the case of *Discontentments*; for there is not a better provision against them, *Epimetheus*, when griefs and evils flew abroad, at last shut the Lid, and kept Hope in the bottom of the Vessel. Certainly the politick and artificial nourishing and entertaining of *Hopes*, and carrying

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carrying men from *Hopes* to *Hopes*, is one of the best Antidotes against the Poyson of *Discontentments*. And it is a certain sign of a wise Government and Proceeding, when it can hold mens hearts by *Hopes*, when it cannot by Satisfaction; and when it can handle things in such manner, as no evil shall appear so peremptory, but that it hath some out-let of *Hope*: which is the less hard to do, because both particular Persons and Factions are apt enough to flatter themselves, or at least to brave that which they believe not.

Also the fore-sight and prevention, that there be no likely or fit Head, whereunto *Discontented Persons* may resort, and under whom they may joyn, is a known, but an excellent point of caution. I understand a fit Head to be one that hath Greatness and Reputation, that hath Confidence with the *Discontented Party*, and upon whom they turn their eyes; and that is thought *Discontented* in his own particular; which kind of Persons are either to be won, and reconciled to the State, and that in a fast and true manner; or to be fronted with some other of the same Party that may oppose them, and so divide the Reputation. Generally the dividing and breaking of all Factions and Combinations that are adverse to the State, and setting them at distance, or at least distrust among themselves, is not one of the worst *Remedies*. For it is a desperate case, if those that hold with the proceeding of the State, be full of Discord and Faction; and those that are against it, be Entire and United.

I have noted, that some witty and sharp Speeches, which have fallen from *Princes*, have given fire to *Seditious*. *Cæsar* did himself infinite hurt in that Speech, *Sylla nescivit literas, non potuit dictare*: for it did utterly cut off that *Hope* which men had entertained, that he would at one time or other give over his Dictatorship. *Galba* undid himself by that Speech, *Legi à se militem, non emi*, for it put the Soldiers out of Hope of the Donative. *Probus* likewise by that speech, *Si vixero, non opus erit amplius Romano Imperio militibus*: A Speech of great despair for the Soldiers: And many the like. Surely *Princes* had need, in tender matters, and ticklish times, to beware what they say; especially in these short Speeches, which fly abroad like Darts, and are thought to be shot out of their secret Intentions. For as for large Discourses, they are flat things, and not so much noted.

Lastly, Let *Princes* against all Events not be without some great Person, one, or rather more, of Military Valour near unto them, for the repressing of *Seditious* in their beginnings. For without that, there useth to be more trepidation in Court, upon the first breaking out of *Troubles*, than were fit. And the *State* runneth the danger of that, which *Tacitus* saith; *Atque is habitus animorum fuit, ut pessimum facinus audent pauci, plures velent, omnes paterentur*. But let such Military Persons be assured, and well reputed of, rather than Factious and Popular, holding also good correspondence with the other



great Men in the *State*, or else the Remedy is worse than the Disease.

XVI.

Of Atheism.

I Had rather believe all the Fables in the *Legend*, and the *Talmud*, and the *Alcoran*, than that this Universal Frame is without a Mind. And therefore God never wrought a Miracle to convince *Atheism*, because his ordinary Works convince it. It is true, that a little Philosophy inclineth Mans mind to *Atheism*, but depth in Philosophy bringeth Mens minds about to *Religion*. For while the mind of Man looketh upon second Causes scattered, it may sometimes rest in them, and go no further: but when it beholdeth the Chain of them Confederate and Linked together, it must needs fly to *Providence* and *Deity*. Nay, even that *School* which is most accused of *Atheism*, doth most demonstrate *Religion*: That is, the *School* of *Leucippus* and *Democritus* and *Epicurus*. For it is a thousand times more credible, that four mutable Elements, and one immutable fifth Essence, duly and eternally placed, need no God, than that an Army of infinite small Portions, or Seeds unplaced, should have produced this order and beauty without a Divine Marshal. The Scripture saith, *The Fool hath said in his heart, there is no God*: It is not said,

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Of Atheism.

The fool hath thought in his heart: So as he rather saith it by rote to himself, as that he would have, than that he can thoroughly believe it, or be persuaded of it. For none deny there is a God, but those for whom it maketh that there were no God. It appeareth in nothing more, that *Atheism* is rather in the *Lip*, than in the *Heart* of Man, than by this; That *Atheists* will ever be talking of that their Opinion, as if they fainted in it within themselves, and would be glad to be strengthened by the consent of others. Nay more, you shall have *Atheists* strive to get *Disciples*, as it fareth with other Sects. And, which is most of all, you shall have of them that will suffer for *Atheism* and not recant; whereas if they did truly think, that there were no such thing as God, why should they trouble themselves? *Epicurus* is charged, that he 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: wherein, they say, he did temporize; though in secret he thought there was no God. But certainly he is traduced; for his Words are Noble and Divine; *Non Deos vulgi negare profanum, sed vulgi Opiniones Diis applicare profanum*. Plato could have said no more. And although he had the confidence to deny the *Administration*, he had not the power to deny the *Nature*. The *Indians* of the *West* have names for their particular gods, though they have no name for God; as if the *Heathens* should have had



had the names of *Jupiter, Apollo, Mars, &c.* but not the word *Dens*: which shews, that even those barbarous people have the notion, though they have not the latitude and extent of it. So that against *Atheists* the very Savages take part with the very subtlest Philosophers: The Contemplative *Atheist* is rare: A *Diogenes, a Bion, a Lucian* perhaps, and some others; and yet they seem to be more than they are: For that all that impugn a received *Religion* or *Superstition*, are by the adverse part branded with the name of *Atheists*. But the great *Atheists* indeed are *Hypocrites*, which are ever handling Holy things, but without feeling; so as they must needs be cauterized in the end. The *Causes* of *Atheism* are *Divisions* in *Religion*, if they be many: for any one main *Division* addeth Zeal to both sides, but many *Divisions* introduce *Atheism*. Another is, *Scandal* of *Priests*, when it is come to that, which Saint Bernard saith, *Non est jam dicere, ut populus, sic sacerdos: quia nec sic populus, ut sacerdos*. A third is, Custom of *Prophane Scoffing* in *Holy Matters*, which doth by little and little deface the Reverence of *Religion*. And lastly, *Learned Times*, especially with peace and prosperity: for troubles and adversities do more bow Mens minds to *Religion*. They that deny a *God*, destroy Mans Nobility: for certainly Man is of kin to the Beasts by his Body; and if he be not of kin to *God* by his Spirit; he is a base and ignoble Creature. It destroys likewise *Magnanimity*, and the raising Human Nature:

ture: for take an example of a Dog, and mark what a generosity and courage he will put on, when he finds himself maintained by a Man, who to him is instead of a *God*, or *Melior natura*: Which courage is manifestly such, as that Creature without the confidence of a better Nature than his own, could never attain. So Man, when he resteth and assureth himself upon Divine protection and favour, gathereth a force and faith, which Human Nature in it self could not obtain. Therefore as *Atheism* is in all respects hateful, so in this, that it depriveth Human Nature of the means to exalt it self above Human Frailty. As it is in particular Persons, so it is in Nations. Never was there such a *State* for *Magnanimity*, as *Rome*. Of this *State* hear what *Cicero* saith, *Quam volumus, licet, Patres Conscripti, nos amemus, tamen nec numero Hispanos, nec robore Gallos, nec calliditate Pænos, nec artibus Græcos; nec denique hoc ipso hujus Gentis & Terre domestico nativoque sensu Italos ipsos & Italianos; sed Pietate ac Religione, atque hac una Sapientia, quod Deorum Immortalium Numine, omnia regi gubernarique perspeximus, omnes Gentes Nationesque superavimus.*

XVII.

Of Superstition.

IT were better to have no opinion of God at all, than such an opinion as is unworthy of him: For the one is Unbelief, the other is Contumely; and certainly *Superstition* is the reproach of the *Deity*. *Plutarch* saith well to that purpose: Surely (saith he) *I had rather a great deal men should say, there was no such man as all as Plutarch, than that they should say, that there was one Plutarch, that would eat his Children as soon as they were born; as the Poets speak of Saturn.* And as the Contumely is greater towards God, so the Danger is greater towards Men. *Atheism* leaves a man to Sense, to Philosophy, to Natural Piety, to Laws, to Reputation; all which may be guides to an outward Moral Vertue, though *Religion* were not; But *Superstition* dismounts all these, and erecteth an absolute Monarchy in the minds of Men. Therefore *Atheism* did never perturb *States*; for it makes men wary of themselves, as looking no further: And we see the times inclined to *Atheism* (as the time of *Augustus Caesar*) were civil times. But *Superstition* hath been the Confusion of many *States*, and bringeth in a new *Primum Mobile*, that ravisheth all the Spheres of Government. The Matter of *Superstition* is the People; and in all *Superstition*,

tion, Wise men follow Fools, and Arguments are fitted to Practice in a reversed order. It was gravely said by some of the Prelates in the *Council of Trent*, where the Doctrine of the Schoolmen bare great sway, *That the School men were like Astronomers, which did feign Eccentricks, and Epicycles, and such engines of Orbs, to save the Phenomena; though they knew there were no such things.* And in like manner, that the Schoolmen had framed a number of subtle and intricate *Axioms* and *Theorems*, to save the practice of the Church. The Causes of *Superstitions* are, pleasing and sensual Rites and Ceremonies; Excess of Outward and Pharisaical Holiness; Over-great Reverence of Traditions, which cannot but load the Church: the Stratagems of Prelates for their own Ambition and Lucre: the favouring too much of good Intentions, which openeth the Gate to Conceits and Novelties: the taking an Aim at Divine Matters by Human, which cannot but breed mixture of Imaginations: And lastly, Barbarous Times, especially joyned with Calamities and Disasters. *Superstition* without a veil is a deformed thing; for, as it addeth deformity to an Ape to be so like a Man: so the similitude of *Superstition* to *Religion* makes it the more deformed. And as wholsome Meat corrupteth to little Worms: so good Forms and Orders corrupt into a Number of petty Observances. There is a *Superstition* in avoiding *Superstition*, when men think to do best, if they go furthest from the *Superstition* formerly received. Therefore



Therefore Care would be had, that (as it fareth in ill Purgings) the good be not taken away with the bad, which commonly is done, when the People is the Reformer.

XVIII.

Of Travel.

TRAVEL, in the younger Sort, is a part of Education; in the elder, a part of Experience. He that *Travelleth* into a Country before he hath some Entrance into the Language, goeth to *School* and not to *Travel*. That young men *Travel* under some Tutor, or grave Servant, I allow well, so that he be such a one that hath the Language, and hath been in the Country before, whereby he may be able to tell them, what things are worthy to be seen in the Country where they go, what Acquaintances they are to seek, what Exercises or Discipline the Place yieldeth. For else young men shall go hooded, and look abroad little. It is a strange thing, that in Sea-voyages, where there is nothing to be seen but Sky and Sea, men should make Diaries; but in *Land-Travel*, wherein so much is to be observed, for the most part they omit it; as if Chance were fitter to be registred than Observation. Let Diaries therefore be brought in use. The things to be seen and observed are the Courts of Princes, especially when they give Audience

dience to Embassadors: The Courts of Justice, while they sit and hear Causes; and so of Con-sistories Ecclesiastick: the Churches and Monasteries, with the Monuments which are therein extant: the Walls and Fortifications of Cities and Towns; and so the Havens and Harbors: Antiquities and Ruins: Libraries, Colleges, Disputations and Lectures, where any are: Shipping and Navies: Houses and Gardens of State and Pleasure near great Cities: Armories, Arsenals, Magazines, Exchanges, Burfes, Ware-houses: Exercises of Horfmanship, Fencing, Training of Soldiers, and the like: Comedies, such whereunto the better sort of Persons do resort. Treasuries of Jewels and Robes: Cabinets and Rarities. And to conclude, whatsoever is memorable in the Places where they go. After all which the Tutors or Servants ought to make diligent enquiry. As for Triumphs, Masques, Feasts, Weddings, Funerals, Capital Executions, and such Shews; Men need not to be put in mind of them; yet are they not to be neglected. If you will have a young man to put his *Travel* into a little room, and in short time to gather much, this you must do. First, as was said, he must have some entrance into the Language before he goeth. Then he must have such a Servant or Tutor as knoweth the Country, as was likewise said. Let him carry with him also some Card or Book, describing the Country where he *Travelleth*, which will be a good key to his Enquiry. Let him keep also a Diary. Let him not stay long



long in one City or Town, more or less, as the Place deserveth, but not long: Nay, when he stayeth in one City or Town, let him change his Lodging from one end and part of the Town to another, which is a great Adamant of Acquaintance. Let him sequester himself from the Company of his Country-men, and diet in such Places where there is good Company of the Nation where he *Travellerth*. Let him upon his Removes from one Place to another, procure recommendation to some Person of Quality, residing in the Place whither he removeth, that he may use his Favour in those things he desireth to see or know. Thus he may abridg his *Travels* with much profit. As for the Acquaintance which is to be fought in *Travel*, that which is most of all profitable, is Acquaintance with the Secretaries and employed Men of Embassadors; for so in *Travelling* in one Country, he shall suck the experience of many. Let him also see and visit eminent Persons, in all kinds, which are of great Name abroad; that he may be able to tell how the Life agreeth with the Fame. For Quarrels, they are with Care and Discretion to be avoided: They are commonly for Mistresses, Healths, Place, and Words. And let a Man beware how he keepeth Company with Cholerick and Quarrellsome Persons, for they will engage him into their own Quarrels. When a *Traveller* returneth home, let him not leave the Countries where he hath *Travelled*, altogether behind him, but maintain a Correspondence by Letters with those of his Acquaintance

quaintance which are of most Worth. And let his *Travel* appear rather in his Discourse, than in his Apparel or Gesture; and in his Discourse let him be rather advised in his Answers, than forward to tell Stories: And let it appear, that he doth not change his Country Manners for those of Foreign Parts; but only prick in some Flowers of that he hath learned abroad, into the Customs of his own Country.

XIX.

Of Empire.

IT is a miserable State of Mind, to have few things to desire, and many things to fear; and yet that commonly is the Case of *Kings*, Who being at the highest, want matter of desire, which makes their minds more languishing, and have many Representations of Perils and Shadows, which makes their minds the less clear. And this is one Reason also of that effect which the Scripture speaketh of; *That the Kings heart is inscrutable*. For, multitude of Jealousies, and lack of some predominant desire that should marshal and put in order all the rest, maketh any Mans heart hard to find or sound. Hence it comes likewise, that *Princes* many times make themselves Desire, and set their Hearts upon Toys: sometimes upon a Building, sometimes upon erecting of an Order, sometimes upon

the advancing of a Person, sometimes upon obtaining excellency in some Art or Feat of the Hand; as *Nero* for playing on the Harp, *Domitian* for Certainty of the Hand with the Arrow, *Commodus* for playing at Fence, *Caracalla* for driving Chariots, and the like. This seemeth incredible unto those that know not the principal; *That the mind of Man is more cheered and refreshed by profiting in small things, than by standing at a stay in great.* We see also that the *Kings* that have been fortunate Conquerors in their first years, it being not possible for them to go forward infinitely, but that they must have some check or arrest in their fortunes, turn in their latter years to be Superstitious and Melancholy: As did *Alexander* the Great, *Dioclesian*; and in our memory *Charles* the Fifth, and others: for he that is used to go forward, and findeth a Stop, falleth out of his own favour, and is not the thing he was.

To speak now of the true Temper of *Empire*; It is a thing rare, and hard to keep; for both Temper and Dis temper consist of Contraries. But it is one thing to mingle Contraries, another to interchange them. The Answer of *Apollonius* to *Vespasian* is full of excellent Instruction; *Vespasian* asked him, *What was Nero's overthrow?* He answered, *Nero could touch and tune the Harp well, but in Government sometimes he used to wind the pins too high, sometimes to let them down too low.* And certain it is, that nothing destroyeth Authority so much, as the unequal and untimely

untimely interchange of Power *Pressed* too far, and *Relaxed* too much.

This is true, that the Wisdom of all these latter Times in *Princes* Affairs, is rather fine Deliveries, and Shiftings of Dangers and Mischiefs, when they are near, than solid and grounded Courses to keep them aloof. But this is but to try Masteries with Fortune: and let men beware how they neglect and suffer matter of Trouble to be prepared: for no man can forbid the spark, nor tell whence it may come. The difficulties in *Princes* Business are many and great; but the greatest difficulty is often in their own mind. For it is common with *Princes* (saith *Tacitus*) to will Contradictories. *Sunt plerumque Regum voluntates vehementes, & inter se contrariae.* For it is the Solecism of Power, to think to Command the end, and yet not endure the means.

Kings have to deal with their *Neighbours*, their *Wives*, their *Children*, their *Prelates* or *Clergy*, their *Nobles*, their *Second Nobles* or *Gentlemen*, their *Merchants*, their *Commons*, and their *Men of War*. And from all these arise Dangers, if Care and Circumspection be not used.

First, For their *Neighbours*: There can no general Rule be given (the Occasions are so variable) save one, which ever holdeth, which is, That *Princes* do keep due Centinel, that none of their *Neighbours* do over-grow so, (by increasing of Territory, by embracing of Trade, by Approaches, or the like) as they become more able to annoy them, than they were. This is generally



rally the work of standing Counsels to foresee, and to hinder it. During that *Triumvirate* of Kings, King Henry the 8. of England, Francis the 1. King of France, and Charles the 5. Emperor, there was such a Watch kept, that none of the Three could win a Palm of Ground, but the other Two would straight-ways ballance it, either by Confederation, or if need were, by a War, and would not in any wise take up Peace at Interest. And the like was done by that League, (which, *Guicciardine* saith, was the Security of Italy) made between *Ferdinando* King of Naples, *Lorenzius Medices*, and *Ludovicus Sforza*, Potentate, the one of Florence, the other of Milan. Neither is the Opinion of some of the School-men to be received; *That a War cannot justly be made but upon a precedent Injury or Provocation*. For there is no question, but a just Fear of an imminent Danger, though there be no Blow given, is a lawful Cause of a War.

For their *Wives*: There are cruel examples of them. *Livia* is infamed for the poisoning of her Husband: *Roxalana*, *Solyman's* Wife, was the destruction of that renowned Prince, *Sultan Mustapha*, and otherwise troubled his House and Succession: *Edward* the second of England, his Queen had the principal hand in the deposing and murder of her Husband. This kind of danger is then to be feared, chiefly when the *Wives* have Plots for the raising of their own Children, or else that they be Advoutresses.

For

For their *Children*: The Tragedies likewise of dangers from them have been many. And generally the entring of Fathers into suspicion of their *Children*, hath been ever unfortunate. The destruction of *Mustapha* (that we named before) was so fatal to *Solyman's* Line, as the Succession of the *Turks* from *Solyman* until this day, is suspected to be untrue, and of strange blood; for that *Selymus* the second was thought to be supposititious. The destruction of *Crispus*, a young Prince, of rare towardness, by *Constantinus* the Great, his Father, was in like manner fatal to his House; for both *Constantinus* and *Constantine* his Son died violent Deaths; and *Constantinus* his other Son did little better, who died indeed of Sicknes, but after that *Julianus* had taken Arms against him. The destruction of *Demetrius*, Son to *Philip* the Second of *Macedon*, turned upon the Father, who died of Repentance. And many like Examples there are, but few or none where the Fathers had good by such distrust, except it were where the Sons were up in open Arms against them; as was *Selymus* the first against *Bajazet*, and the three Sons of *Henry* the Second, King of England.

For their *Prelates*: When they are proud and great, there is also danger from them; as it was in the times of *Anselmus* and *Thomas Becket*, Arch-Bishops of *Canterbury*, who with their Crossiers did almost try it with the Kings Sword; and yet they had to deal with stout and haughty Kings; *William Rufus*, *Henry* the First, and

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Henry



Henry the Second. The danger is not from the *State*, but where it hath a dependence of foreign Authority; or where the Church-men come in, and are elected, not by the collation of the King, or particular Patrons, but by the People.

For their *Nobles*: To keep them at a distance it is not amiss, but to depress them may make a King more absolute, but less safe, and less able to perform any thing that he desires. I have noted it in my History of King Henry the Seventh, of *England*, who depressed his *Nobility*; whereupon it came to pass, that his times were full of Difficulties and Troubles; for the *Nobility*, though they continued loyal unto him, yet did they not co-operate with him in his business; so that in effect he was fain to do all things himself.

For their *Second Nobles*: There is not much danger from them, being a Body dispersed. They may sometimes discourse high, but that doth little hurt. Besides they are a counterpoize to the higher *Nobility*, that they grow not too potent: and lastly, being the most immediate in Authority with the common People, they do best temper popular Commotions.

For their *Merchants*: They are *Vena porta*; and if they flourish not, a Kingdom may have good Limbs, but will have empty Veins, and nourish little. Taxes and Imposits upon them, do seldom good to the Kings Revenue; for that he wins in the Hundred, he loseth in the Shire; the

the particular Rates being increased, but the total bulk of Trading rather decreased,

For their *Commons*: There is little danger from them, except it be where they have great and potent Heads, or where you meddle with the point of Religion, or their Customs, or means of Life.

For their *Men of War*: It is a dangerous State, where they live and remain in a Body, and are used to Donatives, whereof we see examples in the *Fanizaries* and *Pretorian Bands of Rome*: But Trainings of Men, and Arming them in several places, and under several Commanders, and without Donatives, are things of Defence, and no danger.

Princes are like to *Heavenly Bodies*, which cause good or evil times; and which have much *Veneration*, but no *Rest*. 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 bridleth their Power, and the other their Will.

XX.

Of Counsel.

THE greatest trust between Man and Man is the trust of *Giving Counsel*: For in other confidences Men commit the parts of Life, their Lands, their Goods, their Children, their Credit, some particular Affair: but to such as they make



their *Counsellors*, they commit the whole, by how much the more they are obliged to all faith and integrity. The wisest *Princes* need not think it any diminution to their Greatness, or derogation to their Sufficiency, to rely upon *Counsel*. God himself is not without, but hath made it one of the great Names of his blessed Son: The *Counsellor*. *Solomon* hath pronounced, that in *Counsel* is *Stability*. Things will have their first or second agitation; if they be not tossed upon the arguments of *Counsel*, they will be tossed upon the waves of *Fortune*, and be full of inconstancy, doing and undoing, like the reeling of a drunken man. *Solomon's* Son found the force of *Counsel*, as his Father saw the necessity of it. For the beloved Kingdom of God was first rent and broken by ill *Counsel*; upon which *Counsel* there are set for instruction the two marks, whereby *Bad Counsel* is for ever best discerned, that it was *young Counsel* for the Persons, and *violent Counsel* for the Matter.

The antient times do set forth in figure, both the incorporation, and inseparable conjunction of *Counsel* with *Kings*; and the wise and politick use of *Counsel* by *Kings*; the one in that they say, *Jupiter* did marry *Metis*, which signifieth *Counsel*, whereby they intend that *Sovereignty* is married to *Counsel*; the other in that which followeth, which was thus: They say, after *Jupiter* was married to *Metis*, she conceived by him, and was with Child: but *Jupiter* suffered her not to stay till she brought forth, but eat her up; whereby

whereby he became himself with Child, and was delivered of *Pallas Armed* out of his Head; which monstrous Fable containeth a secret of *Empire*, how *Kings* are to make use of their *Council* of *State*. That first they ought to refer matters unto them, which is the first begetting or impregnation; but when they are elaborate, moulded, and shaped in the womb of their *Council*, and grow ripe, and ready to be brought forth, that then they suffer not their *Council* to go through with the resolution and direction, as if it depended on them; but take the matter back into their own hands, and make it appear to the World, that the Decrees and final Directions (which, because they come forth with *Prudence* and *Power*, are resembled to *Pallas Armed*) proceeded from themselves: And not only from their *Authority*, but (the more to add reputation to themselves) from their *Head* and *Device*.

Let us now speak of the *Inconveniences* of *Counsel*, and of the *Remedies*. The *Inconveniences* that have been noted in calling and using *Counsel*, are three: First, the revealing of Affairs, whereby they become less secret. Secondly, the weakning of the Authority of *Princes*, as if they were less of themselves. Thirdly, the danger of being unfaithfully *Counselled*, and more for the good of them that *Counsel*, than of him that is *Counselled*. For which *Inconveniences*, the *Doctrine* of *Italy*, and practice of *France* in some *Kings* times, hath introduced *Cabinet Councils*; a Remedy worse than the Disease.

As



As to *Secrecy*: Princes are not bound to communicate all matters with all *Counsellors*, but extract and select. Neither is it necessary, that he that consulteth what he should do, should declare what he will do. But let *Princes* beware, that the *unsecrting* of their Affairs comes not from themselves. And as for *Cabinet Counsels*, it may be their *Motto*; *Plenus rimarum sum*: One facile Person, that maketh it his glory to tell, will do more hurt, than many that know it their duty to conceal. It is true, there be some Affairs which require extream *Secrecy*, which will hardly go beyond one or two Persons beside the *King*: Neither are those *Counsels* unprosperous; for besides the *Secrecy*, they commonly go on constantly in one Spirit of Direction without distraction. But then it must be a prudent King, such as is able to grind with a *Hand-mill*; and those *Inward Counsellors* had need also be wise Men, and especially true and trusty to the *Kings* ends; as it was with King *Henry* the Seventh, of *England*, who in his greatest business imparted himself to none, except it were to *Morton* and *Fox*.

For *weakning of Authority*: The Fableheweth the *Remedy*. Nay, the Majesty of Kings is rather exalted than diminished, when they are in the Chair of *Counsel*. Neither was there ever *Prince* bereaved of his dependencies by his *Counsel*, except where there hath been either an overgreatness in one *Counsellor*, or an over-strict combination in divers, which are things soon found and holpen.

For

For the last *Inconvenience*, that Men will *Counsel* with an Eye to themselves: Certainly, *Non inveniet fidem super terram*, is meant of the nature of times, and not of all particular Persons. There be, that are in nature, faithful, and sincere, and plain, and direct, not crafty and involved: Let *Princes* above all draw to themselves such natures. Besides *Counsellors* are not commonly so united, but that one *Counsellor* keepeth Centinel over another; so that if any do *Counsel*, out of faction, or private ends, it commonly comes to the *Kings* Ear. But the best *Remedy* is, if *Princes* know their *Counsellors* as well as their *Counsellors* know them:

Principis est virtus maxima nosse suos.

And on the other side, *Counsellors* should not be too speculative into their *Sovereigns* Person. The true composition of a *Counsellor*, is rather to be skill'd in their *Masters* Business, than in his Nature; for then he is like to advise him, and not to feed his humour. It is of singular use to *Princes*, if they take the Opinions of their *Counsel*, both separately and together. For private opinion is more free, but opinion before others is more reverend. In private, Men are more bold in their own humours; and in consort, Men are more obnoxious to others humours: therefore it is good to take both, And of the inferiour sort, rather in private, to preserve freedom; of the greater, rather in consort,

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to preserve respect. It is in vain for *Princes* to take *Counsel*, concerning *Matters*, if they take no *Counsel* likewise concerning *Persons*: for all *Matters* are as dead Images; and the life of the execution of Affairs resteth in the good choice of *Persons*. Neither is it enough to consult concerning *Persons*, *secundum genera*, as in an *Idea* or *Mathematical Description*, what the kind and character of the *Person* should be; for the greatest errors are committed, and the most judgment is shewn in the choice of *Individuals*. It was truly said, *Optimi Consilarii mortui*; *Books* will speak plain when *Counsellors* blanch. Therefore it is good to be conversant in them, especially the *Books* of such as themselves have been Actors upon the Stage.

The *Councils* at this day in most places are but familiar meetings, where *Matters* are rather talked on than debated. And they run too swift to the Order or Act of *Counsel*. It were better, that in Causes of weight, the Matter were propounded one day, and not spoken till the next day, *In nocte Consilium*. So was it done in the Commission of *Union* between *England* and *Scotland*, which was a Grave and Orderly Assembly. I commend set days for Petitions: for it gives both the Suitors more certainty for their Attendance, and it frees the meetings for Matters of Estate, that they may *Hoc agere*. In choice of Committees for ripening Business for the *Council*, it is better to chuse indifferent Persons, than to make an Indifferency, by putting in those that
are

are strong on both sides. I commend also standing *Commissions*; as for Trade, for Treasure, for War, for Suits, for some Provinces: For where there be divers particular *Councils*, and but one *Council of State*, (as it is in *Spain*) they are in effect no more than standing *Commissions*; save that they have greater Authority. Let such as are to inform *Councils* out of their particular Professions (as Lawyers, Sea-men, Mint-men, and the like) be first heard before *Committees*, and then, as occasion serves, before the *Council*. And let them not come in multitudes, or in a Tribunitious manner; for that is to clamor *Councils*, not to inform them. A long Table, and a square Table, or Seats about the Walls, seem things of Form, but are things of Substance; for at a long Table, a few at the upper end in effect sway all the business; but in the other Form, there is more use of the *Counsellors* Opinions that sit lower. A *King*, when he presides in *Council*, let him beware how he opens his own inclination too much in that which he propoundeth; for else *Counsellors* will but take the wind of him, and instead of giving *Free Counsel*, sing him a Song of *Placebo*.

Of



XXI.

Of Delays.

FORTUNE is like the *Market*, where many times if you can stay little, the Price will fall. And again, it is sometimes like *Sibyll's Offer*, which at first offereth the Commodity at full, then consumeth part and part, and still holdeth up the Price. For *Occasion* (as it is in the Common Verse) *turneth a bald Noddle, after she hath presented her Locks in Front, and no hold taken*; or at least turneth the Handle of the Bottle first to be received, and after the Belly, which is hard to clasp. There is surely no greater Wisdom, than well to time the Beginnings and Onsets of Things. Dangers are no more light, if they once seem light; and more Dangers have deceived Men, than forced them. Nay, it were better to meet some Dangers half way, though they come nothing near, than to keep too long a watch upon their Approaches; for if a Man watch too long, it is odds he will fall asleep. On the other side, to be deceived with two long Shadows (as some have been, when the Moon was low, and shon on their Enemies back,) and so to shoot off before the time; or to teach Dangers to come on, by over-early Buckling towards them, is another extream. The Ripeness or Unripeness of the Occasion,

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Of Cunning.

(as we said) must ever be well weighed; and generally it is good to commit the beginnings of all great Actions to *Argus* with his hundred eyes, and the ends to *Briareus* with his hundred hands; first to Watch, and then to speed. For the *Helmet of Pluto*, which maketh the Politick Man go invisible, is *Secrecy* in the Counsel, and *Celerity* in the Execution. For when things are once come to the Execution, there is no *Secrecy* comparable to *Celerity*; like the motion of a Bullet in the Air, which flyeth so swift, as it out-runs the Eye.

XXII.

Of Cunning.

WE take *Cunning* for a Sinister or Crooked Wisdom. And certainly there is great difference between a *Cunning Man* and a *Wise Man*, not only in point of Honesty, but in point of Ability. There be that can pack the Cards, and yet cannot play well: so there are some that are good in Canvasses and Factions, that are otherwise Weak Men. Again, it is one thing to understand Persons, and another thing to understand Matters; for many are perfect in Mens Humours, that are not greatly capable of the real part of Business, which is the Constitution of one that hath studied Men more than Books. Such Men are fitter for Practice than for Counsel: and they



and they are good but in their own Alley, turn them to new men, and they have lost their Aim: so as the old Rule to know a Fool from a Wife man; *Mitte ambos nudes ad ignotos, & videbis,* doth scarce hold for them. And because these *Cunning Men* are like Haberdashers of small Wares, it is not amiss to set forth their shop.

It is a point of *Cunning* to wait upon him, with whom you speak, with your eye, as the Jesuits give it in precept: For there may be many Wife Men that have secret Hearts and transparent Countenances. Yet this would be done with a demure Abasing of your Eye sometimes, as the Jesuits also do use.

Another is, that when you have any thing to obtain of present dispatch, you entertain and amuse the party with whom you deal, with some other Discourse, that he be not too much awake to make Objections. I knew a *Counsellor* and *Secretary*, that never came to Queen *Elizabeth* of *England* with Bills to sign, but he would always first put her into some Discourse of Estate, that she might the less mind the Bills.

The like surprize may be made by moving things, when the party is in haste, and cannot stay to consider advisedly of that is moved.

If a Man would cross a Business, that he doubts some other would handsomely and effectually move, let him pretend to wish it well, and move it himself in such sort as may foil it.

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The breaking off in the midst of that, one was about to say, as if he took himself up, breeds a greater Appetite in him with whom you confer to know more.

And because it works better, when any thing seemeth to be gotten from you by Question, than if you offer it of your self; you may lay a Bait for a Question, by shewing another Visage and Countenance than you are wont; to the end, to give occasion for the party to ask, what the matter is of the Change, as *Nebemiah* did; *And I had not before that time been sad before the King.*

In things that are tender and unpleasing, it is good to break the Ice by some whose words are of less weight, and to reserve the more weighty voice to come in as by chance, so that he may be asked the Question upon the other Speech; as *Narcissus* did in relating to *Claudius* the marriage of *Mescalina* and *Silius*.

In things that a Man would not be seen in himself, it is a point of *Cunning* to borrow the name of the World, as to say; *The World says*; or, *There is a speech abroad.*

I knew one, that when he wrote a Letter, he would put that which was most material in the *Postscript*, as if it had been a By-matter.

I knew another, that when he came to have speech, he would pass over that he intended most and go forth, and come back again and speak of it, as a thing that he had almost forgot.

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Some



Some procure themselves to be surprized at such times, as it is like the party that they work upon will suddenly come upon them, and to be found with a Letter in their hand, or doing somewhat which they are not accustomed; to the end they may be opposed of those things, which of themselves they are desirous to utter.

It is a point of *Cunning*, to let fall those Words in a mans own Name, which he would have another man learn and use, and thereupon take advantage. I knew two that were Competitors for the Secretaries Place, in Queen *Elizabeths* time, and yet kept good Quarter between themselves, and would confer one with another upon the Business; and one of them said, That to be a Secretary in the *Declination of a Monarchy*, was a ticklish thing, and that he did not affect it: the other straight caught up those Words, and discoursed with divers of his Friends, That he had no reason to be desirous to be a Secretary in the *Declining of a Monarchy*. The first man took hold of it, and found means it was told the *Queen*, Who hearing of a *Declination of a Monarchy*, took it so ill, as she would never after hear of the other's Suit.

There is a *Cunning*, which we in *England* call, *The turning of the Cat in Pan*; which is, when that which a man says to another, he lays it as if another had said it to him; and to say truth, it is not easie, when such a matter passed between two, to make it appear from which of them it first moved and began.

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It is a way that some men have to glance and dart at others, by justifying themselves by Negatives; as to say, *This I did not*: As *Tigellinus* did towards *Burrhus*; *Se non diversus sper, sed incolumitatem Imperatoris simpliciter spectare*.

Some have in readings so many Tales and Stories, as there is nothing they would insinuate, but they can wrap it into a Tale, which serveth both to keep themselves more in Guard, and carry it with more Pleasure.

It is a good point of *Cunning*, for a man to shape the Answer he would have in his own Words and Propositions; for it makes the other party stick the less.

It is strange, how long some men will lye in wait to speak somewhat they desire to say, and how far about they will fetch, and how many other matters they will beat over to come near it; it is a thing of great Patience, but yet of much Use.

A sudden, bold, and unexpected Question, doth many times surprize a man, and lay him open: Like to him, that having changed his Name, and walked in *Pauls*, another suddenly came behind him, and called him by his true Name, whereat straight-ways he looked back.

But these small Wares, and petty points of *Cunning* are infinite; and it were a good deed to make a List of them: for that nothing doth more hurt in a State, than that *Cunning Men* pass for *Wise*.

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But certainly some there are, that know the Reforts and Falls of Business, that cannot sink into the Main of it: Like a House that hath convenient Stairs and Entries, but never a fair Room. Therefore you shall see them find out pretty Looses in the Conclusion, but are no ways able to examine or debate Matters: and yet commonly they take advantage of their Inability, and would be thought Wits of direction. Some build rather upon the abusing of others, and (as we now say) *Putting tricks upon them*; than upon the soundness of their own proceedings. But *Solomon* saith, *Prudens advertit ad gressus suos, Stultus divertit ad dolos.*

X XIII.

Of Wisdom for a Mans self.

AN *Ant* is a wise creature for it self, but it is a shrewd thing in an Orchard or Garden. And certainly Men that are great *Lovers* of *Themselves*, waste the Publick. Divide with reason between *Self-love* and *Society*, and be so true to thy *Self*, as thou be not false to others, especially to thy King and Country. It is a poor Center of a Mans Actions, *Himself*. It is right Earth; for that only stands fast upon its own Center; whereas all things that have Affinity with the *Heavens*, move upon the Center of another which they benefit. The referring of all to a
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Of Wisdom for a Mans Self. 85

Mans Self, is more tolerable in a Sovereign Prince; because *Themselves* are not only *Themselves*; but their Good and Evil is at the peril of the publick Fortune. But it is a desperate Evil in a Servant to a Prince, or a Citizen in a Republick. For whatsoever Affairs pass such a mans hands, he crooketh them to his own ends, which must needs be often Eccentrick to the ends of his Master or State: Therefore let Princes or States chuse such Servants as have not this mark; except they mean their Service should be made but the necessary. That which maketh the effect more pernicious, is, that all proportion is lost; it were disproportion enough for the Servants good, to be preferred before the Masters; but yet it is a greater extream, when a little good of the Servant shall carry things against the great good of the Masters. And yet that is the case of bad *Officers*, *Treasurers*, *Ambassadors*, *Generals*, and other false and corrupt Servants, which set a Byass upon their Bowl, of their own petty ends and envies, to the overthrow of their Masters great and important Affairs. And for the most part, the Good such Servants receive, is after the model of their own fortune; but the Hurt they sell for that Good, is after the model of their Masters Fortune. And certainly it is the nature of extream *Self-Lovers*, as they will set an House on fire, if it were but to roast their eggs: And yet these men many times hold credit with their Masters, because their study is but to please them, and profit *Themselves*; and
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for either respect they will abandon the good of their Affairs.

Wisdom for a Mans self is in many branches thereof a depraved thing. It is the *Wisdom of Rats*, that will be sure to leave the House some time before it fall. It is the *Wisdom of the Fox*, that thrusts out the *Badger*, who digged and made room for him. It is the *Wisdom of Crocodiles*, that shed tears when they would devour. But that which is specially to be noted, is, that those which (as *Cicero* says of *Pompey*) are, *Sui amantes sine rivali*, are many times unfortunate. And whereas they have all their time sacrific'd to *Themselves*, they become in the end *themselves* Sacrifices to the Inconstancy of Fortune, whose wings they thought by their *Self-Wisdom* to have pinioned.

XXIV.

Of Innovation.

AS the births of living Creatures at first are all thapen, so are all *Innovations*, which are the births of Time. Yet notwithstanding, as those that first bring Honour into their Family, are commonly more worthy than most that succeed: So the first Precedent (if it be good) is seldom attained by imitation. For Ill to Mans nature, as it stands perverted, hath a natural motion, strongest in continuance: But Good,

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as a forced motion, strongest at first. Surely every *Medicine* is an *Innovation*; and he that will not apply new Remedies, must expect new Evils; for Time is the greatest *Innovator*. And if Time of course alter things to the worse, and *Wisdom* and *Counsel* shall not alter them to the better, what shall be the end? It is true, that what is settled by custom, though it be not good, yet at least it is fit. And those things which have long gone together, are as it were confederate within themselves, whereas new things piece not so well: But though they help by their utility, yet, they trouble by their Inconformity. Besides, they are like *strangers*, more admired, and less favoured. All this is true, if time stood still; which contrariwise moveth so round, that a forward retention of custom is as turbulent a thing, as an *Innovation*: and they that reverence too much old times, are but a scorn to the new. It were good therefore, that Men in their *Innovations* would follow the example of Time it self; which indeed *Innovateth* greatly, but quietly, and by degrees, scarce to be perceived: for otherwise whatsoever is new, is unlooked for; and ever it mends some, and pairs other: And he that is holpen, takes it for a Fortune, and thanks the Time; and he that is hurt, for a Wrong, and imputeth it to the Author. It is good also, not to try experiments in States, except the necessity be urgent, or the utility be evident; and well to beware, that it be the Reformation that draweth on the Change, and not the desire of

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Change



Change that pretendeth the Reformation. And lastly, that the *Novelty*, though it be not rejected, yet be held for a suspect: And as the Scripture saith, *That we make a stand upon the ancient way, and then look about us, and discover what is the strait and right way, and so to walk in it.*

XXV.

Of Dispatch.

AFFECTED *Dispatch* is one of the most dangerous things to business that can be. It is like that which the Physicians call *Pre-digestion*, or *Hasty Digestion*, which is sure to fill the Body full of crudities, and secret seeds of Diseases. Therefore measure not *Dispatch* by the times of sitting, but by the advancement of the business. And as in Races, it is not the large Stride, or high Lift that makes the Speed; so in business, the keeping close to the matter, and not raking of it too much at once, procureth *Dispatch*. It is the care of some only to come off speedily for the time, or to contrive some false periods of business, because they may seem *Men of Dispatch*. But it is one thing to abbreviate by contracting, another by cutting off; and business so handled at several sittings or meetings, goeth commonly backward or forward in an unsteady manner. I knew a *Wise Man*, that had it for a by-word, when he saw men hasten to a Conclusion;

on; *Stay a little, that we may make an end the sooner.*

On the other side, *True Dispatch* is a rich thing. For Time is the measure of Business, as Money is of Wares; and Business is bought at a dear hand, where there is small *Dispatch*. The *Spartans* and *Spaniards* have been noted to be of small *Dispatch*, *Mivenga la Muerte de Spagna, Let my Death come from Spain*, for then it will be sure to be long in coming.

Give good hearing to those that give the first Information in Business; and rather direct them in the beginning, than interrupt them in the continuance of their Speeches: for he that is put out of his own order, will go forward and backward, and be more tedious while he waits upon his memory, than he could have been, if he had gone on in his own course. But sometimes it is seen, that the Moderator is more troublesome than the Actor.

Iterations are commonly loss of times; but there is no such gain of time, as to *iterate* often the *State* of the *Question*; for it chafeth away many a frivolous Speech as it is cometh forth. Long and curious Speeches are as fit for *Dispatch*, as a Robe or Mantle with a long train is for a Race.

Prefaces, and Passages, and Excusations, and other Speeches of reference to the Person, are great wasters of time; and though they seem to proceed of modesty, they are bravery. Yet beware of being too material, when there is any impediment or obstruction in mens Wills; for pre-occupation of mind ever requireth preface of Speech,



Speech, like a fomentation to make the unguent enter.

Above all things, *Order*, and *Distribution*, and *Singling out of Parts* is the life of *Dispatch*, so as the *Distribution* be not too subtle; for he that doth not divide, will never enter well into business: and he that divideth too much, will never come out of it clearly. To chuse time, is to save time, and an unseasonable motion is but beating the Air. There be three parts of Business; the *Preparation*, the *Debate or Examination*, and the *Perfection*; whereof if you look for *Dispatch*, let the middle only be the work of many, and the first and last the work of few. The proceeding upon somewhat conceived in writing, doth for the most part facilitate *Dispatch*: for though it should be wholly rejected, yet that *Negative* is more pregnant of direction, than an *Indefinite*; as *Alhes* are more generative than *Dutt*.

XXVI.

Of Seeming Wise.

IT hath been an opinion, that the *French* are wiser than they seem, and the *Spaniards* seem wiser than they are. But howsoever it be between *Nations*, certainly it is so between *Man and Man*. For as the *Apostle* saith of *Godliness*, *Having a shew of Godliness, but denying the power thereof*;

thereof; so certainly there are in points of wisdom and sufficiency, that to do nothing or little very solemnly; *Magno conatu nugas*. It is a ridiculous thing, and fit for a *Satyr*, to persons of judgment, to see what shifts these Formalists have, and what prospectives to make *Superficies* to seem *Body*, that hath depth and bulk. Some are so close reserved, as they will not shew their *Wares*, but by a dark light; and seem always to keep back somewhat: And when they know within themselves, they speak of that they do not well know, would nevertheless seem to others, to know of that which they may not well speak. Some help themselves with countenance and gesture, and are wise by *Signs*; as *Cicero* saith of *Piso*, that when he answered him, he fetched one of his *Brows* up to his *Forehead*, and bent the other down to his *Chin*: *Responder, altero ad Frontem sublato, altero ad Mentum depresso supercilio, crudelitatem tibi non placere*. Some think to bear it, by speaking a great word, and being peremptory; and go on, and take by admittance that which they cannot make good. Some, whatsoever is beyond their reach, will seem to despise or make light of it, as impertinent or curious, and so will have their *Ignorance* seem *Judgment*. Some are never without a difference, and commonly by abusing men with a subtilty, blanch the matter; of whom *A. Gellius* saith, *Hominem delirum qui verborum minutis rerum frangit pondera*. Of which kind also *Plato* in his *Protagoras* bringeth in *Prodicus* in scorn, and



and maketh him make a Speech, that consisteth of distinctions from the beginning to the end. Generally such men in all deliberations find ease to be of the Negative side, and affect a credit to object and forest difficulties: For when Propositions are denied, there is an end of them; but if they be allowed, it requireth a new work; which false point of wisdom is the bane of business. To conclude, there is no decaying Merchant, or inward Beggar, hath so many tricks to uphold the credit of their Wealth, as these empty Persons have to maintain the credit of their sufficiency. *Seeming Wise Men* may make shift to get opinion, but let no man chuse them for employment; for certainly you were better take for business a man somewhat absurd, than over-formal.

XXVII.

Of Friendship.

IT had been hard for him that spake it, to have put more truth and untruth together in few words, than in that Speech, *Whosoever is delighted in solitude, is either a wild Beast, or a God.* For it is most true, that a natural and secret hatred, and aversion towards *Society* in any Man, hath somewhat of the savage Beast; but it is most untrue, that it should have any character at all of the Divine Nature, except it proceed

ceed not out of a pleasure in *Solitude*, but out of a love and desire to sequester a mans self for a higher conversation; such as is found to have been falsely and feignedly in some of the Heathen, as *Epimenides the Candian*, *Numa the Roman*, *Empedocles the Sicilian*, and *Apollonius of Tyana*; and truly and really in divers of the ancient Hermits, and Holy Fathers of the Church. But little do men perceive what *Solitude* is, and how far it extendeth: for a Crowd is not Company, and Faces are but a Gallery of Pictures, and Talk but a *Tinkling Cymbal*, where there is no *Love*. The Latine Adage meeteth with it a little, *Magna Civitas, magna solitudo*; because in a great Town *Friends* are scattered, so that there is not that fellowship, for the most part, which is in less *Neighbourhoods*. But we may go further, and affirm most truly, that it is a meer and miserable *solitude* to want *Friends*, without which the World is but a Wilderness: and even in this Sense also of *Solitude*, whosoever in the Frame of his Nature and Affections is unfit for *Friendship*, he taketh it of the Beast, and not from Humanity.

A Principal Fruit of *Friendship* is, the Ease and Discharge of the Fulness and Swellings of the Heart, which Passions of all kinds do cause and induce. We know Diseases of Stoppings and Suffocations are the most dangerous in the Body, and it is not much otherwise in the Mind; You may take *Sarza* to open the Liver, *Steel* to open the Spleen, *Flower of Sulphur* for the Lungs,

Castoreum



Castoreum for the Brain; but no Receipt openeth the Heart, but a true Friend, to whom you may impart Grievs, Joys, Fears, Hopes, Suspensions, Counsels, and whatsoever lieth upon the Heart to oppress it, in a kind of Civil Shrift or Confession.

It is a strange thing to observe, how high a Rate great Kings and Monarchs do set upon this *Fruit* of *Friendship* whereof we speak; so great, as they purchase it many times at the hazard of their own Safety and Greatness. For Princes, in regard of the distance of their Fortune from that of their Subjects and Servants, cannot gather this *Fruit*, except (to make Themselves capable thereof) they raise some Persons to be, as it were, Companions, and almost Equals to themselves, which many times forteth to Inconvenience. The modern Languages give unto such Persons the name of *Favorites* or *Privadoes*, as if it were matter of Grace or Conversation. But the *Roman* name attaineth the true Use and Cause thereof, naming them *Participes Curarum*, for it is that which tyeth the knot. And we see plainly that this hath been done, not by weak and Passionate *Princes* only, but by the Wisest, and most Politick that ever reigned: who have oftentimes joyned to themselves some of their Servants, whom both themselves have called *Friends*, and allowed others likewise to call them in the same manner, using the word which is received between private men.

L. Sylla,

L. Sylla, when he commanded *Rome*, raised *Pompey* (after surnamed the *Great*) to that Height, that *Pompey* vaunted himself for *Sylla's* Over-match: for when he had carried the *Consulship* to a Friend of his against the pursuit of *Sylla*, and that *Sylla* did a little resent thereof, and began to speak great, *Pompey* turned upon him again, and in effect bad him be quiet; For that more men adored the Sun-rising than the Sun-setting. With *Julius*, *Decius Brutus* had obtained that Interest, as he set him down in his Testament, for Heir in Remainder after his Nephew. And this was the man that had power with him, to draw him forth to his Death. For when *Cæsar* would have discharged the Senate, in regard of some ill pretences, and specially a Dream of *Calpurnia*; This Man lifted him gently by the Arm out of his Chair, telling him, he hoped he would not dismiss the Senate, till his Wife had dreamed a better Dream. And it seemeth his favour was so great, as *Antonius* in a Letter which is recited *verbatim* in one of *Cicero's* *Philippiques*, called him *Venefica*, *Witch*; as if he had enchanted *Cæsar*. *Augustus* raised *Agrippa* (though of mean Birth) to that Height, as when he consulted with *Mæcenas* about the Marriage of his Daughter *Julia*, *Mæcenas* took the Liberty to tell him, That he must either marry his Daughter to *Agrippa*, or take away his life, there was no third way, he had made him so great. With *Tiberius Cæsar*, *Sejanus* had ascended to that Height, as they two were termed and reckoned

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as a pair of Friends. *Tiberius* in a Letter to him, faith, *Hec pro Amicitia nostra non occultavi*, and the whole Senate dedicated an Altar to *Friendship*, as to a *Goddess*, in respect of the great Dearness of *Friendship* between them two. The like or more was between *Septimius Severus* and *Plantianus*: for he forced his eldest Son to marry the Daughter of *Plantianus*, and would maintain *Plantianus* in doing affronts to his Son, and did write also in a Letter to the Senate these words; *I love the Man so well, as I wish he may over-love me*. Now if these Princes had been as a *Trajan*, or a *Marcus Aurelius*, a Man might have thought, that this had proceeded of an abundant Goodness of Nature; but being Men so Wise, of such strength and severity of Mind, and so extream Lovers of themselves, as all these were; it proveth most plainly, that they found their own Felicity (though as great as ever happened to mortal men) but as an half Piece, except they might have a *Friend* to make it Entire; and yet, which is more, they were *Princes* that had Wives, Sons, Nephews, and yet all these could not supply the Comfort of *Friendship*.

It is not to be forgotten, what *Commines* observeth of his Master, *Duke Charles the Hardy*; namely, That he would communicate his Secrets with none; and least of all those Secrets which troubled him most. Whereupon he goeth on, and faith, that towards his latter time; *That closeness did impair, and a little perish his understanding*. Surely, *Commines* might have made the

same

same Judgment also, if it had pleased him, of his second Master, *Lewis* the Eleventh, whose Closeness was indeed his Tormentor. The Parable of *Pythagoras* is dark, but true, *Cor ne edito, Eat not the Heart*. Certainly if a man would give it a hard Phrase, those that want *Friends* to open themselves unto, are Cannibals of their own *Hearts*. But one thing is most admirable, (wherewith I will conclude this first *Fruit* of *Friendship*,) which is, That this Communicating of a Mans Self to his *Friend*, works two contrary Effects; for it redoubleth *Joy*, and cutteth *Griefs* in Halfe; for there is no man that imparteth his *Joy*s to his *Friend*, but he *Joyeth* the more; and no man that imparteth his *Griefs* to his *Friend*, but he *grieveth* the less. So that it is in truth of Operation upon a Mans Mind of like vertue, as the *Alchymists* use to attribute to their Stone for Mans Body, that it worketh all contrary Effects, but still to the Good and Benefit of Nature; but yet without praying in Aid of *Alchymists*, there is a manifest Image of this in the ordinary course of Nature: for in Bodies *Union* strengthneth and cherisheth any natural Action; and on the other side, weakneth and dulleth any violent Impression; and even so it is of Minds.

The second *Fruit* of *Friendship* is Healthful and Sovereign for the *Understanding*, as the first is for the Affections: for *Friendship* maketh indeed a fair Day in the Affections from Storm and Tempests; but it maketh *Day-light* in the *Understanding*.

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ding out of Darknes and Confusion of Thoughts. Neither is this to be understood only of Faithful Counsel which a man receiveth from his *Friend*: but before you come to that, certain it is, that whosoever hath his Mind fraught with many Thoughts, his Wits and understanding do clarify and break up in the Communicating and Discourfing with another; He tosseth his Thoughts more eafily, He marshalleth them more orderly, He feeth how they look when they are turned into words. Finally, He waxeth Wifer than Himself; and that more by an Hours Discourse, than by a Days Meditation. It was well faid by *Themistocles* to the King of *Persia*; *That Speech was like Cloth of Arras opened and put abroad; whereby the Imagery doth appear in Figure, whereas in Thoughts they lye but as in Packs.* Neither is this second *Fruit of Friendship*, in opening the *Understanding*, restrained only to such *Friends* as are able to give a man Counsel; (they indeed are best) but even without that a man learneth of himself, and bringeth his own Thoughts to Light, and whetteth his Wits as against a Stone, which it self cuts not. In a word, a Man were better relate himself to a Statue or Picture, than to suffer his Thoughts to pass in smoother.

And now, to make this second *Fruit of Friendship* compleat, that other Point which lyeth more open, and falleth within Vulgar Observation, which is *Faithful Counsel* from a *Friend*. *Heracitus* saith well in one of his *Ænigma's*; *Dry light is ever the best.* And certain it is, that the

Light

Light that a man receiveth by *Counsel* from another, is drier and purer than that which cometh from his own *Understanding* and *Judgment*, which is ever infused and drenched in his *Affections* and *Customs*, so as there is as much difference between the *Counsel* that a *Friend* giveth, and that a man giveth himself, as there is between the *Counsel* of a *Friend*, and of a *Flatterer*: For there is no such *Flatterer*, as in a mans self; and there is no such remedy against *Flattery* of a mans self, as the Liberty of a *Friend*. *Counsel* is of two sorts; the one concerning *Manners*, the other concerning *Business*. For the first; The best preservative to keep the Mind in Health, is the faithful Admonition of a *Friend*. The calling of a Mans Self to a strict Account is a Medicine sometime too Piercing and Corrosive: Reading good Books of *Morality*, is a little Flat and Dead. Observing our Faults in Others, is sometimes unproper for our Case. But the best Receipt (best (I say) to work, and best to take) is the Admonition of a *Friend*. It is a strange thing to behold, what gross Errors, and extream Absurdities, many (especially of the greater Sort) do commit, for want of a *Friend* to tell them of them, to the great damage both of their Fame and Fortune: for, as *St. James* saith, they are as Men that look sometimes into a *Glass*, and presently forget their own Shape and Favour. As for *Business*, a man may think, if he will, that two Eyes see no more than one; or that a *Gameter* feeth always more than a *Looker*

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on; or that a man in Anger is as wise as he, that hath said over the four and twenty Letters; or that a Musket may be shot off as well upon the Arm, as upon a Rest; and such other fond and high Imaginations, to think himself All in All. But when all is done, the help of good *Counsel* is that which setteth *Business* straight; and if any man think that he will take *Counsel*, but it shall be by pieces, asking *Counsel* in one business of one man, and in another business of another man; It is well, (that is to say, better perhaps than if he asked none at all) but he runneth two dangers; one, that he shall not faithfully be Counsell'd; for it is a rare thing, except it be from a perfect and entire *Friend*, to have *Counsel* given, but such as shall be bow'd and crook'd to some ends, which he hath that giveth it. The other, that he shall have *Counsel* given, hurtful and unsafe, (though with good meaning) and mixt; partly of mischief, and partly of remedy: even as if you would call a Physician, that is thought good, for the Cure of the Disease you complain of, but is unacquainted with your Body; and therefore may put you in a way for present Cure, but overthroweth your Health in some other kind, and so cure the Disease, and kill the Patient. But a *Friend*, that is wholly acquainted with a Mans Estate, will beware, by furthering any present *Business*, how he dasheth upon other Inconvenience; and therefore rest not upon scattered *Counsels*, for they will rather distract and mis-lead, than settle and direct.

After

After these two noble Fruits of *Friendship*, (Peace in the Affections, and Support of the Judgment) followeth the last Fruit which is like the Pomegranate, full of many kernels; I mean *Aid*, and *Bearing a Part* in all *Actions* and *Occasions*. Here the best way to represent to the life the manifold use of *Friendship*, is to cast and see, how many things there are, which a man cannot do himself; and then it will appear, that it was a sparing Speech of the Ancients, to say, *That a Friend is another himself*; for that a *Friend* is far more than *himself*. Men have their time, and dye many times in desire of some things, which they principally take to heart; The bestowing of a Child, the finishing of a Work, or the like. If a man have a true *Friend*, he may rest almost secure, that the care of those things will continue after him: so that a man hath as it were two Lives in his desires. A man hath a Body, and that Body is confined to a place; but where *Friendship* is, all Offices of Life are as it were granted to him and his Deputy: for he may exercise them by his *Friend*. How many things are there, which a man cannot, with any face or comeliness, say or do himself? A man can scarce alledge his own merits with modesty, much less extol them: A man cannot sometimes brook to supplicate or beg; and a number of the like. But all these things are graceful in a *Friends* mouth, which are blushing in a mans own. So again, a mans Person hath many proper Relations, which he cannot put off. A man cannot

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speake



speake to his Son, but as a Father; to his Wife, but as a Husband; to his Enemy but upon terms; Whereas a *Friend* may speake as the Case requires, and not as it forteth with the Person: But to enumerate these things were endless: I have given the Rule, where a man cannot fitly play his own part: If he have not a *Friend*, he may quit the Stage.

XXVIII.

Of Expence.

RICHES are for spending, and spending for Honour and good Actions: Therefore *Extraordinary Expence* must be limited by the worth of the occasion. For *Voluntary Undoing* may be as well for a mans *Country*, as for the *Kingdom of Heaven*; but *Ordinary Expence* ought to be limited by a mans *Estate*, and governed with such regard, as it be within his compass, and not subject to deceit and abuse of Servants, and ordered to the best shew, that the Bills may be less than the *Estimation* abroad. Certainly, if a man will keep but of even hand, his *Ordinary Expences* ought to be but to the half of his *Receipts*: And if he think to wax Rich, but to the third part. It is no baseness for the greatest to descend and look into their own *Estate*. Some forbear it, not upon negligence alone, but doubting to bring themselves into melancholy, in respect

spect they shall find it broken; but Wounds cannot be cured without searching. He that cannot look into his own *Estate* at all, had need both chuse well those whom he employeth, and change them often; for new are more timorous, and less subtle. He that can look into his *Estate* but seldom, it behoveth him to turn all to certainty. A man had need, if he be plentiful in some kind of *Expence*, to be as saving again in some other: As if he be plentiful in *Dyets*, to be saving in *Apparel*: If he be plentiful in the *Hall*, to be saving in the *Stable*, and the like. For he that is plentiful in *Expences* of all kinds, will hardly be preserved from decay. In clearing of a mans *Estate*, he may as well hurt himself, in being in too sudden, as in letting it run on too long. For hasty Selling is commonly as disadvantageous as Interest. Besides, he that clears at once will relapse; for finding himself out of streights, he will revert to his customs: But he that cleareth by degrees, induceth a habit of frugality, and gaineth as well upon his mind as upon his *Estate*. Certainly, who hath a *State* to repair, may not despise small things: and commonly it is less dishonourable to abridge petty Charges, than to stoop to petty Gettings. A man ought warily to begin Charges, which once begun will continue; but in matters that return not, he may be more magnificent.



XXIX.

Of the true Greatness of Kingdoms and Estates.

THE Speech of *Themistocles* the Athenian, which was haughty and arrogant, in talking so much to himself, had been a grave and wise observation and censure, applied at large to others: Desired at a Feast to touch a Lute, he said, *He could not fiddle, but yet he could make a small Town a great City.* These words (holpen a little with a metaphor) may express two differing abilities in those that deal in business of Estate. For if a true Survey be taken of Counsellors and Statesmen, there may be found (though rarely) those which can make a *small State great*, and yet cannot *fiddle*: As on the other side, there will be found a great many that can *fiddle* very cunningly, but yet are so far from being able to make a *small State great*, as their Gift lyeth the other way, to bring a great and flourishing Estate to ruin and decay. And certainly those degenerate Arts and Shifts, whereby many Counsellors and Governours gain both favour with their Masters, and estimation with the Vulgar, deserve no better name than *Fiddling*, being things rather pleasing for the time, and graceful to themselves only, than tending to the

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weal and advancement of the State which they serve. There are also (no doubt) Counsellors and Governours which may be held sufficient (*Negotii pares*) able to manage Affairs, and to keep them from *Precipices*, and manifest Inconveniences, which nevertheless are far from the ability to raise and amplify an Estate in power, means, and fortune. But be the Workmen what they may be, let us speak of the Work; That is, the *true Greatness of Kingdoms and Estates*, and the *Means* thereof. An Argument fit for Great and Mighty Princes to have in their hand, to the end, that neither by overmeasuring their Forces, they leese themselves in vain Enterprises; nor on the other side, by undervaluing them, they descend to fearful and pusillanimous *Counsels*.

The *Greatness* of an Estate in Bulk and Territory, doth fall under measure; and the *Greatness* of Finances and Revenue, doth fall under computation. The Population may appear by Masters, and the Number and Greatness of Cities and Towns by Cards and Maps. But yet there is not any thing among Civil Affairs, more subject to error, than the right valuation, and true judgment, concerning the Power and Forces of an Estate.

The *Kingdom of Heaven* is compared not to any great Kernel or Nut, but to a *Grain of Mustard-seed*, which is one of the least Grains, but hath in it a Property and Spirit hastily to get up and spread. So are there States great in Territory, and yet not apt to Enlarge or Command;

and



and some that have but a small dimension of Stem, and yet apt to be the Foundations of great Monarchies.

Walled Towns, Stored Arsenals and Armouries, Goodly Races of Horfe, Chariots of War, Elephants, Ordnance, Artillery, and the like: All this is but a Sheep in a Lions Skin, except the breed and disposition of the People be stout and warlike. Nay, Number (it self) in Armies importeth not much, where the People is of weak courage: For, (as *Virgil* saith) *It never troubles a Wolf, how many the Sheep be.* The Army of the *Persians*, in the Plains of *Arbela*, was such a vast Sea of People, as it did somewhat astonish the Commanders in *Alexanders* Army; who came to him therefore, and wished him to set upon them by night; but he answered, *He would not pilfer the Victory:* And the defeat was easie. When *Tigranes* the *Armenian*, being encamped upon a Hill with 400000 Men, discovered the Army of the *Romans*, being not above 14000 marching towards him, he made himself merry with it, and said, *Yonder Men are too many for an Ambassage, and too few for a Fight:* But before the Sun set, he found them enough to give him the Chafe with infinite slaughter. Many are the examples of great odds between Number and Courage; so that a man may truly make a judgment, That the principal point of *Greatness* in any *State*, is, to have a Race of Military men. Neither is Money the Sinews of War, (as it is trivially said) where the Sinews of Mens Arms
in

in Base and Effeminate People are failing. For *Solon* said well to *Croesus*, (when in ostentation he shewed him his Gold) *Sir, If any other come, that hath better Iron than you, he will be Master of all this Gold.* Therefore let any Prince or State think soberly of his Forces, except his *Militia* of Natives be of good and valiant Souldiers. And let Princes on the other side, that have Subjects of Martial disposition, know their own strength, unless they be otherwise wanting unto themselves. As for *Mercenary Forces*, (which is the Help in this Case) all examples shew, that whatsoever Eitate or Prince doth rest upon them, *He may spread his Feathers for a time, but he will mew them soon after.*

The Blessing of *Judas* and *Isachar* will never meet, *That the same People or Nation should be both the Lions whelp, and Ass between Burthens:* Neither will it be, that a People over-laid with *Taxes*, should ever become Valiant and Martial. It is true, that *Taxes* levied by Consent of the State, do abate mens Courage less, as it hath been seen notably in the *Excises* of the *Low-Countries*; and in some degree, in the *Subsidies* of *England*: for you must note, that we speak now of the Heart, and not of the Purse. So that although the same *Tribute* and *Tax*, laid by Consent, or by Imposing, be all one to the Purse, yet it works diversly upon the Courage: so that you may conclude, *That no People, over-charged with Tribute, is fit for Empire.*

Let



Let States that aim at *Greatness* take heed how their *Nobility* and *Gentlemen* do multiply too fast. For that maketh the Common Subject grow to be a Peasant, and base Swain, driven out of Heart, and in effect but a *Gentleman's* Labourer: even as you may see in Coppice Woods. *If you leave your Saddles too thick, you shall never have clean Underwood, but Shrubs and Bushes.* So in Countries, if the *Gentlemen* be too many, the *Commons* will be base: and you will bring it to that, that not the hundredth Poll will be fit for an Helmet; especially as to the *Infantry*, which is the Nerve of an Army; and so there will be great Population and little Strength. This which I speak of, hath been no where better seen, than by comparing of *England* and *France*; whereof *England*, though far less in Territory and Population, hath been nevertheless an Over-match; in regard the *Middle People* of *England* make good Soldiers, which the *Peasants* of *France* do not. And herein the device of King *Henry* the Seventh, (whereof I have spoken largely in the *History of his Life*) was Profound and Admirable in making Farms and Houses of Husbandry, of a Standard; that is, maintained with such a Proportion of Land unto them, as may breed a subject to live in Convenient Plenty, and no Servile Condition; and to keep the Plough in the hands of the Owners and not meer Hirelings. And thus indeed you shall attain to *Vingils* Character which he gives to Ancient *Italy*:

— *Terra potens armisque atque ubere Glebae.*

Neither

Neither is that State (which for any thing I know, is almost peculiar to *England*, and hardly to be found any where else, except it be perhaps in *Poland*) to be passed over; I mean the State of *Free-Servants* and *Attendants* upon *Noblemen* and *Gentlemen*, which are no ways inferior to the *Yeomanry* for Arms: And therefore, out of all Question, the Splendor and Magnificence, and great Retinues, and Hospitality of *Noblemen* and *Gentlemen* received into Custom, doth much conduce unto *Martial Greatness*: Whereas contrariwise, the close and reserved Living of *Noblemen* and *Gentlemen*, causeth a Penury of *Military Forces*.

By all means it is to be procured, that the Trunk of *Nebuchadnezzars* Tree of *Monarchy*, be great enough to bear the Branches, and the Boughs; that is, That the *Natural Subjects* of the Crown or State, bear a sufficient Proportion to the *Stranger Subjects* that they govern. Therefore all States that are liberal of Naturalization towards Strangers, are fit for *Empire*. For to think that an Handful of People can with the greatest Courage and Policy in the World, embrace to large extent of Dominion, it may hold for a time, but it will fail suddenly. The *Spartans* were a nice People in point of Naturalization; whereby, while they kept their Compass, they stood firm; but when they did spread, and their Boughs were become too great for their Stem, they became a Wind-fall upon the sudden. Never any State was in this Point so open to receive *Strangers* into their Body, as were the *Ro-*

mans,



mans, therefore it sortd with them accordingly: for they grew to the greatest *Monarchy*. Their manner was to grant *Naturalization*, (which they called *Jus Civitatis*) and to grant it in the highest Degree; that is, not only *Jus Commercii*, *Jus Connubii*, *Jus Hereditatis*, but also *Jus Suffragii*, and *Jus Honorum*. And this, not to singular Persons alone, but likewise to whole Families; yea, to Cities, and sometimes to Nations. Add to this their Custom of *Plantation of Colonies*, whereby the *Roman Plant* was removed into the Soyl of other Nations; and putting both Constitutions together, you will say, That it was not the *Romans* that spread upon the *World*, but it was the *World* that spread upon the *Romans*; and that was the sure Way of *Greatness*. I have marvelled sometimes at *Spain*, how they clasp and contain so large Dominions with so few natural *Spaniards*: but sure the whole Compass of *Spain* is a very great Body of a Tree, far above *Rome* and *Sparta* at the first: and besides, though they have not had that usage to *Naturalize* liberally, yet they have that which is next to it; that is, *To employ, almost indifferently, all Nations in their Militia of ordinary Soldiers*: yea, and sometimes in their *Highest Commands*. Nay, it seemeth at this instant, they are sensible of this want of Natives, as by the *Pragmatical Sanction*, now published, appeareth.

It is certain, that *Sedentary* and *Within-door Arts*, and delicate *Manufactures*, (that require rather the Finger, than the Arm) have in their
Nature

Nature a *Contrariety* to a *Military disposition*. And generally all *Warlike People* are a little idle, and love *Danger* better than *Travel*: neither must they be too much broken of it, if they shall be preserved in vigour. Therefore it was great Advantage in the Antient States of *Sparta*, *Athens*, *Rome*, and others, that they had the use of *Slaves*, which commonly did rid thole *Manufactures*: but that is abolished in greatest part by the *Christian Law*. That which cometh nearest to it, is, to leave those Arts chiefly to *Strangers*, (which for that purpose are the more easily to be received) and to contain the principal Bulk of the vulgar Natives within those three kinds, *Tillers of the Ground*, *Free Servants*, and *Handicrafts Men* of strong and manly Arts; as *Smiths*, *Masons*, *Carpenters*, &c. not reckoning *professed Soldiers*.

But above all, for *Empire* and *Greatness* it importeth most, that a Nation do profess Arms as their principal Honour, Study and Occupation: for the things which we formerly have spoken of, are but *Habilitations* towards Arms; and what is *Habilitation*, without *Intention* and *Act*? *Romulus* after his death, (as they report or feign) sent a Present to the *Romans*, that above all they should intend Arms, and then they should prove the greatest *Empire* of the world. The *Fabrick* of the *State* of *Sparta* was wholly (though not wisely) framed and composed to that Scope and End. The *Persians* and *Macedonians* had it for a *flath*. The *Galls*, *Germans*, *Goths*, *Saxons*, *Normans*,



mans, and others had it for a time. The *Turks* have it at this day, though in great Declination. Of Christian *Europe*, they that have it, are in effect only the *Spaniards*. But it is so plain, *That every Man profiteth in that he most intendeth*, that it needeth not to be stood upon. It is enough to point at it, that no Nation which doth not directly profess Arms, may look to have *Greatness* fall into their mouths. And on the other side, it is a most certain Oracle of Time, that those States that continue long in that profession (as the *Romans* and *Turks* principally have done) do wonders; and those that have professed Arms but for an Age, have notwithstanding commonly attained that *Greatness* in that Age, which maintained them long after, when their Profession and exercise of Arms hath grown to decay.

Incident to this Point is, for a State to have those Laws or Customs which may reach forth unto them just Occasions (as may be pretended) of War: for there is that justice imprinted in the Nature of Men, that they enter not upon Wars (whereof so many Calamities do ensue) but upon some, or at least specious Grounds and Quarrels. The *Turk* hath at hand, for cause of War, the Propagation of his Law or Sect, a Quarrel that he may always command. The *Romans*, though they esteemed the extending the Limits of their Empire to be great Honour to their Generals, when it was done; yet they never rested upon that alone to begin a War.

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First therefore, let Nations that pretend to *Greatness*, have this; that they be sensible of wrongs; either upon Borderers, Merchants, or politick Ministers; and that they sit not too long upon a Provocation. Secondly, let them be prest, and ready to give Aids and Succours to their Confederates; as it ever was with the *Romans*: Inasmuch as if the Confederate had Leagues defensive with divers other States, and upon Invasion offered, did implore their Aids severally; yet the *Romans* would ever be the foremost, and leave it to none other to have the Honour. As for the Wars which were anciently made on the behalf of a kind of Party, or tacit Conformity of Estate, I do not well say, how they may be well justified: As when the *Romans* made a War for the Liberty of *Græcia*; or when the *Lacedæmonians* and *Athenians* made Wars to set up or pull down *Democracies* and *Oligarchies*; or when Wars were made by Foreigners, under the pretence of Justice or Protection, to deliver the Subjects of others from Tyranny and Oppression, and the like. Let it suffice, That no Estate expect to be *Great*, that is not awake, upon any just Occasion of Arming.

No Body can be Healthful without *Exercise*, Neither Natural Body, nor Politick; and certainly to a *Kingdom* or *Estate*, a just and Honourable War is the true *Exercise*. A Civil War indeed is like the Heat of a Fever; but a Foreign War is like the Heat of *Exercise*, and serveth to keep the Body in health: for in a slothful Peace

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both



both Courages will effeminate, and Manners corrupt. But howsoever it be for Happines without all Question; for *Greatness*, it maketh to be still, for the most part in Arms; and the strength of a Veterane Army (though it be a chargeable Business) always on Foot, is that which commonly giveth the Law, or at least the Reputation amongst all Neighbour-States; as may well be seen in *Spain*, which hath had in one part or other a Veterane Army, almost continually, now by the space of sixscore years.

To be Master of the *Sea*, is an Abridgment of a Monarchy. *Cicero* writing to *Atticus*, of *Pompey* his Preparation against *Cæsar*, saith, *Consilium Pompeii planè Themistocleum est; Putat enim qui Mari potitur, cum Rerum potiri.* And without doubt *Pompey* had tired out *Cæsar*, if upon vain Confidence he had not left that Way. We see the great effects of Battels by *Sea*. The Battel of *Actium* decided the Empire of the World. The Battel of *Lepanto* arrested the Greatness of the *Turk*. There be many examples, where *Sea Fights* have been Final to the War; but this is when Princes or States have set up their Rest upon the Battels. But thus much is certain, that he that commands the *Sea*, is at great liberty, and may take as much, and as little of the War, as he will; whereas those that be strongest by Land, are many times nevertheless in great fireights. Surely at this day, with us of *Europe*, the Vantage of strength at *Sea* (which is one of the principal Dowries of this Kingdom of *Great Britain*)

Britain) is great: both because most of the Kingdoms of *Europe* are not merely In-land, but girt with the *Sea*, most part of their Compass; and because the Wealth of both *Indies* seem in great part but an Accessary to the Command of the *Seas*.

The *Wars* of *Latter Ages* seem to be made in the Dark, in respect of the Glory and Honour which reflected upon Men from the *Wars* in *Antient Time*. There be now for Martial Encouragement, some Degrees and Orders of Chivalry, which nevertheless are conferred promiscuously upon Soldiers, and no Soldiers; and some Remembrance perhaps upon the Scutchion; and some Hospitals for maimed Soldiers, and such like Things. But in *Antient Times*, the *Trophies* erected upon the place of the Victory; the *Funeral Laudatives* and *Monuments* for those that died in the Wars; the *Crowns* and *Garlands* personal; the *Style* of *Emperor*, which the great King of the World after borrowed; the *Triumphs* of the *Generals* upon their Return; the great *Donatives* and *Largeffes* upon the *Disbanding* of the *Armies*, were things able to enflame all mens Courages. But above all, that of the *Triumph* amongst the *Romans*, was not *Pageant* or *Gaudery*, but one of the *Wiseft* and *Noblest* Institutions that ever was; for it contained three things; Honour to the *General*; Riches to the *Treasury* out of the *Spoyl*; and *Donatives* to the *Army*. But that Honour perhaps were not fit for *Monarchies*, except it be in the *Person* of the *Monarch* himself;



or his Sons; as it came to pass in the times of the *Roman Emperors*, who did impropriate the Actual Triumphs to themselves, and their Sons, for such Wars as they did achieve in Person; and left only for Wars achieved by Subjects, some Triumphal Garments and Ensigns to the General.

To conclude, No Man can, by *Care taking* (as the *Scripture* saith) *add a cubit to his Stature*, in this little Model of a *Mans Body*; but in the great Frame of *Kingdoms* and *Commonwealths*; it is in the power of Princes or Estates to add Amplitude and *Greatness* to their *Kingdoms*. For by introducing such Ordinances, Constitutions and Customs, as we have now touched, they may sow *Greatness* to their Posterity and Succession. But these things are commonly not observed, but left to take their chance.

XXX.

Of Regiment of Health.

THERE is a Wisdom in this beyond the Rules of *Physick*: A Mans own observation what he finds good of, and what he finds hurt of, is the best *Physick* to preserve Health. But it is a safer conclusion to say, *This agreeth not well with me, therefore I will not continue it*, than this, *I find no offence of this, therefore I may use it*. For strength of Nature in Youth passeth
over

over many Excesses which are owing by a Man till his Age. Discern of the coming on of years, and think not to do the same things still; for Age will not be defied. Beware of sudden change in any great point of Diet; and if necessity inforce it, fit the rest to it: For it is a secret both in Nature and State, that it is safer to change many things than one. Examine thy Customs of Diet, Sleep, Exercise, Apparel, and the like: And try in any thing thou shalt judge hurtful, to discontinue it by little and little; but so, as if thou dost find any inconvenience by the change, thou come back to it again: For it is hard to distinguish that which is generally held good and wholesome, from that which is good particularly, and fit for a mans own Body. To be free minded, and cheerfully disposed at hours of Meat, and of Sleep, and of Exercise, is one of the best precepts for long Life. As for the Passions and Studies of the Mind; avoid Envy, anxious Fears, Anger fretting inwards, subtle and knotty Inquisitions, Joys, and Exhilarations in Excess, Sadness not communicated; entertain Hopes, Mirth rather than Joy, variety of Delights, rather than Surfeit of them, Wonder and Admiration, and therefore Novelties, Studies that fill the mind with splendid and illustrious Objects, as Histories, Fables, and Contemplations of Nature. If you fly *Physick* in *Health* altogether, it will be too strange for your Body when you shall need it. If you make it too familiar, it will work no extraordinary effect when



Sickness cometh. I commend rather some Diet for certain Seasons, than frequent use of *Physick*, except it be grown into a custom: For those Diets alter the Body more, and trouble it less. Despise no new accident in your Body, but ask opinion of it. In *Sickness* 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 sharp, be cured only with Diet and tending. *Celsus* could never have spoken it as a *Physician*, had he not been a wise Man withal, when he giveth it for one of the great Precepts of Health and Lasting, That a Man do vary, and interchange contraries, but with an inclination to the more benign extreme. Use Fasting and full Eating, but rather full Eating; Watching and Sleep, but rather Sleep; Sitting and Exercise, but rather Exercise, and the like: So shall Nature be cherished, and yet taught Masteries. *Physicians* are some of them so pleasing, and conformable to the humour of the Patient, as they press not the true cure of the Disease; and some other are so regular, in proceeding according to Art for the Disease, as they respect not sufficiently the condition of the Patient. Take one of a middle temper, or if it may not be found in one Man, combine two of either sort; and forget not to call as well the best acquainted with your Body, as the best reputed of for his Faculty.

Of

XXXI.

Of Suspicion.

SUSPICIONS amongst thoughts are like Bats amongst Birds, they ever fly by twilight. Certainly they are to be repressed, or at least well guarded; for they cloud the Mind, they leese Friends, and they check with Business, whereby Business cannot go on currant and constantly. They dispose Kings to Tyranny, Husbands to Jealousie, Wise Men to Irresolution and Melancholy. They are defects, not in the Heart, but in the Brain; for they take place in the stoutest Natures: As in the example of *Henry* the Seventh of *England*, there was not a more *Suspicious* Man, nor a more Stout: And in such a composition they do small hurt. For commonly they are not admitted, but with examination whether they be likely or no; but in fearful Natures they gain ground too fast. There is nothing makes a Man *suspect* much, more than to know little; and therefore Men should remedy *Suspicion*, by procuring to know more, and not to keep their *Suspicious* in smother. What would Men have? Do they think those they employ and deal with are Saints? Do they not think they will have their own ends, and be truer to themselves than to them? therefore there is no better way to moderate *Suspicious*,
I 4 than



than to account upon such *Suspitions* as true, and yet to bridle them as false. For so far a Man ought to make use of *Suspitions*, as to provide, as if that should be true that he *suspect*s, yet it may do him no hurt. *Suspitions* that the mind of it self gathers are but Buzzes, but *Suspitions* that are artificially nourished, and put into *Mens heads* by the *tales* and whispering of others, have Stings. Certainly the best means to clear the way in this same Wood of *Suspitions*, is frankly to communicate them with the Party that he *suspect*s; for thereby he shall be sure to know more of the truth of them than he did before; and withall, shall make that Party more circumspect, not to give further cause of *Suspicion*. But this would not be done to Men of base Natures: For they, if they find themselves once *suspected*, will never be true. The *Italians* say, *Sospetto licentia fede*; as if *Suspicion* did give a Passport to Faith: But it ought rather to kindle it, to discharge it self.

XXXII.

Of Discourse.

SOME in their *Discourse* desire rather commendation of Wit, in being able to hold all Arguments, than of Judgment in discerning what is true: As if it were a praise to know what might be said, and not what should be thought,

thought. Some have certain Common Places, and Themes, wherein they are good, and want variety; which kind of Poverty is for the most part tedious, and when it is once perceived, ridiculous. The honourablest part of Talk, is to give the Occasion, again, to moderate and pass to somewhat else; for then a Man leads the Dance. It is good in *Discourse* and Speech of Conversation, to vary and intermingle Speech of the present occasion with Arguments, Tales with Reasons, asking of Questions with telling of Opinions, and Jest with Earnest: For it is a dull thing to Tire, and as we say now, to Jade any thing too far. As for Jest, there be certain things which ought to be privileged from it; namely, Religion, Matters of State, Great Persons, any Mans present Business of importance, and any Case that deserveth pity. Yet there be some that think their Wits have been asleep, except they dart out somewhat that is piquant, and to the quick: That is a vein which would bebridled.

Parce, Puer, stimulis, & fortius utere loris.

And generally men ought to find the difference between Saltness and Bitterness. Certainly he that hath a Satyrical Vein, as he maketh others afraid of his Wit, so he had need be afraid of others Memory. He that questioneth much, shall learn much, and content much; but especially if he apply his Questions to the skill of the Persons whom he asketh: For he shall give them occasion



caſion to pleaſe themſelves in ſpeaking, and himſelf ſhall continually gather knowledg. But let his Queſtions not be troubleſome; for that is nt for a Poſer: And let him be ſure to leave other Men their turns to ſpeak. Nay, if there be any that would reign, and take up all the time, let him find means to take them off, and to bring others on, as Muſicians uſe to do with thoſe that dance too long Galliards. If you diſſemble ſometimes your knowledg of that you are thought to know, you ſhall be thought another time to know that you know not. Speech of a Mans ſelf ought to be ſeldom, and well choſen. I knew one was wont to ſay in ſcorn, *He muſt needs be a Wiſe Man, he ſpeaks ſo much of himſelf*: And there is but one caſe, wherein a Man may commend himſelf with good Grace, and that is, in commending Vertue in another, eſpecially if it be ſuch a Vertue whereunto himſelf pretendeth. Speech of touch towards others ſhould be ſparingly uſed: For *Diſcourſe* ought to be as a Field, without coming home to any Man. I knew two *Noblemen* of the Weſt part of *England*, whereof the one was given to Scoff, but kept ever Royal Cheer in his Houſe: The other would aſk of thoſe that had been at the others Table, *Tell truly, was there never a Flout or dry Blow given*: To which the Gueſt would aſwer, *Such and ſuch a thing paſſed*: The Lord would ſay, *I thought he would mar a good Dinner*. *Diſcretion of Speech* is more than *Eloquence*; and to ſpeak agreeably to him with whom we deal, is more than to ſpeak in good words,

words, or in good order. A good continued Speech, without a good Speech of Interlocution, ſhews ſlowneſs; and a good Reply, or ſecond Speech without a good ſetled Speech, ſheweth Shallowneſs and Weakneſs; as we ſee in Beaſts, that thoſe that are weakeſt in the Courſe, are yet nimbleſt in the Turn; as it is berwixt the Greyhound and the Hare. To uſe too many Circumſtances e're one come to the Matter, is wearifome; to uſe none at all, is blunt.

XXXIII.

Of Plantations.

PLANTATIONS are amongſt Ancient, Primitive, and Heroical Works. When the World was young, it begat more Children; but now it is old, it begets fewer: for I may juſtly account new *Plantations* to be the Children of former Kingdoms. I like a *Plantation* in a pure Soyl, that is, where People are not *Diſplanted*, to the end, to *Plant* others; for elſe it is rather an Extirpation, than a *Plantation*. *Planting* of Countries is like *Planting* of Woods; for you muſt make account to loſe almoſt Twenty years Profit, and expect your Recompence in the end. For the principal thing that hath been the deſtruction of moſt *Plantations*, hath been the baſe and haſty drawing of profit in the firſt years. It is true, Speedy Profit is not to be neglected, as far
as



as may stand with the good of the *Plantation*, but no further. It is a shameful and unblest thing, to take the Scum of People, and wicked condemned Men, to be the People with whom you *Plant*: And not only so, but it spoileth the *Plantation*; for they will ever live like Rogues, and not fall to work, but be lazy, and do mischief, and spend Victuals, and be quickly weary; and then certifie over to their Country to the discredit of the *Plantation*. The People wherewith you *Plant*, ought to be Gardners, Plough-men, Labourers, Smiths, Carpenters, Joyners, Filhermen, Fowlers, with some few Apothecaries, Surgeons, Cooks, and Bakers. In a Country of *Plantation*, first look about what kind of Victual the Country yields of it self to Hand; as Chestnuts, Walnuts, Pine-Apples, Olives, Dates, Plumbs, Cherries, Wild-Honey, and the like, and make use of them. Then consider what Victual, or Esculent things there are, which grow speedily, and within the year; as Parsnips, Carrets, Turnips, Onions, Raddish, Artichoaks of *Jerusalem*, *Maize*, and the like. For Wheat, Barly, and Oats, they ask too much labour: But with Pease and Beans you may begin, both because they ask less labour, and because they serve for Meat as well as for Bread. And of Rice likewise cometh a great increase, and it is a kind of Meat. Above all, there ought to be brought store of Bisket, Oat-meal, Flour, Meal, and the like, in the beginning, till Bread may be had. For Beasts and Birds, take chiefly such as are least
subject

subject to Diseases, and multiply fastest; as Swine, Goats, Cocks, Hens, Turkeys, Geese, House-Doves, and the like. The Victual in *Plantations* ought to be expended, almost as in a besieged Town; that is, with a certain Allowance; and let the main part of the Ground employed to Gardens or Corn, be to a common flock, and to be laid in, and stored up, and then delivered out in Proportion, besides some Spots of ground that any particular Person will manure for his own private use. Consider likewise what Commodities the Soyl, where the *Plantation* is, doth naturally yield, that they may some way help to defray the charge of the *Plantation*: So it be not, as was said, to the untimely Prejudice of the main business; as it hath fared with *Tobacco* in *Virginia*. Wood commonly aboundeth but too much, and therefore Timber is fit to be one. If there be Iron Ore, and Streams whereupon to set the Mills, Iron is a brave commodity where Wood aboundeth. Making of Bay Salt, if the Climate be proper for it, would be put in experience. Growing Silk likewise, if any be, is a likely commodity. Pitch and Tar, where store of Firs and Pines are, will not fail. So Drugs, and Sweet Woods, where they are, cannot but yield great profit. Soap Althes likewise, and other things that may be thought of. But moyl not too much under Ground; for the hope of Mines is very uncertain, and useth to make the *Planters* lazy in other things. For Government, let it be in the hands of one assisted
with



with some Counsel; and let them have Commission to exercise Martial Laws with some limitation. And above all, Let Men make that Profit of being in the Wilderness, as they have God always, and his service before their eyes. Let not the Government of the *Plantation* depend upon too many Counsellors and Undertakers in the Country that *Planteth*, but upon a temperate number; and let those be rather Noblemen and Gentlemen, than Merchants; for they look ever to the present Gain. Let there be Freedoms for Custom, till the *Plantation* be of Strength; and not only Freedom from Custom, but Freedom to carry their Commodities, where they may make their best of them, except there be some special cause of Caution. Cram not in People, by sending too fast, Company after Company, but rather hearken how they waste, and send Supplies proportionably; but so, as the number may live well in the *Plantation*, and not by surcharge be in penury. It hath been a great endangering to the health of some *Plantations*, that they have built along the Sea and Rivers in marsh and unwholesome Grounds. Therefore, though you begin there to avoid carriage, and other like discommodities, yet build still rather upwards from the Streams, than along. It concerneth likewise the health of the *Plantation*, that they have good store of Salt with them, that they may use it in their Victuals, when it shall be necessary. If you *Plant* where Savages are, do not only entertain them with trifles and gingles, but

use them justly and graciously, with sufficient guard nevertheless; and do not win their favour by helping them to invade their Enemies, but for their defence it is not amiss. And send off of them over to the Country that *Plant*, that they may see a better condition than their own, and commend it when they return. When the *Plantation* grows to strength, then it is time to *Plant* with Women as well as with Men, that the *Plantation* may spread into Generations, and not be ever pieced from without. It is the sinfulest thing in the World to forsake or destitute a *Plantation* once in Forwardness; for besides the dishonour, it is guiltiness of Blood of many commiserable Persons.

XXXIV.

Of Riches.

I Cannot call *Riches* better than the baggage of Vertue. The *Roman* word is better, *Impedimenta*; for as the Baggage is to an Army, so is *Riches* to Vertue. It cannot be spared, nor left behind, but it hindreth the March: Yea, and the care of it sometimes loseth or disturbeth the Victory. Of great *Riches* there is no real use, except it be in the Distribution, the rest is but conceit: So saith *Solomon*, *Where much is, there are many to consume it; and what hath the*
owners



owner, but the sight of it with his eyes? The Personal Fruition in any Man cannot reach to feel great *Riches*: There is a Custody of them, or a power of Dole and Donative of them, or a Fame of them, but no solid use to the owner. Do you not see what feigned Prices are set upon little Stones and Rarities? And what works of Ostentation are undertaken, because there might seem to be some use of great *Riches*? But then you will say, they may be of use to buy Men out of dangers or troubles: as *Solomon* saith, *Riches are as a strong Hold in the Imagination of the Rich Man*. But this is excellently expressed, That it is in *Imagination*, and not always in *Faith*: For certainly great *Riches* have sold more Men than they have bought out. Seek not proud *Riches*, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly: Yet have no Abstract nor Frierly contempt of them, but distinguish, as *Cicero* saith well of *Rabirius Posthumus*; *In studio rei amplificandæ apparebat, non Avaritiæ prædam, sed instrumentum Bonitati, queri*. Harken also to *Solomon*, and beware of hasty gathering of *Riches*: *Qui festinat ad Divitiâs, non erit insons*. The Poets feign, that when *Plutus* (which is *Riches*) is sent from *Jupiter*, he limps and goes slowly; but when he is sent from *Pluto*, he runs, and is swift of foot; meaning, that *Riches* gotten by good means, and just labour, pace slowly: But when they come by the death of others, (as by the course of Inheritance, Testaments, and the like) they come tumbling

tumbling upon a Man. But it might be applied likewise to *Pluto*, taking him for the Devil; for when *Riches* come from the Devil (as by Fraud, and Oppression, and unjust means) they come upon Speed. The *Ways to enrich* are many, and most of them foul; *Parasimony* is one of the best, and yet is not innocent; for it withholdeth Men from Works of Liberality and Charity. The *Improvement of the Ground* is the most natural obtaining of *Riches*; for it is our Great Mothers Blessing, the Earths, but it is slow; and yet where the Men of great wealth do stoop to Husbandry, it multiplieth *Riches* exceedingly. I knew a Nobleman of *England*, that had the greatest Audits of any Man in my time: A great Grafier, a great Sheep-Master, a great Timber-Man, a great Collier, a great Corn-Master, a great Lead-Man, and so of Iron, and a number of the like points of Husbandry; so as the Earth seemed a Sea to him in respect of the perpetual Importation. It was truly observed by One, that himself came very hardly to a little *Riches*, and very easily to great *Riches*; for when a Mans stock is come to that, that he can expect the Prime of Markets, and overcome those bargains, which for their greatness are few Mens Money, and be partner in the Industries of Younger Men, he cannot but increase mainly. The *Gains* of ordinary Trades and *Vocations* are honest, and furthered by two things, chiefly, by Diligence, and by a good Name, for good and fair dealing. But the *Gains* of *Bargains* are of a more doubtful
K Nature,



Nature, when Men shall wait upon others Necessity, broke by Servants and Instruments to draw them on, put off Others cunningly that would be better Chapmen, and the like practices which are crafty and naught. As for the *Chopping of Bargains*, when a Man buys, not to hold, but to sell over again, that commonly grindeth double, both upon the Seller and upon the Buyer. *Shavings* do greatly *enrich*, if the Hands be well chosen that are trusted. *Usury* is the certainest means of Gain, though one of the worst; as that whereby a Man doth eat his Bread, *Insudore vultus alieni*: And besides, doth plough upon Sundays. But yet, certain though it be, it hath Flaws; for that the Scriveners and Brokers do value unsound Men to serve their own turn. The *Fortune*, in being the first in an *Invention*, or in a *Priviledg*, doth cause sometimes wonderful Overgrowth in *Riches*; as it was with the first Sugar-Man in the *Canaries*: therefore if a Man can play the true *Logician*, to have as well Judgment as *Invention*, he may do great Matters, especially if the Times be fit. He that resteth upon *Gains Certain*, shall hardly grow to great *Riches*; and he that puts all upon *Adventures*, doth oftentimes break, and come to Poverty: It is good therefore to guard *Adventures* with *Certainties* that may uphold losses. *Monopolies* and *Coemision* of Wares for *Resale*, where they are not restrained, are great means to *enrich*, especially if the Party have intelligence what things are like to come into request, and to store himself before-hand.

Riches

Riches gotten by *Service*, though it be of the best Rife, yet when they are gotten by Flattery, feeding Humours, and other servile Conditions, they may be placed amongst the Worst. As for fishing for *Testaments* and *Executorships*, (as *Tacitus* saith of *Seneca*, *Testamenta & Orbos tanquam Indagine capi*) it is yet worse. By how much Men submit themselves to meaner persons, than in *Service*. Believe not much them that seem to despise *Riches*; for they despise them that despair of them, and none worse when they come to them. Be not Penny-wise; *Riches* have Wings, and sometimes they fly away of themselves; sometimes they must be fet flying to bring in more. Men leave their *Riches* either to their kindred, or to the Publick; and moderate Portions prosper best in both. A great State left to an Heir, is as a Lure to all the Birds of prey, round about to seize on him, if he be not the better established in Years and Judgment. Likewise glorious Gifts and Foundations are like *Sacrifices without Salt*, and but the *Painted Sepulchres of Alms*, which soon will putrifie and corrupt inwardly: Therefore measure not thine advancements 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 liberal of another Mans, than of his own.

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XXXV.

Of Prophecies.

I MEAN not to speak of *Divine Prophecies*, nor of *Heathen Oracles*, nor of *Natural Predictions*, but only of *Prophecies* that have been of certain Memory, and from hidden Causes. Saith the *Pythoniſſa* to *Saul*, *To morrow thou and thy Son ſhall be with me*. *Homer* hath theſe Verſes,

*At domus Æneæ cunctis dominabitur oris
Et nati natorum, & qui naſcentur ab illis.*

A *Prophecy*, as it ſeems, of the *Roman Empire*. *Seneca*, the *Tragedian*, hath theſe Verſes,

— *Venient Annis
Secula ſeris, quibus Oceanus
Vincula rerum laxet, & ingens
Pateat Tellus, Tiphysque novus
Detegat orbes; nec ſit terris
Ultima Thule:*

A *Prophecy* of the *Discovery* of *America*. The *Daughter* of *Polycrates* dreamed, that *Jupiter* bathed her *Father*, and *Apollo* anointed him; And it came to paſs that he was *Crucified* in an open *Place*, where the *Sun* made his *Body* run with *Sweat*, and the *Rain* waſhed it. *Philip* of *Macedon*

Of Prophecies.

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don dreamed he ſealed up his *Wives Belly*; whereby he did expound it that his *Wife* ſhould be barren: But *Ariſtander* the *Sooth-fayer* told him his *Wife* was with *Child*, becauſe Men do not uſe to ſeal *Veffels* that are empty. A *Phantaſm* that appeared to *M. Brutus* in his *Tent*, ſaid to him, *Philippis iterum me videbis*. *Tiberius* ſaid to *Galba*, *Tu quoque, Galba, deguſtabis Imperium*. In *Veſpaſian's* time, there went a *Prophecy* in the *Eaſt*, that thoſe that ſhould come forth of *Judea* ſhould *Reign* over the *World*: Which though it may be, was meant of our *Saviour*, yet *Tacitus* expounds it of *Veſpaſian*. *Domitian* dreamed the night before he was ſlain, that a *Golden Head* was growing out of the *Nape* of his *Neck*: And indeed the *Succession* that followed him for many years made *Golden Times*. *Henry* the ſixth, of *England*, ſaid of *Henry* the ſeventh, when he was a *Lad* and gave him *Water*, *This is the Lad that ſhall enjoy the Crown for which we ſtrive*. When I was in *France*, I heard from one *Doctour Pena*, that the *Queen Mother*, who was given to curious Arts, cauſed the *King* her *Huſbands Nativity* to be *Calculated* under a falſe *Name*: And the *Aſtrologer* gave a *Judgment*, that he ſhould be killed in a *Duel*; at which the *Queen* laughed, thinking her *Husband* to be above *Challenges* and *Duels*: But he was ſlain upon a *Course* at *Tilt*, the *Splinters* of the *Staff* of *Montgomery* going in at his *Bever*. The trivial *Prophecy* that I heard when I was a *Child*, and *Queen Elizabeth* was in the *Flower* of her *Years*, was;

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When



*When Hempe is spun,
England's done.*

Whereby it was generally conceived, that after the Princes had Reigned, which had the principal Letters of that Word *Hempe*, (which were *Henry, Edward, Mary, Philip, and Elizabeth*.) *England* should come to utter Confusion; which thanks be to God is verified in the Change of the Name; for that the Kings Style is no more of *England*, but of *Britain*. There was also another *Prophecy*, before the Year of 88. which I do not well understand:

*There shall be seen upon a day,
Between the Baugh and the May,
The Black Fleet of Norway,
When that is come and gone,
England build Houses of Lime and Stone,
For after Wars shall you have none.*

It was generally conceived to be meant of the *Spanish Fleet* that came in 88. For that the King of *Spains* Surname, as they say, is *Normay*. The Prediction of *Regiomontanus*,

Octogessimus octavus mirabilis Annus,

Was thought likewise accomplished, in the sending of that great Fleet, being the greatest in strength, though not in Number, that ever swam upon,

upon the Sea. As for *Cleon's Dream*, I think it was a Jest: It was, That he was devoured of a long Dragon; and it was expounded of a Maker of Saufages that troubled him exceedingly. There are numbers of the like kind, especially if you include *Dreams* and *Predictions* of *Astrology*. But I have set down these few only of certain credit for example. My judgment is, that they ought all to be despised, and ought to serve but for Winter-talk by the Fire-side: Though, when I say *Despised*, I mean it as for Belief; for otherwise, the spreading or publishing of them is in no sort to be *Despised*; for they have done much mischief. And I see many severe Laws made to suppress them. That that hath given them grace, and some credit, consisteth in three things: First, That Men mark when they hit, and never mark when they miss; as they do generally also of *Dreams*. The second is, That probable Conjectures, or obscure Traditions, many times turn themselves into *Prophecies*, while the Nature of Man, which coveteth *Divination*, thinks it no peril to foretel that which indeed they do but collect: As that of *Seneca's Verse*. For so much was then subject to Demonstration, that the Globe of the Earth had great Parts beyond the *Atlantick*; which might be probably conceived not to be all Sea: And adding thereto, the Tradition in *Plato's Timæus*, and his *Atlantick*, it might encourage one to turn it to a *Prediction*. The third and Last (which is the Great one) is, That almost all of them, being infinite in



number, have been Impostures, and by idle and crafty Brains meerly contrived and feigned after the Event past.

XXXVI.

Of Ambition.

AMBITION is like *Choler*, which is an Humour that maketh Men Active, Earnest, full of Alacrity, and Stirring, if it be not stopped: But if it be stopped, and cannot have his way, it becometh Adul, and thereby Malign and Venomous. So *Ambitious Men*, if they find the way open for their Rising, and still get forward, they are rather Busy than Dangerous; but if they be checkt in their desires, they become secretly discontent, and look upon Men and Matters with an Evil Eye, and are best pleased when things go backward, which is the worst property in a Servant of a Prince or State. Therefore it is good for Princes, if they use *Ambitious Men*, to handle it so, as they be still Progressive, and not Retrograde; which, because it cannot be without inconvenience, it is good not to use such Natures at all. For if they rise not with their Service, they will take order to make their Service fall with them. But since we have said, it were good not to use Men of *Ambitious Natures*, except it be upon necessity, it is fit we speak in what cases they are of necessity.

Good

Good Commanders in the Wars must be taken, be they never so *Ambitious*; for the use of their Service dispenseth with the rest; and to take a Soldier without *Ambition*, is to pull off his Spurs. There is also great use of *Ambitious Men*, in being Skreens to Princes in matters of Danger and Envy; for no Man will take that part, except he be like a feeld Dove, that mounts and mounts, because he cannot see about him. There is use also of *Ambitious Men*, in pulling down the greatness of any Subject that over-tops; as *Tiberius* used *Macro* in pulling down of *Sejanus*. Since therefore they must be used in such cases, there resteth to speak how they are to be bridled, that they may be less *Dangerous*. There is less *Danger* of them, if they be of mean Birth, than if they be Noble; and if they be rather harsh of Nature, than Gracious and Popular; and if they be rather new raised, than grown cunning, and fortified in their Greatness. It is counted by some a weakness in Princes to have *Favourites*; but it is of all others the best remedy against *Ambitious Great Ones*. For when the way of pleasuring and displeasuring lieth by the *Favourite*, it is impossible any other should be *Over-great*. Another means to curb them, is to balance them by others as proud as they. But then there must be some middle Counsellors to keep things steady; for without that Ballast the Ship will roul too much. At the least, a Prince may animate and inure some meaner Persons, to be as it were *Scourges* to *Ambitious Men*. As for the having
of



of them obnoxious to ruine, if they be of fearful Natures, it may do well; but if they be Stout and Daring, it may precipitate their Designs, and prove Dangerous. As for the pulling of them down, if the Affairs require it, and that it may not be done with safety suddenly, the only way is, the interchange continually of Favours and Disgraces; whereby they may not know what to expect, and be as it were in a Wood. Of *Ambitions*, it is less harmful the *Ambition* to prevail in great things, than that other to appear in every thing; for that breeds confusion, and mars business. But yet it is less Danger, to have an *Ambitious Man* stirring in business, than great in dependences. He that seeketh to be eminent amongst able Men, hath a great task; but that is ever good for the Publick; but he that plots to be the only Figure amongst Cyphers, is the decay of an whole Age. *Honour* hath three things in it: The Vantage Ground to do good, the approach to Kings and Principal Persons, and the raising of a Mans own Fortunes. He that hath the best of these Intentions when he aspireth, is an honest Man; and that Prince that can discern 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, than of Rising; and such as love Business rather upon Conscience, than upon Bravery; and let them discern a busy Nature from a willing Mind.

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XXXVII.

Of Masks and Triumphs.

THESE things are but Toys, to come amongst such serious Observations. But yet, since Princes will have such things, it is better they should be graced with Elegancy, than daubed with Cost. *Dancing to Song*, is a thing of great State and Pleasure. I understand it, that the Song be in Choir, placed aloft, and accompanied with some broken Musick, and the Ditty fitted to the Device. *Singing in Song*, especially in *Dialogues*, hath an extream good Grace: I say *Singing*, not *Dancing*, (for that is a mean and vulgar thing) and the *Voices* of the *Dialogue* would be strong and manly, (a Bass, and a Tenor, no Treble,) and the *Ditty* High and Tragical, not Nice or Dainty. Several *Choirs* placed one over against another, and taking the Voice by Catches, *Anthem*-wise, give great Pleasure. *Turning Dances* into *Figure* is a childish curiosity; and generally let it be noted, that those things which I here set down, are such as do naturally take the Sense, and not respect petty Wonderments. It is true, the *Alterations* of *Scenes*, so it be quietly, and without noise, are things of great Beauty and Pleasure; for they feed and relieve the Eye, before it be full of the same Object. Let the *Scenes* abound with *Light*, specially



pecially Coloured and Varied; and let the *Masks*, or any other that are to come down from the *Scene*, have some motions upon the *Scene* it self, before their coming down; for it draws the Eye strangely, and makes it with great Pleasure to desire to see that it cannot perfectly discern. Let the *Songs* be *Loud* and *Cheerful*, and not *Chirpings* or *Pulings*. Let the *Musick* likewise be *Sharp* and *Loud*, and well placed. The *Colours* that these best by Candle-light, are White, Carnation, and a kind of Sea-water Green; and *Oes* or *Spangs*, as they are of no great Cost, so they are of most Glory. As for *Rich Embroidery*, it is lost, and not discerned. Let the *Suits of Masks* be graceful, and such as become the Person when the *Vizars* are off, not after examples of known Attires; *Turks*, *Soldiers*, *Mariners*, and the like. Let *Anti-masks* not be long, they have been commonly of *Fools*, *Satyr*s, *Baboons*, *Wild-men*, *Antiques*, *Beasts*, *Spirits*, *Witches*, *Ethiops*, *Pigmies*, *Turquets*, *Nymphs*, *Rusticks*, *Cupids*, *Statua's* moving, and the like. As for *Angels*, it is not Comical enough to put them in *Anti-masks*; and any thing that is hideous, as *Devils*, *Gyants*, is on the other side as unfit. But chiefly, let the *Musick* of them be *Recreative*, and with some strange *Changes*. Some *sweet Odours* suddenly coming forth, without any drops falling, are in such a Company, as there is *Steam* and *Heat*, things of great pleasure and refreshment. *Double Masks*, one of *Men*, another of *Ladies*, addeth *State* and *Variety*. But
all

all is nothing, except the *Room* be kept clear and neat.

For *Justs*, and *Turneys*, and *Barriers*, the *Glories* of them are chiefly in the *Chariots*, wherein the *Challengers* make their *Entry*, specially if they be drawn with strange *Beasts*, as *Lions*, *Bears*, *Camels*, and the like; or in the *Devices* of their *Entrance*, or in the *Bravery* of their *Liveries*, or in the goodly *Furniture* of their *Horses* and *Armor*. But enough of these toys.

XXXVIII.

Of *Nature in Men*.

NATURE is often Hidden, sometimes Overcome, seldom Extinguished. Force maketh *Nature* more violent in the Return; *Doctrine* and *Discourse* maketh *Nature* less impotent: But *Custom* only doth alter and subdue *Nature*. He that seeketh *Victory* over his *Nature*, let him not set himself too great, nor too small *Tasks*, for the first will make him Dejected, by often *Failings*; and the second will make him a small *Proceeder*, though by often *Prevailings*. And at the first, let him practise with *Helps*, as *Swimmers* do with *Bladders* or *Rushes*; but after a time let him practise with *disadvantages*, as *Dancers* do with *thick Shoes*: For it breeds great *Perfection*, if the practice be harder than the *Use*. Where *Nature* is mighty,
and



and therefore the Victory hard, the Degrees had need be, First, to stay and arrest *Nature* in time, like to him that would say over the Four and Twenty Letters when he was Angry, than to go less in quantity: As if one should in forbearing Wine, come from drinking Healths to a Draught at a Meal, and lastly to discontinue altogether: But if a Man have the Fortitude and Resolution to enfranchise himself at once, that is the best;

*Optimus ille animi vindex, ledentia pectus
Vincula qui rupit, dedoluitque semel.*

Neither is the Ancient Rule amiss to bend *Nature* as a wand to a contrary Extream, whereby to set it right, understanding it where the contrary Extream is no Vice. Let not a Man force a Habit upon himself with a perpetual Continuance, but with some Intermiſſion; for both the Pause re-inforceth the new Onset: And if a Man that is not perfect be ever in practice, he shall as well practise his Errors, as his Abilities, and induce one Habit of both; and there is no means to help this, but by seasonable Intermiſſion. But let not a Man trust his Victory over his *Nature* too far; for *Nature* will lie buried a great time, and yet revive upon the Occasion of Temptation. Like as it was with *Aesop's* Damſel, turned from a Cat to a Woman, who fate very demurely at the Boards end, till a Mouse run before her. Therefore let a Man either avoid the Occasion altogether, or put himself often to it,
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that he may be little moved with it. A Mans *Nature* is best perceived in privateneſs, for there is no Affectation in Paſſion, for that putteth a Man out of his Precepts; and in a new Cafe of Experiment, for there *Custom* leaveth him. They are happy Men whose *Natures* fort with their Vocations, otherwise they may say, *Multum Incola fuit Anima mea*; when they converse in those they do not affect. In Studies whatsoever a Man commandeth upon himself, let him set hours 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 themselves; so as the spaces of other business or Studies will suffice. A Mans *Nature* runs either to Herbs or Weeds; therefore let him seasonably water the one, and destroy the other.

XXXIX.

Of *Custom 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 alter as they have been accustomed: And therefore as *Machiavel* well noteth, (though in an ill-favoured Instance) there is no trusting to the force of *Nature* nor to the bravery of Words, except it be corroborate by *Custom*. His instance is, that for
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the atchieving of a desperate Conspiracy, a Man should not rest upon the fierceness of any Mans Nature, or his resolute undertakings; but take such an one as hath had his hands formerly in Blood. But *Machiavel* knew not of a *Frier Clement*, nor a *Ravilliac*, nor a *Faureguy*, nor a *Baltazer Gerrard*; yet this Rule holdeth still, that Nature, nor the Engagement of Words are not so forcible as *Customs*. Only Superstition is now so well advanced, that Men of the first blood are as firm as Butchers by Occupation, and Votary Resolution is made Equipollent to *Custom*, even in matter of blood. In other things the predominancy of *Custom* is every where visible, inso-much as a Man would wonder to hear Men Profess, Protest, Engage, give great Words, and then do just as they have done before, as if they were dead Images, and Engines moved only by the wheels of *Custom*. We see also the Reign or Tyranny of *Custom*, what it is. The *Indians* (I mean the Sect of their Wife Men) lay themselves quietly upon a stack of Wood, and so Sacrifice themselves by fire. Nay, the Wives strive to be burned with the Corps of their Husbands. the Lads of *Sparta* of ancient time, were wont to be scourged upon the Altar of *Diana* without so much as Squeeking. I remember in the beginning of Queen *Elizabeths* time, of *England*, an *Irish Rebel* condemned, put up a Petition to the Deputy that he might be hanged in a Wyth, and not in an Halter, because it had been so used with former *Rebels*. There be *Monks* in *Russia*, for Pen-

Penance, that will sit a whole night in a Vessel of Water, till they be engaged with hard Ice. Many examples may be put down of the Force of *Custom*, both upon mind and body. Therefore since *Custom* is the Principal Magistrate of Mans life, let Men by all means endeavour to obtain good *Customs*. Certainly *Custom* is most perfect when it beginneth in young years: This we call *Education*, which is in effect but an *early Custom*. So we see in Languages, the Tongue is more pliant to all Expressions and Sounds, the Joynts are more supple to all Feats of Activity and motions in Youth than afterwards. For it is true, the late Learners cannot so well take the ply, except it be in some minds that have not suffered themselves to fix, but have kept themselves open and prepared to receive continual amendment, which is exceeding rare. But if the Force of *Custom*, Simple and Separate, be great, the Force of *Custom* Copulate, and Conjoynd, and Collegiate, is far greater. For there Example teacheth, Company comforteth, Emulation quickneth, Glory raiseth: So as in such Places the Force of *Custom* is in his Exaltation. Certainly the great multiplication of Vertues upon human Nature, resteth upon Societies well Ordained and Disciplined: for Commonwealths and good Governments do nourish Vertue Grown, but do not much mend the Seeds. But the misery is, that the most effectual Means are now applied to the Ends least to be desired.



XL.

Of *Fortune*.

IT cannot be denied, but outward accidents conduce much to *Fortune*: Favour, Opportunity, Death of others, Occasion fitting *Vertue*. But chiefly the mould of a *Mans Fortune* is in his own hands. *Faber quisque Fortuna sua*, saith the Poet. And the most frequent of External 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 Draco*. Overt and Apparent *Vertues* bring forth Praise; but there be Secret and Hidden *Vertues* that bring forth *Fortune*. Certain Deliveries of a Mans self, which have no Name. The Spanish Name, *Desemboltura*, partly expresseth them, when there be not Stands nor Restiveness in a Mans *Nature*, but that the Wheels of his *Mind* keep way with the Wheels of his *Fortune*. For so *Livy* (after he had described *Cato Major*, in these words, *In illo viro, tantum Robur Corporis & Animi fuit, ut quocunque loco natus esset, Fortunam sibi facturus videretur*) falleth upon that that he had, *Versatile Ingenium*. Therefore if a Man look sharply and attentively, he shall see *Fortune*: For though she be blind, yet she is not invisible. The Way of *Fortune* is like the *Milkie Way* in the Skie, which is a Meeting
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or Knot of a number of small Stars; not seen a-funder, but giving Light together: So are there a number of little, 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 think: When they speak of one that cannot do amiss, they will throw in into his other Conditions that he hath, *Poco di Matto*. And certainly, there be not two more *Fortunate* Properties, than to have a Little of the *Fool*, and not too much of the *Honest*. Therefore extream Lovers of their Country, or Masters, were never *Fortunate*, neither can they be. For when a Man placeth his thoughts without himself, he goeth not his own way. An hasty *Fortune* maketh an Enterpriser and Remover; (the *French* hath it better, *Enterprenant*, or *Remuant*) but the exercised *Fortune* maketh the able Man. *Fortune* is to be Honoured and Respected, if it be but for her Daughters, *Confidence* and *Reputation*: For those two *Felicity* breedeth; the first, within a Mans self, the later in others towards him. All Wise men to decline the Envy of their own *Vertues*, use to ascribe them to Providence and *Fortune*; for so they may the better assume them: And besides, it is Greatness in a Man to be the Care of the Higher Powers. So *Cesar* said to the Pilot in the Tempest, *Cæsarem portas, & Fortunam ejus*. So *Sylla* chose the Name of *Felix*, and not of *Magnus*. And it hath been noted, that those that ascribe openly too much to their own Wisdom and Policy, end *Unfortunate*.



It is written, That *Timotheus* the *Athenian*, after he had, in the Account he gave to the State of his Government, often interlaced his Speech, And in this Fortune had no part, never prospered in any thing he undertook afterwards. Certainly there be, whose Fortunes are like *Homers Verses*, that have a Slide and Eafiness more than the Verses of other Poets, as *Plutarch* saith of *Timoleons Fortune*, in respect of that of *Agefilans*, or *Epaninondas*: And that this should be, no doubt it is much in a Mans self.

XLI.

Of Usury.

MANY have made witty Invectives against Usury. They say, That it is pity the Devil should have Gods part, which is the *Tithe*. That the Usurer is the greatest Sabbath-breaker, because his Plough goeth every *Sunday*. That the Usurer is the Drone that *Virgil* speaketh of:

Ignavum fucos pecus à presepibus arcent.

That the Usurer breaketh the first Law that was made for Mankind after the Fall; which was, *In sudore vultus tui comedes panem tuum*, not, *In sudore vultus alieni*. That Usurers should have *Orange-tawny Bonnets*, because they do Judaize.
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Of Usury.

That it is against Nature, for Money to beget Money, and the like. I say this only, That Usury is a *Concessum propter duritiam cordis*: For since there must be Borrowing and Lending, and Men are so hard of Heart, as they will not lend freely, Usury must be permitted. Some others have made Suspicious and Cunning Propositions of Banks, discovery of Mens Estates, and other Inventions, but few have spoken of Usury usefully. It is good to set before us the Incommodities and Commodities of Usury, that the good may be either Weighed out, or Culled out; and warily to provide, that while we make forth to that which is better, we meet not with that which is worse.

The Discommodities of Usury are, First, That it makes fewer Merchants; for were it not for this lazy Trade of Usury, Money would not lie still, but would in great part be employed upon Merchandizing, which is the *Vena Porta* of Wealth in a State. The second, That it makes poor Merchants; for as a Farmer cannot husband his Ground so well, if he sit at a great Rent: So the Merchant cannot drive his Trade so well, if he sit at great Usury. The third is incident to the other two; and that is, The decay of Customs of Kings or States, which Ebb or Flow with Merchandizing. The fourth, That it bringeth the Treasure of a Realm or State into a few hands; for the Usurer being at Certainties, and others at Uncertainties, at the end of the Game most of the Money will be in the Box;
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and ever a State flourisheth, when Wealth is more equally spread. The fifth, That it beats down the Price of Land; for the employment of Money is chiefly either Merchandizing or Purchasing; and *Usury* way-lays both. The sixth, That it doth dull and damp all Industries, Improvements, and new Inventions, wherein Money would be stirring, if it were not for this Slug. The last, That it is the Canker and Ruine of many Mens Estates, which in process of time breeds a publick Poverty.

On the other side, the *Commodities* of *Usury* are: First, That howsoever *Usury* in some respect hindreth Merchandizing, yet in some other it advanceth it; for it is certain, that the greatest part of Trade is driven by young Merchants, upon borrowing at Interest: So as if the *Usurer* either call in, or keep back his Money, there will ensue presently a great stand of Trade. The second is, That were it not for this easie borrowing upon *Interest*, Mens necessities would draw upon them a most sudden undoing, in that they would be forced to sell their Means (be it Lands or Goods) far under foot; and so whereas *Usury* doth but gnaw upon them, bad Markets would swallow them quite up. As for Mortgaging or Pawning, it will little mend the matter; for either Men will not take Pawns without *Use*, or if they do, they will look precisely for the Forfeiture. I remember a cruel Monied Man in the Country that would say, The Devil take this *Usury*, it keeps us from Forfeitures of Mort-

gages

gages and Bonds. The third and last is, That it is a vanity to conceive, that there would be ordinary borrowing without profit; and it is impossible to conceive, the number of Inconveniences that will ensue, if borrowing be cramped: Therefore, to speak of the abolishing of *Usury* is idle. All States have ever had it in one kind, or rate or other: so as that opinion must be sent to *Utopia*.

To speak now of the *Reformation* and *Reiglement* of *Usury*, how the *Discommodities* of it may be best avoided, and the *Commodities* retained. It appears by the ballance of *Commodities* and *Discommodities* of *Usury*, two things are to be reconciled: The one, that the *Tooth* of *Usury* be grinded, that it bite not too much: The other, that there be left open a means to invite Monied Men to lend to the Merchants, for the Continuing and Quickning of Trade. This cannot be done, except you introduce two severall sorts of *Usury*, a *less* and a *greater*. For if you reduce *Usury* to one low rate, it will ease the *Common Borrower*, but the *Merchant* will be to seek for Money. And it is to be noted, that the Trade of Merchandize, being the most *Lucrative*, may bear *Usury* at a good Rate; other Contracts not so.

To serve both Intentions, the way would be chiefly thus: That there be *two Rates* of *Usury*, the one Free and General for all, the other under *Licence* only to *certain Persons* and in *certain Places* of *Merchandizing*. First therefore, Let *Usury*

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in general be reduced to Five in the Hundred, and let that Rate be proclaimed to be Free and Current; and let the State shut it self out to take any penalty for the same. This will preserve Borrowing from any general Stop or Dryness. This will ease infinite Borrowers in the Country. This will in good part raise the Price of Land, because Land purchased at Sixteen years purchase, will yield six in the Hundred, and somewhat more, whereas this Rate of Interest yields but Five. This by reason will encourage and edg Industrious and Profitable Improvements, because many will rather venture in that kind, than take Five in the Hundred, especially having been used to greater profit. Secondly, Let there be certain Persons Licensed to lend to known Merchants, upon Usury, at a High Rate; and let it be with the Cautions following. Let the Rate be, even with the Merchant himself, somewhat more easie than that he used formerly to pay: for by that means all Borrowers shall have some ease by this Reformation, be he Merchant or whosoever. Let it be no Bank or Common Stock, but every man be master of his own Money. Not that I altogether dislike Banks, but they will hardly be brooked, in regard of certain suspensions. Let the State be answered some small matter for the License, and the rest left to the Lender; for if the Abatement be but small, it will no whit discourage the Lender. For he, for example, that took before Ten or Nine in the Hundred, will sooner descend to Eight in the Hundred, than give over
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his Trade of Usury, and go from Certain Gains to Gains of Hazard. Let these Licensed Lenders be in Number Indefinite, but restrained to certain principal Cities and Towns of Merchandizing, for then they will be hardly able to colour others mens moneys in the Country, so as the Licence of Nine will not suck away the current Rate of Five; for no man will Lend his moneys far off, nor put them into unknown hands.

If it be objected, That this doth in a sort Authorize Usury, which before was in some places but permilive: The Answer is, that it is better to mitigate Usury by Declaration, than to suffer it to rage by Connivence.

XII.

Of Youth and Age.

A Man that is Young in Years, may be Old in Hours, if he have lost no time, but that happeneth 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: And yet the Invention of Young Men is more lively than that of Old, and Imaginations stream into their minds better, and, as it were, more Divinely. Natures that have much heat, and great and violent desires and perturbations, are not ripe for Action till they have passed the Meridian



ridian of their years; As it was with *Julius Caesar*, and *Septimius Severus*, of the latter of whom it is said, *Juventutem egit Erroribus, imo Furoribus plenam*; and yet he was the ablest Emperor almost of all the List. But reposed Natures may do well in *Youth*, as it is seen in *Augustus Caesar*, *Cosmus Duke of Florence*, *Gaston de Foix*, and others. On the other side, Heat and Vivacity in *Age* is an excellent Composition for business. *Young Men* are fitter to invent than to judge, fitter for Execution than for Counsel, and fitter for new projects than for settled business, for the Experience of *Age* in things that fall within the compass of it, directeth them, but in new things abuseth them. The Errors of *Young Men* are the ruin of business; but the Errors of *Aged Men* amount but to this, that more might have been done or sooner. *Young Men* in the conduct and mannage of Actions embrace more than they can hold, stir more than they can quiet, fly to the end without consideration of the means and degrees, pursue some few Principles which they have chanced upon absurdly, care not to innovate, which draws unknown Inconveniences: Use extream Remedies at first, and that which doubleth all Errors, will not acknowledg or retract them, like an unready Horse, that will neither Stop nor Turn. *Men of Age* object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of Success. Certainly it is good to com-

compound *Employments* of both; for that will be good for the present, because the virtues of either *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, good for *Extern Accidents*, because Authority followeth *Old Men*, and Favour and Popularity *Youth*. But for the moral part perhaps *Youth* will have the preheminnence, as *Age* hath for the politick. A certain *Rabbin* upon the Text, *Your Young Men shall see visions, and your Old Men shall dream dreams*, inferreth, that *Young Men* are admitted nearer to God than *Old*, because *Vision* is a clearer Revelation than a *Dream*. And certainly the more a Man drinketh of the World, the more it intoxicateth; and *Age* doth profit rather in the powers of Understanding, than in the Vertues of the Will and Affections. There be some have an over-early Ripeness in their years, which fadeth betimes: These are first such as have brittle Wits, the edg whereof is soon turned; such as was *Hermogenes* the *Rhetorician*, whose Books are exceeding subtil, who afterwards waxed stupid. A second sort is of those that have some natural Dispositions which have better grace in *Youth* than in *Age*; such as is a fluent and luxuriant Speech, which becomes *Youth* well, but not *Age*: So *Tully* saith of *Hortensius*, *Idem manebat, neque idem decebat*. The third is, of such as take too high a strain at the first, and are magnanimous more than Tract of years can uphold: As was *Scipio Affricanus*,
of



of whom *Livy* saith in effect, *Ultima primis cedebant.*

XLIII.

Of Beauty.

VERTUE is like a rich Stone, best plain set; and surely, Vertue is best in a Body that is comely, though not of delicate Features, and that hath rather Dignity of Prefence, than *Beauty of Aspect*. Neither is it almost seen that very *Beautiful Persons* are otherwise of great Vertue, as if Nature were rather buie not to err, than in labour to produce Excellency; and therefore they prove accomplished, but not of great Spirit, and study rather Behaviour than Vertue. But this holds not always, for *Augustus Cæsar*, *Titus Vespasianus*, *Philip le Belle of France*, *Edward the fourth of England*, *Alcibiades of Athens*, *Imael the Sophy of Persia*, were all high and great Spirits, and yet the most *Beautiful Men* of their times. In *Beauty*, that of *Favour* is more than that of *Colour*; and that of *decent and gracious Motion*, more than that of *Favour*. That is the best part of *Beauty* which a Picture cannot exprefs, no nor the first light of the Life. There is no excellent *Beauty* that hath not some strangeness in the proportion. A Man cannot tell, whether *Apelles* or *Albert Durer* were the more triffer; whereof the one would make a Person
age

age by Geometrical Proportions, the other by raking the best Parts out of divers Faces to make one excellent. Such Personages I think would please nobody, but the Painter that made them. Not but I think a Painter may make a better Face than ever was, but he must do it by a kind of *Felicity*, (as a Musician that maketh an excellent Air in Musick) and not by Rule. A Man shall see Faces, that if you examine them part by part, you shall find never a good, and yet all together do well. If it be true, that the principal part of *Beauty* is in decent motion, certainly it is no marvel, though *Persons in Years* seem many times more amiable, *Pulchrorum Autumnus pulcher*; for no *Youth* can be comely, but by pardon, and considering the *Youth*, as to make up the comeliness. *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 again, if it light well, it maketh Vertues shine, and Vices bluth.

XLIV.

Of Deformity.

DEFORMED Persons are commonly even with Nature; for as Nature hath done ill by them, so do they by Nature, being for the most part (as the Scripture saith) void
of



of *Natural Affection*, and so they have Revenge of Nature. Certainly, there is a consent between the body and the mind, and where Nature erreth in the one, the venturcth in the other; *Ubi peccat in uno, periclitatur in altero*. But because there is in Man an Election touching the Frame of his mind, and a Necessity in the Frame of his body, the Stars of natural Inclination are sometimes obscured by the Sun of Discipline and Vertue: Therefore it is good to consider of *Deformity*, not as a Sign which is more deceivable, but as a Cause which seldom faileth of the Effect. Whosoever hath any thing fixed in his Person that doth induce Contempt, hath also a perpetual Spur in himself to rescue and deliver himself from Scorn. Therefore all *Deformed Persons* are extream bold. First, As in their own Defence, as being exposed to Scorn, but in process of time, by a general Habit. Also it stirreth in them industry, and especially of this kind, to watch and observe the weakness of others, that they may have somewhat to repay. Again, in their Superiors, it quencth Jealousie towards them, as Persons that they think they may at pleasure despise; and it layeth their Competitors and Emulators asleep, as never believing they should be in possibility of Advancement, till they see them in Possession; so that upon the matter in a great Wit, *Deformity* is an advantage to Rising. Kings in ancient times (and at this present in some Countries) were wont to put great Trust in *Eunuchs*; because they that
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are envious to all, are more obnoxious and officious towards one. But yet their Trust towards them hath rather been as to good Spials, and good whisperers, than good Magistrates and Officers. And much like is the Reason of *Deformed Persons*. Still the ground is, they will if they be of Spirit, seek to free themselves from Scorn, which must be either by Vertue or Malice; and therefore let it not be marvelled if sometimes they prove excellent Persons; as was *Agefilaus*, Zanger the Son of *Solyman*, *Aesop*, *Gafca* Prefident of *Peru*, and *Socrates* may go likewise amongst them, with others.

XLV.

Of *Building*.

HOUSES are built to live in, and not to look on: Therefore let Use be preferred before Uniformity, except where both may be had. Leave the goodly Fabricks of *Houses*, for Beauty only, to the *Enchanted Palaces* of the *Poets*, who build them with small cost. He that builds a fair *House* upon an *ill Seat*, committeth himself to Prison. Neither do I reckon it an *ill Seat* only where the Air is unwholesome, but likewise where the Air is unequal; As you shall see many fine *Seats* set upon a knap of Ground, environed with higher Hills round about it, whereby the Heat of the Sun is pent in, and the
Wind



Wind gathereth as in Troughs; so as you shall have, and that suddenly, as great Diversity of Heat and Cold, as if you dwelt in several Places. Neither is it *ill Air* only that maketh an *ill Seat*, but ill ways, ill Markets; and if you will consult with *Momus*, ill Neighbours. I speak not of any more: Want of Water, want of Wood, Shade and Shelter, want of Fruitfulness, and mixture of Grounds of several Natures, want of Prospect, want of level Grounds, want of Places at some near Distance for Sports of Hunting, Hawking, and Races; Too near the Sea, too remote, having the Commodity of Navigable Rivers, or the Discommodity of their Overflowing; Too far off from great Cities, which may hinder Business, or too near them which lurcheth all Provisions, and maketh every thing dear: Where a Man hath a great Living laid together, and where he is scant. All which, as it is impossible perhaps to find together, so it is good to know them, and think of them, that a Man may take as many as he can; And if he have several Dwellings, that he sort them so, that what he wanteth in the one, he may find in the other. *Lucullus* answered *Pompey* well, who when he saw his Stately Galleries and Rooms so large and lightsome in one of his Houses, said, Surely an excellent Place for Summer, but how do you in Winter? *Lucullus* answered, Why do you not think me as wise as some Fowl are, that ever change their abode towards the Winter?

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To pass from the *Seat* to the *House* it self, we will do as *Cicero* doth in the Orators Art, who writes Books *De Oratore*, and a Book he entitles *Orator*; whereof the former delivers the Precepts of the Art, and the Latter the *Perfection*. We will therefore describe a *Princely Palace*, making a brief model thereof. For it is strange to see now in *Europe* such huge Buildings, as the *Vatican*, and *Escorial*, and some others be, and yet scarce a very fair Room in them.

First therefore, I say, you cannot have a perfect *Palace*, except you have two several Sides; a Side for the *Banquet*, as is spoken of in the Book of *Hester*, and a Side for the *Household*; the one for Feasts and Triumphs, and the other for Dwelling. I understand both these Sides to be not only Returns, but Parts of the *Front*, and to be uniform without, though severally Partitioned within, and to be on both Sides of a great and *Stately Tower* in the midt of the *Front*, that as it were joyneth them together on either hand. I would have on the side of the *Banquet* in *Front* one only goodly Room above Stairs, of some forty foot high, and under it a Room for a *Dressing* or *Preparing Place* at times of Triumphs. On the other side, which is the *Household* side, I will it divided at the first into a *Hall* and a *Chappel*, (with a Partition between) both of good stature and bigness, and those not to go all the length, but to have at the further end a *Winter* and a *Summer Parlor*, both fair; and under these Rooms, a fair and large *Cellar* sunk under Ground;

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Ground;



Ground; and likewise some *Privy Kitchens*, with *Butteries* and *Pantries*, and the like. As for the *Tower*, I would have it two Stories, of eighteen foot high apiece above the two Wings, and goodly *Leads* upon the Top, railed with *Stairs* interposed, and the same *Tower* to be divided into Room, as shall be thought fit; the Stairs likewise to the upper Rooms, let them be upon a fair open *Newel*, and finely railed in with *Images* of *Wood*, cast into a brasse Colour, and a very fair Landing Place at the Top. But this to be, if you do not point any of the lower Rooms for a Dining Place of Servants, for otherwise you shall have the Servants Dinner after your own; for the steame of it will come up as in a Tunnel. And so much for the *Front*, only I understand the Height of the first Stairs to be sixteen Foot which is the Height of the Lower Room.

Beyond this *Front* is there to be a fair *Court*, but three sides of it of a far lower *Building* than the *Front*. And in all the four Corners of that Court fair Stair-Cases, cast into *Turrets* on the out side, and not within the Row of *Buildings* themselves. But those *Towers* are not to be of the height of the *Front*, but rather proportionable to the lower *Building*. Let the *Court* not be Paved, for that striketh up a great Heat in Summer, and much Cold in Winter; but only some Side Alleys, with a Cross, and the *Quarters* to *Craze* being kept Shorn, but not too near Shorn. The Row of *Return* on the *Banquet Side*, let it be all *Stately Galleries*, in which *Galleries* let there
be

be three, or five fine *Capola's* in the length of it, placed at equal distance, and fine *Coloured Windows* of several Works. On the Household Side, *Chambers* of *Presence* and ordinary Entertainment, with some *Bed-Chambers*, and let all three Sides be a double House, without *Thorough-Lights* on the Sides, that you may have Rooms from the Sun, both for Fore-noon and After-noon. Cast it also, that you may have Rooms both for Summer and Winter, Shady for Summer, and Warm for Winter. You shall have sometimes fair *Houses* so full of Glasse, that one cannot tell where to become to be out of the Sun, or Cold; For *Inbowed Windows* I hold them of good use; (in Cities indeed *Upright* do better, in respect of the Uniformity towards the Street for they be pretty Retiring Places for Conference; and besides, they keep both the Wind and the Sun off: For that which would strike almost through the Room, doth scarce pass the *Window*. But let them be but few, four in the *Court* on the Sides only.

Beyond this *Court* let there be an *Inward Court* of the same Square and Height, which is to be environed with the *Garden* on all sides; and in the inside Cloistered upon all sides; upon decent and beautiful Arches, as high as the first Story. On the *Under Story* towards the *Garden*, let it be turned to a *Grotta*, or place of Shade or *Estivation*; and only have opening and *Windows* towards the *Garden*, and be level upon Floor, no whit sunk under Ground, to avoid all dampness:



ness: And let there be a *Fountain*, or some fair *Work of Statues* in the midst of this *Court*, and to be Paved as the other *Court* was. These *Buildings* to be for *Privy Lodgings* on both Sides, and the End for *Privy Galleries*: Whereof you must fore-see that one of them be for an *Infirmary*, if the Prince or any special Person should be Sick, with *Chambers*, *Bed-Chambers*, *Anticamera*, and *Recamera*, joyning to it: This upon the second Story. Upon the *Ground Story* a fair *Gallery*, open upon *Pillars*; and upon the *third Story* likewise, an open *Gallery* upon *Pillars*, to take the Prospect and Freshness of the *Garden*. At both Corners of the further Side, by way of Return, let there be two Delicate or Rich *Cabinets*, daintily Paved, Richly Hanged, Glazed with *CrySTALLINE GLASS*, and a Rich *Cupola* in the midst, and all other Elegancy that may be thought upon. In the *Upper Gallery* too I wish that there may be, if the Place will yield it, some *Fountains* running in divers Places from the Wall, with some fine Avoidances. And thus much for the model of the Palace; save that you must have, before you come to the *Front*, three Courts: and a *Green Court Plain*, with a Wall about it; a *Second Court* of the same, but more Garnished, with little *Turrets*, or rather Embellishments upon the Wall; and a *Third Court*, to make a Square with the *Front*, but not to be Built, nor yet Enclosed with a Naked Wall, but Enclosed with *Tarasses* Leaded aloft, and fairly Garnished on the three Sides; and Cloystered on the in-side
with

with *Pillars*, and not with *Arches* below. As for *Officers*, let them stand at distance with some *Low Galleries*, to pass from them to the *Palace* it self.

XLVI.

Of Gardens.

GOD Almighty first Planted a *Garden*; and indeed it is the purest of Human pleasures. It is the greatest refreshment to the Spirits of Man; without which *Buildings* and *Palaces* are but Gross Handy-works. And a Man shall ever see, that when Ages grow to Civility and Elegancy, Men come to *Build Stately*, sooner than to *Garden Finely*: As if *Gardening* were the greater Perfection. I do hold it in the Royal Ordering of *Gardens*, there ought to be *Gardens* for all the *Months* in the *Year*, in which, severally, things of Beauty may be then in season. For *December* and *January*, and the latter part of *November*, you must take such things as are green all Winter; *Holly*, *Ivy*, *Bays*, *Juniper*, *Cypress Trees*, *Eughs*, *Pine-Apple Trees*, *Fir-Trees*, *Rosemary*, *Lavender*, *Perriwinckle* the *White*, the *Purple*, and the *Blew*, *Germander*, *Flags*, *Orange-Trees*, *Lemnon-Trees*, and *Myrtle*, if they be stoved, and sweet *Marjoram* warm sets. There followeth for the latter part of *January* and *February*, the *Mezerion Tree*, which then blossoms, *Crocus Vernus*, both the *Yellow* and
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the Grey, Prim-Roses, Anemones, the Early Tulippa, Hyacinthus Orientalis, Chamairis, Frettellaria. For *March* there comes Violets, specially the Single Blew, which are Earliest, the Yellow Daffadil, the Daizy, the Almond-Tree in Blossom, the Peach Tree in Blossom, the Cornelian-Tree in Blossom, sweet Briar. In *April* follow the double White Violet, the Wall-Flower, the Stock Gilly-Flower, the Couflip, Flower-delices, and Lillies of all Natures, Rosemary-Flower, the Tulippa, the Double Piony, the Pale Daffadil, the French Hony-Suckle, the Cherry-Tree in Blossom, the Damascen and Plumb-Trees in Blossom, the White Thorn in Leaf, the Lelack-Tree. In *May* and *June* come Pinks of all sorts, specially the Blush-Pink, Roses of all kinds, except the Musk, which comes later, Hony-Suckles, Strawberries, Baglofs, Columbine, the French Mary gold, Flos Africanus, Cherry-Tree in Fruit, Ribes, Figs in Fruit, Raps, Vine-Flowers, Lavender in Flowers, the Sweet-Satyrian with the White Flower, Herba Muscaria, Liliun Convallium, the Apple-Tree in Blossom. In *July* come Gilly-Flowers of all Varieties, Musk-Roses, and the Lime-Tree in Blossom, Early Pears and Plums in Fruit, Ginnittings, Quadlings. In *August* come Plums of all sorts in Fruit, Pears, Apricocks, Barberies, Filbeards, Musk-Melons, Monks-hoods of all Colours. In *September* comes Grapes, Apples, Poppies of all Colours, Peaches, Melo-Cotones, Nectarines, Cornelians, Wardens, Quinces. In *October*, and the

the beginning of *November*, come Services, Medlars, Bullifes; Roses Cut or Removed to come late, Hollyoaks, and such like. These particulars are for the *Climate* of *London*: but my meaning is perceived, that you may have *Ver Perpetuum*, as the place affords.

And because the *Breath* of Flowers is far Sweeter in the Air, (where it comes and goes, like the Warbling of Musick) than in the Hand, therefore nothing is more fit for that Delight, than to know what be the *Flowers* and *Plants* that do best perfume the Air. Roses Damask and Red are Flowers tenacious of their Smells, so that you may walk by a whole Row of them, and find nothing of their Sweetness; yea, though it be in a Morning Dew. Bays likewise yield no Smell as they grow, Rosemary little, nor Sweet-Marjoram. That which above all others yields the *Sweetest Smell* in the Air, is the Violet, specially the White double Violet, which comes twice a year, about the middle of *April*, and about *Bartholomew-tide*. Next to that is the Musk-Rose, then the Strawberry Leaves dying with a most excellent Cordial Smell. Then the Flower of the Vines, it is a little Dust, like the Dust of a Bent, which grows upon the Claster in the first coming forth. Then Sweet-Briar, then Wall-Flowers, which are very delightful to be set under a Parlour, or lower Chamber Window. Then Pinks and Gilly-Flowers, specially the matted Pink, and Clove Gilly-Flower. Then the Flowers of the Lime-Tree. Then the Hony-Suckles,



Suckles, so they be somewhat afar off. Of Bean-Flowers I speak not, because they are Field-Flowers. But those which *perfume* the *Air* most delightfully, not *passed* by as the rest, but being *Trodden upon* and *Crushed*, are three, that is, *Burnet*, *Wild-Time*, and *Water-Mints*. Therefore you are to set whole *Alleys* of them, to have the Pleasure when you walk or tread.

For *Gardens*, (speaking of those which are indeed *Prince-like*, as we have done of *Buildings*) the Contents ought not well to be under *Thirty Acres of Ground*, and to be divided into three parts; a *Green* in the entrance, a *Heath* or *Desert* in the going forth, and the *Main Garden* in the midst, besides *Alleys* on both Sides. And I like well, that four Acres of Ground be Assigned to the *Green*, six to the *Heath*, four and four to either *Side*, and twelve to the *Main Garden*. The *Green* hath two pleasures; the one, because nothing is more pleasant to the Eye than green Grass kept finely shorn; the other, because it will give you a fair *Alley* in the midst, by which you may go in front upon a *Stately Hedge*, which is to enclose the *Garden*. But because the *Alley* will be long, and in great Heat of the Year or Day, you ought not to buy the shade in the *Garden*, by going in the Sun through the *Green*; therefore you are of either *Side* the *Green* to plant a *Covert Alley* upon *Carpenters Work*, about twelve foot in Height, by which you may go in shade into the *Garden*. As for the making of *Knots of Figures*, with *Divers Coloured Earths*, that

that they may lye under the Windows of the House, on that Side which the *Garden* stands, they be but toys, you may see as good lights many times in Tarts. The *Garden* is best to be square, encompassed on all the four Sides with a *Stately Arched Hedge*: the *Arches* to be upon *Pillars* of *Carpenters Work*, of some ten foot high, and six foot broad, and the *spaces* between of the same Dimension with the *Breadth* of the *Arch*. Over the *Arches* let there be an *Entire Hedge*, of some four foot high, framed also upon *Carpenters Work*, and upon the *Upper Hedge*, over every *Arch* a little *Turret*, with a *Belly*, enough to receive a *Cage* of *Birds*; and over every *Space* between the *Arches* some other little *Figure*, with broad *Plates* of *Round Coloured Glass* gilt, for the *Sun* to play upon. But this *Hedge* I intend to be raised upon a *Bank*, not steep, but gently slope, of some six foot, set all with *Flowers*. Also I understand, that this *Square* of the *Garden*, should not be the whole breadth of the Ground, but to leave on the either side Ground enough for diversity of *Side Alleys*, unto which the two *Covert Alleys* of the *Green* may deliver you; but there must be no *Alleys* with *Hedges* at either end of this great *Inclosure*: not at the *Higher End*, for letting your prospect upon this fair *Hedge* from the *Green*; nor at the *further End*, for letting your prospect from the *Hedge* through the *Arches* upon the *Heath*.

For



For the ordering of the Ground within the *Great Hedge*, I leave it to Variety of Device. Advising nevertheless, that whatsoever form you cast it into; first it be not too busie, or full of Work; wherein I, for my part, do not like *Images cut out in Juniper*, or other *Garden-stuff*, they be for Children. *Little low Hedges*, Round like Welts, with some pretty *Pyramids*, I like well: And in some places *Fair Columns* upon Frames of Carpenters Work. I would also have the *Alleys* spacious and fair. You may have *closer Alleys* upon the *Side Grounds*, but none in the *Main Garden*. I wish also in the very middle a *fair Mount*, with three *Ascents* and *Alleys*, enough for four to walk abreast, which I would have to be perfect *Circles*, without any *Bulwarks* or *Imbolicments*, and the *whole Mount* to be thirty foot high, and some fine *Banqueting House*, with some *Chimneys* neatly cast, and without too much *Glass*.

For *Fountains*, they are a great Beauty and Refreshment, but *Pools* marr all, and make the *Garden* unwholsome, and full of Flies and Frogs. *Fountains* I intend to be of two Natures, the one that *sprinklet* or *spoutet* Water, the other a *fair Receipt* of Water, of some thirty or forty foot square, but without Filth, or Slime, or Mud. For the first, the *Ornaments* of *Images Gilt*, or of *Marble*, which are in use, do well; but the main matter is, so to convey the Water, as it never stay, either in the *Bowls*, or in the *Cistern*, that the Water be never by rest *Discoloured*, *Green* or *Red*,

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or the like; or gather any *Mossiness* or *Putrefaction*. Besides that, it is to be cleaned every day by the hand; also some *Steps* up to it, and some *Fine Pavement* about it doth well. As for the other kind of *Fountain*, which we may call a *Bathing-Pool*, it may admit much Curiosity and Beauty, wherewith we will not trouble our selves, as that the bottom be finely paved, and with *Images*, the sides likewise; and withal Embellished with coloured *Glass*, and such things of *Lustre*; Encompassed also with fine *Rails* of low *Statues*. But the main point is the same, which we mentioned in the former kind of *Fountain*, which is, that the *Water* be in *perpetual motion*, fed by a *Water* higher than the *Pool*, and delivered into it by fair *Spouts*, and then discharged away under *Ground* by some equality of *Bores*, that it stay little. And for fine *Devices* of *Arching Water* without spilling, and making it rise in several forms (of *Feathers*, *Drinking-Glasses*, *Canopies*, and the like,) they be pretty things to look on, but nothing to *Health* and *Sweetness*.

For the *Health*, which was the third part of our *Plot*, I wish it to be framed, as much as may be, to a *Natural Wildness*. *Trees* I would have none in it, but some *Thickets*, made only of *Sweet-Briar*, and *Hony-Suckle*, and some *Wild Vine* amongst, and the *Ground* set with *Violets*, *Strawberries* and *Primroses*: for these are *Sweet* and prosper in the *Shade*. And these to be in the *Heath*, here and there, not in any order. I like also little *Heaps*, in the *Nature* of *Mole-Hills* (such



(such as are in *Wild-Heaths*) to be set, some with Wild-Thyme, some with Pinks, some with Germander, that gives a good flower to the eye; some with Periwinkle, some with Violets, some with Strawberries, some with Couflips, some with Daizies, some with Red-Roses, some with Lillium Convallium, some with Sweet-Williams Red, some with Bears-foot, and the like Low Flowers, being withal Sweet and Sightly. Part of which *Heaps*, to be with *Standards*, of little *Bushes*, prickt upon their top, and part without; the *Standards* to be Roses, Juniper, Holly, Bear-berries (but here and there, because of the smell of their blossom) Red Currans, Gooseberries, Rosemary, Bays, Sweet-Briar, and such like. But these *Standards* to be kept with Cutting, that they grow not out of Course.

For the *Side Grounds*, you are to fit them with variety of *Alleys*, private, to give a full shade, some of them, wherefoever the Sun be. You are to frame some of them, likewise for shelter, that when the Wind blows sharp, you may walk as in a Gallery. And those *Alleys* must be likewise hedged at both ends, to keep out the Wind, and these *closer Alleys* must be ever finely Gravelled, and no Grass, because of going wet. In many of these *Alleys* likewise, you are to set *Fruit Trees* of all sorts; as well upon the Walls, as in Ranges. And this would be generally observed, that the *Borders* wherein you plant your *Fruit-Trees*, be fair and large, and low, and not steep, and set with *fine Flowers*, but thin and sparingly,

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left they deceiv the *Trees*. At the end of both the *side Grounds*, I would have a *Moumt* of some pretty Height, leaving the Wall of the Enclosure breast-high, to look abroad into the fields.

For the *Main Garden*, I do not deny, but there should be some fair *Alleys* ranged on both sides with *Fruit-Trees*, and some pretty Tufts of *Fruit-Trees* and *Arbors* with *Seats*, set in some decent Order; but these to be by no means set too thick; but to leave the *Main Garden* so, as it be not close, but the Air open and free; for as for *Shade* I would have you rest upon the *Alleys* of the *Side Grounds*, there to walk, if you be disposed, in the Heat of the Year or Day: but to make account, that the *Main Garden* is for the more temperate parts of the Year; and in the Heat of Summer, for the Morning, and the Evening, or Over-cast Days.

For *Aviaries*, I like them not, except they be of that largeness, as they may be *turfed*, and have *Living Plants* and *Bushes* set in them, that the *Birds* may have more scope, and natural Neatling, and that no *foulness* appear in the floor of the *Aviary*. So I have made a Plat-form of a *Princely Garden*, partly by Precept, partly by Drawing, not a Model, but some general Lines of it, and in this I have spared for no Cost. But it is nothing, for *Great Princes*, that for the most part taking advice with Work-men, with no less Cost, set their things together, and sometimes add *Statua's* and such things, for State and Magnificence, but nothing to the true pleasure of a *Garden*.

Of



XLVII.

Of Negotiating.

IT is generally better to *deal* by Speech, than by Letter; and by the mediation of a Third, than by a mans self. Letters are good, when a man would draw an Answer by Letter back again; or when it may serve for a mans Justification afterwards to produce his own Letter, or where it may be danger to be interrupted or heard by pieces. To *deal* in *Person* is good, when a mans face breedeth Regard, as commonly with Inferiors; or in tender Cafes, where a mans Eye, upon the Countenance of him with whom he speaketh, may give him a Direction how far to go: And generally where a man will reserve to himself liberty either to Disavow, or to Expound. In choice of *Instruments*, it is better to chuse men of a plainer sort that are like to do that is committed to them, and to report back again faithfully the success, than those that are cunning to contrive out of other mens Business somewhat to grace themselves, and wil help the matter in Report for satisfaction sake. Use also such Persons as affect the business wherein they are employed, for that quickneth much; and such as are fit for the matter: As bold men for Expostulation, fait spoken men for Perswasion, crafty men for Enquiry and Observation, froward and absurd men
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for business that doth not well bear out it self. Use also such as have been lucky, and prevailed before in things wherein you have employed them, for that breeds confidence, and they will strive to maintain their Prescription. It is better to found a Person with whom one *Deals* afar off, than to fall upon the point at first; except you mean to surprize him by some short Question. It is better *Dealing* with men in Appetite, than with those that are where they would be. If a man *Deal* with another upon Conditions, the start of the first Performance is all, which a man cannot reasonably Demand, except either the nature of the thing be such which must go before; or else a man can persuade the other Party that he shall still need him in some other thing; or else that he be counted the honest man. All Practice is to *Discover*, or to *Work*: Men *Discover* themselves in Trust, in Passion, at unawares, and of necessity, when they would have somewhat done, and cannot find an apt Pretext. If you would *Work* any man, you must either know his nature and fashions, and so lead him; or his ends, and so persuade him; or his weakness and disadvantages, and so awe him; or those that have Interest in him, and so govern him. In *Dealing* with cunning Persons we must ever consider their ends to interpret their Speeches; and it is good to say little to them, and that which they least look for. In all *Negotiations* of difficulty a man may not look to sow and reap at once, but must prepare business, and so ripen it by degrees.
Of



XLVIII.

Of Followers and Friends.

C*COSTLY* Followers are not to be liked, left while a man maketh his Train longer, he makes his Wings shorter. I reckon to be costly, not them alone which charge the Purse, but which are wearisome and importunate in Suits. Ordinary Followers ought to challenge no higher Conditions than Countenance, Recommendation, and Protection from wrongs. Faction Followers are worse to be liked, which follow not upon Affection to him with whom they range themselves, but upon Discontentment conceived against some other; whereupon commonly ensueth that ill Intelligence that we many times see between great Personages. Likewise glorious Followers who make themselves as Trumpets of Commendation of those that follow, are full of Inconvenience; for they taint business through want of Secrecy, and they export Honour from a Man, and make him a return in Envy. There is a kind of Followers likewise which are dangerous, being indeed Espials; which enquire the secrets of the House, and bear Tales of them to other; yet such men, many times, are in great favour; for they are officious, and commonly exchange Tales, the Following by certain Estates of men, answerable to that which a great Person himself

himself professeth, (as of Soldiers to him that hath been employed in the Wars, and the like) hath ever been a thing Civil, and well taken even in Monarchies; so it be without too much pomp of popularity. But the most honourable kind of Following, is to be followed, as one that apprehendeth to advance Vertue and Desert in all sorts of Persons. And yet where there is no eminent odds in sufficiency, it is better to take with the more passable, than with the more able. And besides, to speak truth, in base times Active men are of more use than Vertuous. It is true, that in Government it is good to use men of one Rank equally; for to countenance some extraordinarily, is to make them insolent, and the rest discontent, because they may claim a due. But contrariwise, in favour to use 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 favour. It is good discretion not to make too much of any man at the first; because one cannot hold out that proportion. To be governed (as we call it) by one, is not safe; for it shews Softness, and gives a freedom to Scandal and Disreputation; for those that would not censure or speak ill of a man immediately, will talk more boldly of those that are so great with them, and thereby wound their honour, yet to be distracted with many is worse; for it makes men to be of the last Impression, and full of Change. To take advice of some few Friends is ever honourable

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for *Lookers on*, many times, see more than *Gamesters*, and the *Vale best discovereth the Hill*. There is little *Friendship* in the World, and least of all between equals, which was wont to be magnified. That that is, is between Superior and Inferior, whose Fortunes may comprehend one the other.

XLIX.

Of Suitors.

MANY ill matters and projects are undertaken, and private *Suits* do putrifie the publick Good. Many good matters are undertaken with bad minds, I mean, not only corrupt minds, but crafty minds that intend not Performance. Some embrace *Suits* which never mean to deal effectually in them; but if they see there may be life in the matter by some other mean, they will be content to win a Thank, or take a second Reward, or at least to make use in the mean time of the *Suitors* Hopes. Some take hold of *Suits* only for an occasion to cross some other; or to make an information, whereof they could not otherwise have apt Pretext, without care what become of the *Suit* when that turn is served; or generally, to make other mens business a kind of Entertainment to bring in their own. Nay, some undertake *Suits* with a full purpose to let them fall, to the end, to gratifie the adverse Party

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or Competitor. Surely there is in some sort a Right in every *Suit*; either a Right of Equity, if it be a *Suit* of Controverfie; or a Right of Desert, if it be a *Suit* of Petition. If Affection lead a man to favour the wrong side in Justice, let him rather use his Countenance to compound the matter, than to carry it. If Affection lead a man to favour the less worthy in Desert, let him do it without depraving or disabling the better Deserver. In *Suits* which a man doth not well understand, it is good to refer them to some Friend of Trust and Judgment, that may report, whether he may deal in them with Honour; but let him chuse well his Referendaries, for else he may be led by the Nose. *Suitors* are so distastied with Delays and Abuses, that plain dealing in denying to deal in *Suits* at first, and reporting the success barely, and in challenging no more thanks than one hath deserved, is grown not only Honourable, but also Gracious. In *Suits* of Favour, the first coming ought to take little Place; so far forth Consideration may be had of his trust, that if intelligence of the matter could not otherwise have been had, but by him, advantage be not taken of the Note, but the Party left to his other means, and in some sort recompenced for his Discovery. 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. Secrecy in *Suits* is a great mean of obtaining; for voycing them to be in forwardness, may discourage some kind of *Suitors*;

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tors;



iors; but doth quicken and awaken others; but Timing of the *Suit* is the principal. Timing, I say, not only in respect of the Person that should grant it, but in respect of those which are like to cross it. Let a man in the choice of his mean, rather chuse the fittest mean, than the greatest mean; and rather them that deal in certain Things, than those that are General. The Reparation of a Denial, is sometimes equal to the first Grant; if a man shew himself, neither dejected, nor discontented: *Iniquum petas, ut Æquum feras*; is a good rule, where a man hath strength of Favour: But otherwise a man were better rise in his *Suit*; for he that would have ventured at first to have lost the *Suitor*, will not in the Conclusion lose both the *Suitor*, and his own former favour. 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. There are no worse Instruments than these general Contrivers of *Suits*, for they are but a kind of poyson and infection to publick proceedings.

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L.

Of Studies.

STUDIES serve for Delight, for Ornament, and for Ability. Their chief use for Delight is in Privateneſs and Retiring; for Ornament is in Discourse; and for Ability, is in the Judgment and Disposition of Buſineſs. For expert men can execute, and perhaps judge of particulars one by one; but the general Counſels, and the Plots, and Marſhalling of Affairs, come best from those that are *Learned*. To spend too much time in *Studies* is sloth; to use them too much for Ornament is affectation; to make Judgment wholly by their Rules is the humour of a Scholar. They perfect Nature, and are perfected by experience; for Natural Abilities are like Natural Plants, that need Praying by *Study*, and *Studies* themselves do give forth Directions too much at large, except they be bounded in by experience. Crafty men contemn *Studies*, Simple men admire them, and Wise men use them: For they teach not their own use, but that is a Wisdom without them, and above them, won by Observation. Read not to Contradict and Confute, nor to believe and take for granted, nor to find Talk and Discourse, but to weigh and consider. Some *Books* are to be tasted, others to be swallowed, and some few to

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be chewed and digested; that is, some *Books* are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some *Books* also may be read by Deputy, and Extracts made of them by others: But that would be only in the less important Arguments, and the meaner sort of *Books*, else distilled *Books* are like common distilled Waters, starchy things. Reading maketh a full man; Conference a ready man; and Writing an exact man. And therefore, if a man Write little, he had need have a great memory; if he Conter little, he had need have a present wit; and if he Read little, he had need have much cunning to seem to know that he doth not. *Histories* make men Wise, *Poets* Witty, the *Mathematicks* Subtil, *Natural Philosophy* Deep, *Moral* Grave, *Logick* and *Rhetorick* able to Contend. *Abeunt Studia in Mores*; Nay, there is no Stand or Impediment in the Wit, but may be wrought out by fit *Studies*: Like as Diseases of the Body may have appropriate Exercises. Bowling is good for the Stone and Reins, Shooting for the Lungs and Brest, Gentle Walking for the Stomack, Riding for the Head, and the like. So if a mans Wit be wandring, let him *Study* the *Mathematicks*; for in Demonstrations, if his Wit be called away never so little, he must begin again: If his Wit be not apt to distinguish or find differences, let him *Study* the *School-men*; for they are *Cumini sectores*. If he be not apt to bear over matters, and to call up one thing to prove and

and illustrate another, let him *Study* the *Lawyers Cases*; so every Defect of the mind may have a special Receipt.

L I.

Of Faction.

MANY have an Opinion not Wise; that for a Prince to govern his Estate, or for a great Person to govern his Proceedings, according to the respect of *Factions*, is a principal part of Policy; whereas contrariwise, the chiefest Wisdom is, either in ordering those things which are General, and wherein men of several *Factions* do nevertheless agree; or in dealing with correspondence to particular persons one by one. But I say not, that the consideration of *Factions* is to be neglected. Mean men in their rising must adhere, but great men that have strength in themselves, were better to maintain themselves indifferent and Neutral: Yet even in beginners to adhere so moderately, as he be a man of the one *Faction*, which is most passable with the other, commonly giveth best way. The lower and weaker *Faction* is the firmer in Conjunction; and it is often seen, that a few that are stiff, do tire out a great number that are more moderate. When one of the *Factions* is extinguished, the remaining subdivideth: As the *Faction* between *Lucullus*, and the rest of the Nobles of the Senate



nate (which they called *Optimates*) held out a while against the *Faction* of *Pompey* and *Cæsar*; but when the Senates Authority was pulled down, *Cæsar* and *Pompey* soon after brake. The *Faction* or Party of *Antonius*, and *Octavianus Cæsar*, against *Brutus* and *Cassius*, held out likewise for a time: But when *Brutus* and *Cassius* were overthrow, then soon after *Antonius* and *Octavianus* brake and subdivided. These examples are of Wars, but the same holdeth in private *Factions*: And therefore those that are Seconds in *Factions*, do many times, when the *Faction* subdivideth, prove Principals; but many times also they prove Cyphers and cashier'd. For many a mans strength is in opposition, and when that faileth, he groweth out of use. It is commonly seen, that men once placed, take in with the contrary *Faction* to that, by which they enter, thinking belike that they have their first sure, and now are ready for a new Purchase. The Traitor in *Faction* lightly goeth away with it; for when matters have stuck long in Ballancing, the winning of some one man casteth them, and he getteth all the thanks. The even carriage between two *Factions*, proceedeth not always of moderation, but of a trueneſs to a mans self, with end to make use of both. Certainly in *Italy*, they hold it a little suspect in *Popes*, when they have often in their mouth *padre commune*, and take it to be a Sign of one that meaneth to refer all to the greatneſs of his own Houſe. Kings had need beware, how they ſide themselves, and
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make themselves as of a *Faction* or Party; for Leagues within the State are ever pernicious to Monarchies; for they raise an Obligation, Paramount to Obligation of Sovereignty, and make the King, *Tanquam unus ex nobis*; as was to be seen in the *League* of *France*. When *Factions* are carried too high, and too violently, it is a sign of weakneſs in Princes, and much to the prejudice both of their Authority and Buſineſs. The motions of *Factions* under Kings, ought to be like the motions (as the *Astronomers* speak) of the Inferior Orbs, which may have their proper motions, but yet still are quietly carried by the higher motion of *Primum Mobile*.

LII.

Of Ceremonies and Respects.

HE that is only real, had need have exceeding great parts of Vertue; as the Stone had need to be rich, that is set without foil. But if a man mark it well, it is in praise and commendation of men, as it is in gettings and gains: For the Proverb is true, *That light gains makes heavy purses*; for light gains come thick, whereas great come but now and then. So it is true, that small matters win great Commendation, because they are continually in use, and in note; whereas the occasion of any great vertue cometh but on Festivals. Therefore it doth much add to a
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mans Reputation, and is, (as *Queen Isabella* said) *Like perpetual Letters Commendatory*, to have good forms. To attain them, it almost sufficeth not to despise them; for so shall a man observe them in others: And let him trust himself with the rest. For if he labour too much to expresse them, he shall lose their Grace, which is to be Natural and Unaffected. Some mens behaviour is like a Verse, wherein every Syllable is measured. How can a man comprehend great matters, that breaketh his mind too much to small observations? Not to use Ceremonies at all, is to teach others not to use them again; and so diminish respect to himself: especially, they are not to be omitted to strangers, and formal Natures: But the dwelling upon them, and exalting them above the Moon, is not only tedious, but doth diminish the faith and credit of him that speaks. And certainly, there is a kind of conveying of effectual and imprinting Passions amongst Complements, which is of singular use, if a man can hit upon it. Amongst a mans Peers, a man shall be sure of familiarity; and therefore it is good a little to keep State. Amongst a mans Inferiors, one shall be sure of Reverence; and therefore it is good a little to be familiar. He that is too much in any thing, so that he giveth another occasion of Society, maketh himself cheap. To apply ones self to others is good, so it be with Demonstration, that a man doth it upon regard, and not upon facility. It is a good Precept generally in seconding another, yet to add somewhat

somewhat of ones own: As if you would grant his opinion, let it be with some distinction; if you will follow his Motion, let it be with Condition; if you allow his Counsel, let it be with alledging further Reason. Men had need beware, how they be too perfect in Complements: for be they never so sufficient otherwise, their enviers will be sure to give them that Attribute, to the disadvantage of their greater Vertues. It is losf also in business, to be too full of respects, or to be too curious in observing Times and Opportunities. *Solomon* saith, *He that considereth the Wind shall not sow, and he that looketh to the Clouds shall not reap.* A wise man will make more opportunities than he finds. Mens Behaviour should be like their Apparel, not too Strait, or point device, but free for Exercise or Motion.

LIII.

Of Praise.

PR AISE is the Reflection of Vertue, but it is as the Glas or Body which giveth the Reflection. If it be from the common People, it is commonly false and naught, and rather followeth vain Persons than vertuous. For the common People understand not many excellent vertues: the lowest vertues draw praise from them, the middle vertues work in them Attention



ment or Admiration, but of the highest vertues they have no sence or perceiving at all but shewes and *Species virtutibus similes* serve best with them. Certainly fame is like a River, that beareth up things light and swoln, and drowns things weighty and solid: But if Persons of Quality and Judgment concur, then it is, (as the Scripture saith) *Nomen bonum instar unguenti fragrantis*. It filleth all round about, and will not easily away: For the Odours of Oyntments are more durable than those of Flowers. There be so many false points of *praise* that a man may justly hold it a suspect. Some *praises* proceed meerly of Flattery, and if he be an ordinary Flatterer, he will have certain common Attributes, which may serve every man: If he be a cunning Flatterer, he will follow the Arch Flatterer, which is a mans self: And wherein a man thinketh best of himself, therein the Flatterer will uphold him most; but if he be an impudent Flatterer, look wherein a man is conscious to himself that he is most Defective and is most out of Countenance in himself, that will the Flatterer Entitle him to perforce, *Spretæ Conscientiæ*. Some *praises* come of good wilhes and respects, which is a form due in Civility to Kings and great Persons, *Landando 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 stir envy and jealousie towards them, *Pessimum genus inimicorum laudantium*, inasmuch as it was a Proverb amongst the

the Grecians; that he that was praised to his hurt should have a puff rise upon his Nose; as we say, *That a blister will rise upon ones Tongue that tell a lye*. Certainly moderate *praise*, used with opportunity, and not vulgar, is that which doth the good. Solomon saith, *He that praiseth his friend aloud, rising early, it shall be to him no better than a Curse*. Too much magnifying of man or matter, doth irritate contradiction, and procure envy and scorn. To *praise* a mans self cannot be decent, except it be in rare cases; but to *praise* a mans Office or Profession, he may do it with good Grace, and with a kind of Magnanimity. The Cardinals of Rome, which are Theologues, and Fryers, and School-men have a Phrase of notable contempt and scorn towards civil business: For they call all Temporal business, of Wars, Embassages, Judicature, and other employments, *Sbirrereri*, which is *Under-Sheriffries*, as if they were but matters for Under-Sheriffs and Catchpoles: though many times those *Under-Sheriffries* do more good than their high speculations. Saint Paul, when he boasts of himself, he doth oft interlace; *I speak like a Fool*; but speaking of his Calling, he saith, *Magnifico Apostolatum meum*.



LIV.

Of Vain Glory.

IT was prettily devised of *Æsop*, *The fly sat upon the Axletree of the Chariot-Wheel, and said; What a Dust do I raise?* So are there some *vain Persons*, that whatsoever goeth alone, or moveth upon greater means, if they have never so little Hand in it, they think it is they that carry it. They that are *glorious*, must needs be *factious*; for all bravery stands upon comparisons. They must needs be *violent*, to make good their own vaunts. Neither can they be *secret*, and therefore not effectual; but according to the *French Proverb*, *Beaucoup de Bruit, peu de Fruit; Much Bruit, little Fruit.* Yet certainly there is use of this Quality in Civil Affairs. Where there is an opinion and fame to be created, either of vertue or greatness, these men are good Trumpeters. Again, as *Titus Livius* noteth in the case of *Antiochus*, and the *Ætolians*, *There are sometimes great effects of cross Lies*: As if a man that Negotiates between two Princes, to draw them to joyn in a War against the third, doth extol the forces of either of them above measure, the one to the other: And sometimes he that deals between man and man, raiseth his own credit with both, by pretending greater Interest than he hath in either. And in these and the
like

like kinds, it often falls out, that *somewhat* is produced of *nothing*: For Lies are sufficient to breed Opinion, and Opinion brings on Substance. In Military Commanders and Soldiers, *Vain Glory* is an essential Point: For as Iron sharpens Iron, so by *Glory* one Courage sharpeneth another. In Cases of great Enterprize, upon Charge and Adventure, a Composition of *Glorious* Natures doth put Life into Business; and those that are of solid and sober Natures have more of the Ballast than of the Sail. In Fame of Learning the Flight will be slow, without some Feathers of *Ostentation*. *Qui de commendâ Gloriâ Libros scribunt, Nomen suum inscribunt.* *Socrates, Aristotle, Galen*, were men full of *Ostentation*. Certainly *Vain Glory* helpeth to perpetuate a mans memory; and Vertue was never so beholden to Human Nature, as it received his due at the Second Hand. Neither had the Fame of *Cicero, Seneca, Plinius Secundus* born her Age so well, if it had not been joyned with some *Vanity* in themselves; like unto *Varnish*, that makes Cielings not only shine, but last. But all this while, when I speak of *Vain Glory*, I mean not of that property that *Tacitus* doth attribute to *Mucianus*, *Omnium quæ dixerat, feceratque, Arte quadam Ostentator*: For that proceeds not of *Vanity*, but of Natural Magnanimity and Discretion: And in some Persons, is not only Comely, but Gracious. For Excusations, Cessions, Modesty it self well governed, are but Arts of *Ostentation*. And amongst those Arts, there is none
better



better than that which *Plinius Secundus* speaketh of, which is to be liberal of Praise and Commendation to others, in that wherein a mans self hath any Perfection. For, saith *Pliny* very wittily, *In commending another, you do your self right: For he that you commend, is either Superior to you, in that you commend, or Inferior. If he be Inferior, if he be to be commended, you much more: If he be Superior, if he be not to be commended, you much less Glorious.* Men are the scorns of wise men, the admiration of Fools, the Idols of Parasites, and the Slaves of their own Vaunts.

LV.

Of Honour and Reputation.

THE Winning of *Honour* is but the revealing of mans *Vertue* and *Worth* without *Disadvantage*. For some in their *Actions* do woo and affect *Honour* and *Reputation*; which sort of men are commonly much talked of, but inwardly little admired. And some, contrariwise, darken their *vertue* in the shew of it, so as they be undervalued in *Opinion*. If a man perform that which hath not been attempted before, or attempted and given over, or hath been achieved, but not with so good circumstance, he shall purchase more *Honour*, than by affecting a matter of greater difficulty or *vertue*, wherein he is but a follower. If a man so temper his
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Actions, as in some one of them he doth content every *Faction* or *Combination* of *People*, the *Musick* will be the fuller. A man is an ill *Husband* of his *Honour* that entrencheth into any *Action*, the failing wherein may disgrace him more than the carrying of it through can *Honour* him. *Honour* that is gained and broken upon another, hath the quickest reflection, like *Diamonds* cut with *Fascets*. And therefore let a man contend to excel any *Competitors* of his in *Honour*, in out-shooting them, if he can, in their own *Bow*. *Discreet Followers* and *Servants* help much to *Reputation*: *Omnis Fama à Domesticis emanat.* *Envy*, which is the *Canker* of *Honour* is best extinguished by declaring a mans self in his ends, rather to seek *Merit* than *Fame*; and by attributing a mans *Successes*, rather to *Divine Providence* and *Felicity*, than to his own *Vertue* or *Policy*. The true marshalling of the *Degrees* of *Sovereign Honour*, are these. In the first place are, *Conditores Imperiorum, Founders of States* and *Commonwealths*; such as were *Romulus, Cyrus, Caesar, Ottoman, Ismael*. In the second place are, *Legislatores, Law-givers*; which are also called *Second Founders*, or *Perpetui Principes*, because they govern by their *Ordinances* after they are gone; such were *Lycurgus, Solon, Justinian, Edgar, Alphonsus of Castile* the wife, that made the *Siete Partidas*. In the third place are *Liberatores* or *Salvatores*; such as compound the long miseries of *Civil Wars*, or deliver their *Countreys* from *Servitude* of *Strangers* or *Tyrants*; as *Au-*
gustus

gustus Cæsar, Vespasianus, Aurelianus, Theodoricus King Henry the Seventh, of England, King Henry the Fourth, of France. In the fourth place are *Propagatores*, or *Propugnatores Imperii*; such as in Honourable Wars enlarge their Territories, or make noble defence against Invaders. And in the last place are *Patres Patriæ*, which Reign justly, and make the times good wherein they live. Both which last kinds need no Examples, they are in such number. Degrees of Honour in Subjects are: First, *Participes Curarum*, those upon whom Princes do discharge the greatest Weight of their Affairs, their *Right Hands* as we call them. The next are *Duces Belli, Great Leaders*, such as are Princes Lieutenants, and do them notable Services in the Wars. The third are *Gratiosi, Favourites*, such as need not this scantling, to be Solace to the Sovereign, and harmless to the People. And the fourth *Negotiis Pares*, such as have great places under Princes, and execute their places with sufficiency. There is an Honour likewise which may be ranked amongst the greatest, which hapneth rarely, that is, of such as *Sacrifice themselves to Death or Danger* for the Good of their Country; as was *M. Regulus*, and the two *Decii*.

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LVI.

Of Judicature.

JUDGES ought to remember, that their Office is *Jus dicere*, and not *Jus dare*: To Interpret Law, and not to make Law, or give Law. Else will it be like the Authority claimed by the Church of Rome, which under pretext of Exposition of Scripture, doth not stick to add and alter, and to pronounce that which they do not find; and by shew of Antiquity to introduce Novelty. Judges ought to be more Learned than Witty, more Reverend than Plausible, and more Advised than Confident. Above all things Integrity is their Portion and proper Vertue: *Cursed* (saith the Law) *is he that removeth the Land Mark*. The Mislayers of a Meer-Stone is to blame; but it is the unjust *Judg* that is the Capital Remover of Land-Marks, when he defineth amiss of Lands and Property. One foul Sentence doth more hurt than many foul Examples; for these do but corrupt the Stream, the other corrupteth the Fountain. So saith Solomon, *Fons turbatus, & Vena corrupta, est Justus cadens in causa sua coram Adversario*. The Office of Judges may have reference unto the Parties that sue, unto the Advocates that plead, unto the Clerks and Ministers of Justice underneath them, and to the Sovereign or State above them.

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First, For the *Causēs* or *Parties* that *sue*. There be (saith the Scripture) that turn Judgment into *Wormwood*; and surely there be also that turn it into *Vinegar*; for Injustice maketh it bitter, and Delays make it sour. The Principal Duty of a *Judge* is to suppress force and fraud, whereof force is the more pernicious when it is open, and fraud when it is close and disguised. Add thereto contentious Suits, which ought to be spewed out as the Surfeit of Courts. A *Judge* ought to prepare his way to a Just Sentence, as God useth to prepare his way by raising Valleys, and taking down Hills: So when there appeareth on either side an high Hand, violent Prosecution, cunning Advantages taken, Combination, Power, Great Counsel, then is the vertue of a *Judge* seen, to make Inequality Equal, that he may plant his Judgment as upon an even Ground. *Qui fortiter emungit, elicit sanguinem*; and where the Wine-Press is hard wrought, it yields a harsh Wine that tastes of the Grape-Stone. *Judges* must beware of hard Constructions, and strained Inferences; for there is no worse Torture than the Torture of Laws, specially, in case of Laws penal; they ought to have care, that that which was meant for Terror, be not turned into Rigor, and that they bring not upon the people that Shower whereof the Scripture speaketh, *Pluet super eos Laqueos*: for penal Laws pressed are a Shower of Snarcs upon the people. Therefore let Penal Laws, if they have been Sleepers of long, or if they be grown unfit for the present

Time,

Time, be by wise *Judges* confined in the Execution, *Judicis Officium est, ut Res ita Tempora Rem, &c.* In *Causēs* of Life and Death, *Judges* ought (as far as the Law permitteth) in Justice to remember Mercy; and to cast a severe Eye upon the Example, but a merciful eye upon the Person.

Secondly, For the *Advocates* and *Counsel* that plead; Patience and Gravity of hearing is an essential part of Justice, and an over-speaking *Judge* is no well-tuned Cymbal. It is no Grace to a *Judge*, first to find that which he might have heard in due time from the Bar, or to shew quickness of conceit in cutting off Evidence or Counsel too short, or to prevent Informations by Questions though pertinent. The parts of a *Judge* in hearing are four: To direct the Evidence; To moderate length, repetition, or impertinency of Speech. To Recapitulate, Select, and Collate the material Points of that which hath been said; And to give the Rule or Sentence. Whatsoever is above these, is too much; and proceedeth either of Glory and Willingness to Speak, or of Impatience to Hear, or of Shortness of Memory, or of want of a stayed and equal Attention. It is a strange thing to see, that the boldness of *Advocates* should prevail with *Judges*; whereas they should imitate God in whose Seat they sit, who represseth the Presumptuous, and giveth Grace to the Modest. But it is more strange, that *Judges* should have noted Favourites; which cannot but cause multiplication

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tion of Fees, and suspicion of By-ways. There is due from the *Judge* to the *Advocate* some Commendation and Gracing, where *Causēs* are well handled, and fair Pleaded; especially towards the side which obtaineth not; For that upholds in the *Client* the Reputation of his *Counsel*, and beats down in him the conceit of his *Cause*. There is likewise due to the *publick* a civil Reprehension of *Advocates*, where there appeareth cunning Counsel, gross Neglect, slight Information, indiscreet Pressing, or an over-bold Defence. And let not the *Counsel* at the Bar chop with the *Judge*, nor wind himself into the handling of the *Cause* anew, after the *Judge* hath declared his Sentence: But on the other side, let not the *Judge* meet the *Cause* half way, nor give occasion to the Party to say, *His Counsel or Proofs were not heard*.

Thirdly, For that that concerns *Clerks* and *Ministers*. The Place of *Justice* is an Hallowed Place; and therefore not only the Bench, but the Foot-pace, and Precincts, and Purprise thereof ought to be preserved without Scandal and Corruption. For certainly *Grapes* (as the Scripture saith) *will not be gathered of Thorns or Thistles*; neither can *Justice* yield her Fruit with Sweetness amongst the Briars and Brambles of Catching and Poling *Clerks* and *Ministers*. The Attendance of Courts is subject to four bad Instruments: First, Certain Persons that are sowers of Suits which make the Court swell, and the Country pine. The second sort is, Of those that

that engage Courts in Quarrels of Jurisdiction, and are not truly *Amici Curie*, but *Parasiti Curie*, in puffing a Court up beyond her bounds, for their own Scraps and Advantage. The third sort is, Of those that may be accounted the Left Hands of Courts; Persons that are full of nimble and sinister tricks and shifts whereby they pervert the plain and direct Courses of Courts, and bring Justice into oblique Lines and Labyrinths. And the fourth is, The Poller and Exacter of Fees, which justifies the common resemblance of the Courts of Justice to the *Bush*, whereunto while the sheep flies for Defence in Weather, he is sure to lose part of his Fleece. On the other side, an *Antient Clerk*, skilful in Precedents, wary in proceeding, and understanding in the *Business* of the Court, is an excellent Finger of a Court, and doth many times point the way to the *Judge* himself.

Fourthly, For that which may concern the *Sovereign* and *Estate*. *Judges* ought above all to remember the conclusion of the *Roman Twelve Tables*, *Salus Populi Suprema Lex*; and to know, That Laws, 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 *States* do often consult with *Judges*; and again, when *Judges* do often consult with the *King* and *State*: The one, when there is a matter of Law intervenient in business of State; The other, when there is some consideration of State intervenient in matter of Law.



For many times the things deduced to *Judgment* may be *Meum* and *Tuum*, when the reason and consequence thereof may Trench to point of *Estate*. I call matter of *Estate* not only the parts of *Sovereignty*, but whatsoever introduceth any great Alteration, or dangerous Precedent, or concerneth manifestly any great Portion of People. And let no man weakly conceive, that Just Laws and true Policy have any *antipathy*: For they are like Spirits and Sinews, that one moves with the other. Let *Judges* also remember, That *Solomons Throne* was supported by Lions on both sides: Let them be Lions, but yet Lions under the *Throne*; being circumspect, that they do not check or oppose any Points of *Sovereignty*. Let not *Judges* also be so ignorant of their own right, as to think there is not left to them, as a Principal part of their Office, a wise Use and Application of Laws; for they may remember what the *Apostle* saith of a greater *Law* than theirs, *Nos scimus quia Lex bona est, modo quis ea utatur legitime.*

LVII.

Of Anger.

TO seek to extinguish *Anger* utterly, is but a bravery of the Stoicks. We have better Oracles: *Be angry, but sin not. Let not the Sun go down upon your anger.* *Anger* must be limited and

and confined, both in Race and Time. We will first speak, how the Natural Inclination and Habit to be *angry*, may be attempted and calmed. Secondly, How the particular motions of *anger* may be repressed, or at least refrained from doing mischief. Thirdly, How to raise *anger*, or appease *anger* in another.

For the first: There is no other way but to Meditate and Ruminare well upon the effects of *Anger*, how it troubles mans Life. And the best time to do this is, To look back upon *Anger*, when the fit is throughly over. *Seneca* saith well; *That Anger is like Ruin, which breaks it self upon that it falls.* The Scripture exhorteth us, *To possess our Souls in patience.* Whosoever is out of *patience*, is out of Possession of his *Soul*. Men must not turn Bees;

— *Animasque in vulnere ponunt.*

Anger is certainly a kind of Baseness; as it appears well in the Weakness of those Subjects in whom it reigns, Children, Women, Old Folks, Sick Folks. Only men must beware, that they carry their *Anger* rather with Scorn, than with Fear: So that they may seem rather to be above the injury, than below it, which is a thing easily done, if a man will give Law to himself in it.

For the second Point. The *Causes* and *Motives* of *Anger* are chiefly three: First, to be too sensible of hurt: For no man is *Angry* that feels not



not himself hurt; and therefore tender and delicate Persons must needs be often *Angry*: They have so many things to trouble them, which more robust Natures have little sense of. The next is, the Apprehension and Construction of the Injury offered, to be in the circumstances thereof, full of *contempt*. For *contempt* is that which putteth an edge upon *Anger*, as much or more than the *hurt* it self: And therefore when men are ingenious in picking out circumstances of *contempt*, they do kindle their *Anger* much. Lastly, Opinion of the touch of a mans *Reputation* doth multiply and sharpen *Anger*: Wherein the remedy is, that a man should have, as *Gonsalvo* was wont to say, *Telam Honoris Crassorem*. But in all refrainings of *Anger*, it is the best remedy to win Time, and to makes a mans self believe that the Opportunity of his Revenge is not yet come; but that he foresees a time for it, and so to still himself in the mean time, and reserve it.

To contain *Anger* from *Mischief*, though it take hold of a man, there be two things, whereof you must have special Caution: The one, of extream *bitterness of Words*, especially if they be *Aculeate* and *Proper*; for *Communia Maledicta* are nothing so much. And again, That in *Anger* a man reveal no *Secrets*; for that makes him not fit for Society. The other, That you do not *peremptorily break off* in any business in a fit of *Anger*; but howsoever you *stern* bitterness, do not *act* any thing that is not revocable.

For

For raising and appeasing *Anger* in another: It is done chiefly by *changing of Times*; when men are frowardest and worst disposed, to incense them. Again, by gathering (as was touched before) all that you can find out to aggravate the *contempt*; and the two remedies are by the *contraries*: The former, to take good Times, when first to relate to a man an *angry* business: For the first Impression is much; and the other is, to sever as much as may be the Construction of the Injury from the Point of *contempt*; imputing it to Misunderstanding, Fear, Passion, or what you will.

LVIII.

Of Vicissitude of Things.

SOLOMON saith, *There is no new thing upon the Earth*. So that as *Plato* had an imagination, *That all knowledge was but a remembrance*: So *Solomon* giveth his sentence, *That all Novelty is but Oblivion*: Whereby you may see, That the River of *Leibe* runneth as well above ground as below. There is an abstruse *Astrologer* that saith, *If it were not for two things that are constant, (The one is, That the fixed Stars ever stand at like distance one from another, and never come nearer together, nor go further asunder; the other, That the Diurnal Motion perpetually keepeth Time) no Individual would last one moment*. Certain it is, That
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the *matier* is in a perpetual Flux, and never at a stay. The great Winding-Sheets that bury all things in Oblivion are two; *Deluges* and *Earthquakes*. As for *Conflagrations* and great *Droughts*, they do not merely dispeople, but destroy. *Phaetons* Car went but a Day: And the *Three Years Drought*, in the time of *Elias*, was but particular, and left People alive. As for the great burnings by *Lightnings*, which are often in the *West Indies*, they are but narrow. But in the other two Destructions, by *Deluge* and *Earthquake*, it is further to be noted, That the remnant of People which hap to be reserved, are commonly ignorant and mountainous People, that can give no account of the time past; so that the Oblivion is all one, as if none had been left. If you consider well of the People of the *West-Indies*, it is very probable, that they are a newer or younger People, than the People of the old World. And it is much more likely, that the destruction that hath heretofore been there, was not by *Earthquakes*, (as the *Egyptian* Priest told *Solon*, concerning the Island of *Atlantis*, That it was swallowed by an *Earthquake*) but rather, it was Desolated by a particular *Deluge*: For *Earthquakes* are seldom in those Parts. But on the other side, they have such pouring Rivers, as the Rivers of *Asia*, and *Affrick*, and *Europe*, are but Brooks to them. Their *Andes* likewise, or Mountains, are far higher than those with us; whereby it seems, that the Remnants of Generations of Men were in such a particular *Deluge* saved. As
for

for the observation that *Machiavel* hath, That the *Jealousie* of *Secis* doth much extinguish the memory of things; traducing *Gregory* the Great, that he did what in him lay to extinguish all Heathen Antiquities. I do not find that those Zeals do any great Effects, nor last long; as it appeared in the Succession of *Sabinian*, who did revive the former Antiquities.

The *Vicissitude* or *Mutations* in the *Superior Globe*, are no fit matter for this present Argument. It may be *Plato's Great Year*, if the World should last so long, would have some effect; not in renewing the State of like Individuals, (for that in the Fume of those, that conceive the *Celestial Bodies* have more accurate Influences upon these things below, than indeed they have) but in *Grofs*. *Comets* out of question have likewise Power and Effect over the *Grofs* and *Mafs* of things: But they are rather gazed upon, and waited upon in their Journey, than wisely observed in their Effects, especially in their respective Effects; that is, What kind of *Comet* for Magnitude, Colour, Version of the Beams, placing in the Region of Heaven, or lasting, produceth what kind of effects.

There is a Toy which I have heard, and I would not have it given over, but waited upon a little. They say it is observed in the *Low-Countries*, (I know not in what part) That every five and thirty Years, the same kind and suit of Years and Weathers comes about again, as great Frosts, great Wet, great Droughts, warm
Winters,



Winters, Summers with little Heat, and the like; and they call it the *Prime*. It is a thing I do rather mention, because computing backwards, I have found some concurrence.

But to leave these points of *Nature*, and come to *men*. The greatest *Vicissitude* of things amongst *men*, is, The *Vicissitude* of *Señs* and *Religions*: For those Orbs rule in mens minds most. The *true Religion* is built upon the *Rock*, the rest are tost upon the *Waves of Time*. To speak therefore of the *Causes* of new *Señs*, and to give some Counsel concerning them, as far as the weakness of Human Judgment can give stay to so great *Revolutions*.

When the *Religion* formerly received, is rent by *Discords*; and when the *Holiness* of the Professors of *Religion* is decayed, and full of *Scandal*, and withal the *Times* be *Stupid*, *Ignorant*, and *Barbarous*, you may doubt the springing up of a *new Señ*, if then also there should arise any extravagant and strange Spirit to make himself Author thereof: All which points held, when *Mahomet* published his *Laws*. If a *new Señ* have not two properties, fear it not; for it will not spread. The one is, The *Supplanting* or the *Opposing* of Authority established: For nothing is more popular than that. The other is, The giving *Licence* to pleasures and *Voluptuous Life*. For as for *Speculative Heresies*, (such as were in Ancient Times the *Arrians*, and now the *Arminians*) though they work mightily upon mens Wits, yet they do not produce any great alteration

tion in States, except it be by the help of Civil Occasions. There be three manner of Plantations of new *Señs*, By the Power of *Signs* and *Miracles*, by the *Eloquence* and *Wisdom of Speech* and *Perswasion*, and by the *Sword*; for *Martyrdoms*, I reckon them amongst *Miracles*, because they seem to exceed the strength of Human Nature: And I may do the like of *Superlative* and *Admirable Holiness of Life*. Surely there is no better way to stop the rising of new *Señs* and *Schisms*, than to reform abuses, to compound the smaller differences, to proceed mildly, and not with *Sanguinary persecutions*; and rather to take off the principal Authors by winning and advancing them, than to enrage them by violence and bitterness.

The *Changes* and *Vicissitude* in *Wars* are many, but chiefly in three things: In the *Seats* or *Stages* of the *War*; in the *Weapons*, and in the manner of the *Conduñt*. *Wars* in Ancient Time, seemd more to move from *East* to *West*: For the *Persians*, *Assyrians*, *Arabians*, *Tartars*, (which are the *Invaders*) were all Eastern People. It is true, the *Gauls* were Western, but we read but of two *Incurfions* of theirs, the one to *Gallia*, the other to *Rome*. But *East* and *West* have no certain Points of Heaven, and no more have the *Wars*, either from the *East* or *West* any certainty of *Observation*. But *North* and *South* are fixed, and it hath seldom or never been seen, that the far Southern People have invaded the Northern, but contrariwise. Whereby it is manifest,



nifest, that the Northern *Tract* of the World is in nature the more Martial Religion; be it in respect of the Stars of that Hemisphere, or of the great Continents that are upon the *North*, whereas the *South Part*, for ought that is known, is almost all Sea; or (which is most apparent) of the Gold of the *Northern Parts*, which is that, which without Aid of Discipline doth make the bodies hardest, and the Courages warmest.

Upon the *Breaking* and *Shivering* of a great State and *Empire*, you may be sure to have *Wars*. For great Empires, while they stand, do enervate and destroy the forces of the Natives which they have subdued, resting upon their own Protecting forces; and then when they fall also, all goes to ruin, and they become a *Prey*. So was it in the decay of the *Roman Empire*; and likewise in the *Empire of Alman*, after *Charles* the Great, every Bird taking a Father, and were not unlike to befall to *Spain*, if it should break. The great *Acessions* and *Unions of Kingdoms* do likewise stir up *Wars*. For when a State grows to an Over-power, it is like a great flood that will be sure to over-flow. As it hath been seen in the States of *Rome*, *Turkie*, *Spain*, and others. Look when the World hath fewest *barbarous People*, but such as commonly will not marry or generate, except they know means to live; (as it is almost every where at this day, except *Tartary*) there is no danger of Inundations of People; but when there be great *Schools* of *People*, which go on to populate without foreseeing means of Life
and

and Sustainment, it is of necessity that once in an Age or two, they discharge a Portion of their People upon other Nations, which the ancient *Northern People* were wont to do by Lot, casting Lots what part should stay at home, and what should seek their fortunes. When a *Warlike State* grows *Soft* and *Effeminate*, they may be sure of a *War*; for commonly such States are grown rich in the time of their Degenerating, and so the Prey inviteth, and their decay in valour encourageth a War.

As for the *Weapons*, it hardly falleth under Rule and Observation; yet we see even they have *Returns* and *Vicissitudes*. For certain it is, that *Ordnance* was known in the City of the *Oxydrakes* in *India*; and was that which the *Macedonians* called Thunder and Lightning, and Magick. And it is well known, that the use of *Ordnance* hath been in *China* above 2000 years. The Conditions of *Weapons*, and their improvement are; First, The fetching afar off; for that out-runs the danger, as it is seen in *Ordnance* and *Muskets*. Secondly, The strength of the Percussion, wherein likewise *Ordnance* do exceed all Arquetions, and ancient inventions. The third is, The commodious use of them; as that they may serve in all Weathers, that the Carriage may be light and manageable, and the like.

For the *Conduct* of the *War*; at the first men rested extremely upon *Number*, they did put the *Wars* likewise upon *main Force* and *Valour*, pointing days for pitched fields, and so trying it out
upon



upon an even match, and they were more ignorant in *Ranging* and *Arraying* their *Battles*. After they grew to rest upon *Number*, rather Competent than Vast, they grew to *advantages* of *Place*, *Cunning* *Diversions*, and the like; and they grew more skilful in the *ordering* of their *Battles*.

In the *Youth* of a *State Arms* do flourish; in the *middle Age* of a *State Learning*, and then both of them together for a time: In the *declining Age* of a *State*, *Mechanical Arts* and *Merchandize*. *Learning* hath his *Infancy* when it is but beginning, and almost *Childish*; then his *Youth* when it is *Luxuriant* and *Juvenile*; then his *strength* of years, when it is *solid* and *reduced*; and lastly, his *Old Age*; when it waxeth *dry* and *exhaust*. But it is not good to look too long upon these turning *Wheels* of *Vicissitude*, lest we become giddy. As for the *Philology* of them, that is but a *Circle* of *Tales*, and therefore not fit for this *Writing*.

LIX.

A Fragment of an Essay of Fame.

THE *Poets* make *Fame* a *Monster*. They describe her in *Part*, finely and elegantly; and in *part* gravely and sententiously. They say, look how many *Feathers* she hath, so many *Eyes* she hath underneath; so many *tongues*; so many *Voices*; she pricks up so many *Ears*.

This

This is a *flourish*: There follow excellent *Parables*; as that she gathereth strength in going; that she goeth upon the ground, and yet hideth her head in the *Clouds*. That in the day-time she sitteth in a *Watch-Tower*, and flieth most by night: That she mingleth things done, with things not done: And that she is a terror to great *Cities*: But that which passeth all the rest is: they do recount that the *Earth*, *Mother* of the *Gyants*, that made War against *Jupiter*, and were by him destroyed, thereupon, in anger, brought forth *Fame*: For certain it is, that *Rebels* figured by the *Gyants* and *Seditious Fames*, and *Libels*, are but *Brothers* and *Sisters*; *Masculine* and *Feminine*. But now if a man can tame this *Monster*, and bring her to feed at the hand, and govern her, and with her flye other ravening *Fowl*, and kill them, it is somewhat worth. But we are infected with the file of the *Poets*. To speak now in a sad and serious manner: There is not in all the *politics*, a *Place* less handled, and more worthy to be handled, than this of *Fame*. We will therefore speak of these *points*. What are false *Fames*; and what are true *Fames*; and how they may be best discerned; how *Fames* may be sown and raised; how they may be spread and multiplied, and how they may be checked and laid dead: And other things concerning the *Nature* of *Fame*. *Fame* is of that force, as there is scarcely any great *Action* wherein it hath not a great part, especially in the *War*. *Mucianus* undid *Vitellius* by a *Fame* that he scattered;

tered; that *Vitellius* had in purpose to remove the *Legions* of *Syria* into *Germany*: and the *Legions* of *Germany* into *Syria*: whereupon the *Legions* of *Syria* were infinitely inflamed. *Julius Caesar* took *Pompey* unprovided, and layed asleep his industry and preparations, by a *Fame* that he cunningly gave out; how *Cesars* own *Soldiers* loved him not; and being wearied with the *Wars*, and laden with the spoils of *Gaul*, would forsake him as soon as he came into *Italy*. *Livia* settled all things for the Succession of her Son *Tiberius*, by continual giving out, that her Husband *Augustus* was upon recovery and amendment. And it is an usual thing with the *Bashaws*, to conceal the Death of the great *Turk* from the *Janizaries* and men of War, to save the Sacking of *Constantinople*, and other *Towns*, as their manner is. *Themistocles* made *Xerxes*, King of *Persia* pass apace out of *Graecia*, by giving out that the *Graecians* had a purpose to break his *Bridg* of *Ships*, which he had made athwart *Hellespont*. There be a thousand such like *Examples*; and the more they are, the less they need to be repeated; because a man meeteth with them every where: Therefore, let all wise *Governors* have as great a watch and care over *Fames*, as they have of the *Actions* and *Designs* themselves.

The rest was not finished.

A

LX.

A Civil Character of Julius Caesar.

JULIUS CAESAR was partaker at first of an exercised Fortune; which turned to his benefit: For it abated the haughtiness of his spirit, and whetted his Industry. He had a *Mind*, turbulent in his Desires and Affections; but in his judgment and understanding very *serene* and *placid*: And this appears by his easie deliverances of himself, both in his Transactions and in his Speech. For no man ever resolved more swiftly, or spake more perspicuously and plainly. There was nothing forced or difficult in his expressions. But in his will and appetite, he was of that Condition, that he never rested in those things he had gotten; but still thirsted and pursued after new; yet so, that he would not rush into new Affairs rashly, but settle and make an end of the former, before he attempted fresh Actions. So that he would put a seasonable period to all his Undertakings. And therefore, though he won many Battels in *Spain*, and weakened their *Forces* by degrees; yet he would not give over, nor despise the Reliques of the *Civil War* there, till he had seen all things composed: But then as soon as that was done, and the State settled, instantly he advanced in his Expedition against the *Parthians*.

P 3

He



He was, no doubt, of a very noble Mind; but yet such as aimed more at his particular *Advancement*, than at any *Merits* for the *Common Good*. For he referred all things to *Himself*; and was the true and perfect *Center* of all his Actions. By which means, being so fast tyed to his Ends, he was still prosperous, and prevailed in his Purposes; Infomuch, that neither *Country*, nor *Religion*, nor good *Turns* done him, nor *Kindred*, nor *Friendship* diverted his Appetite, nor bridled him from pursuing his own Ends. Neither was he much inclined to *works* of *Perpetuity*; For he established nothing for the future; he founded no sumptuous *Buildings*; He procured to be enacted no wholsom *Laws*, but still minded himself: and so his thoughts were confined within the Circle of his own Life. He sought indeed after *Fame* and *Reputation*, because he thought they might be profitable to his Designs: Otherwise, in his inward thoughts he propounded to himself rather *Absoluteness* of *Power*, than *Honour* and *Fame*. For as for *Honour* and *Fame*, he pursued not after them for themselves; but because they were the Instruments of *Power* and *Greatness*. And therefore he was carried on through a Natural Inclination, nor by any Rules that he had learned, to affect the sole *Regiment*; and rather to *enjoy* the fame, than to *seem* worthy of it. And by this means he won much Reputation amongst the *People*, who are no valuers of true *Worth*: But amongst the *Nobility* and great Men, who

were

were tender of their own Honours, it procured him no more than this, that he incurred the Brand of an *Ambitious* and *Daring* Man.

Neither did they much err from the Truth who thought him so; for he was by Nature exceeding *bold*; and never did put on any shew of *Modesty*, except it were for some purposes. Yet notwithstanding, he so tempered his *Boldness*, that it neither impeached him of *Rashness*; nor was burthenome to men; nor rendered his Nature suspected, but was conceived to flow out of an Innate Sincerity and freeness of Behaviour; and the *Nobility* of his *Birth*: And in all other things he passed, not for a *Crafty* and *Deceitful* Person, but for an *open-hearted* and *plain-dealing* man. And whereas he was indeed an *Arch-Politician*, that could counterfeit and dissemble sufficiently well; and was wholly compounded of *Frauds* and *Deceits*; so that there was nothing *sincere* in him, but all *Artificial*; yet he covered, and disguised himself so, that no such Vices appeared to the Eyes of the World; but he was generally reputed to proceed plainly and uprightly with all men. Howbeit, he did not stoop to any petty and mean *Artifices*, as they do, which are ignorant in State-Employments; and depend not so much upon the strength of their own Wits, as upon the Counsels and Brains of others, to support their Authority, for he was skilled in the Turnings of all Human Affairs; and transacted all Matters, especially those of high Consequence by himself, and not by others.

P 4

He



He was singularly skilful to avoid *Envy*; and found it not impertinent to his Ends, to decline that, though it were with some diminution of his *Dignity*. For aiming at a *Real power*, he was content to pass by all vain Pomp and outward shews of Power throughout his whole Life; Till at the last, whether high-flown with the continual Exercise of Power, or corrupted with *Flatteries*, he affected the *Ensigns of Power* (the *Stile* and *Diadem of a King*) which was the Bait that wrought his overthrow.

This is true, that he harboured the thoughts of a *Kingdom* from his very youth: And hereunto the example of *Sylla*, and the Kindred of *Marius*, and his *Emulation of Pompey*, and the *Corruption and Ambition of the Times*, did prick him forward: But then he paved his way to a *Kingdom*, after a wonderful and strange manner. As first, by a *Popular and Seditious Power*; afterwards by a *Military Power*, and that of a *General in War*. For there was required to effect his Ends; First, That he should break the *Power and Authority of the Senate*; which, as long as it stood firm, was adverse, and an hindrance, that no man could climb to *Sovereignty and Imperial Command*. Then the *Power of Crassus and Pompey* was to be subdued and quelled, which could not be done otherwise, than by *Arms*. And therefore (as the most *Cunning Contriver* of his own *Fortune*) he laid his first Foundation by *Bribes*; By corrupting the *Courts of Justice*; by renewing the *memory of Cains Marins*, and

his party; For most of the *Senators and Nobility* were of *Sylla's Faction*: By the *Law of distributing the Fields* amongst the *Common People*: By the *sedition of the Tribunes*, where he was the *Author*: By the *madness and fury of Catiline*, and the *Conspirators*, unto which Action he secretly blew the *coals*! By the *Banishment of Cicero*, which was the greatest Blow, to the *authority of the Senate*, as might be; and several other the like *Arts*: But most of all by the *Conjunction of Crassus and Pompey*, both betwixt themselves, and with him; which was the thing that finished the work.

Having accomplished this part, he betook himself to the other; which was to *make use of*, and to *enjoy his power*. For being made *Proconsul of France* for five years; and afterwards continuing it for five years more; he furnished himself with *Arms and Legions*, and the power of a Warlike and Opulent *Province*; as was formidable to *Italy*.

Neither was he ignorant, that after he had strengthened himself with *Arms*, and a *Military Power*, neither *Crassus* nor *Pompey* could ever be able to bear up against him; whereof the one trusted to his great *Riches*, the other to his *Fame and Reputation*; the one decayed through *Age*, the other in *Power and Authority*: And neither of them were grounded upon true and lasting Foundations. And the rather, for that he had obliged all the *Senators and Magistrates*: And in a word all those that had any power in the *Common-*



mon-wealth, so firmly to himself, with private benefits; that he was fearless of any Combination or Opposition against his Designs; till he had openly invaded the *Imperial Power*.

Which thing, though he always bare in his Mind, and at the last acted it, yet he did not lay down his former person: but coloured things so; that what with the reasonableness of his Demands, what with his pretences of Peace, and what with the moderate use of his Successes, he turned all the *envy of the Adverse Party*, and seemed to take up *Arms* upon necessity for his own preservation and safety. But the falseness of this pretence manifestly appeared; inasmuch as soon after having obtained the *Regal Power*, all *Civil Wars* being appeased, and all his *Rivals* and *Opposites*, which might put him to any fear, being removed out of the way by the stroke of *Death*; notwithstanding he never thought of *resigning the Republick*; no, nor ever made any shew or offer of *resigning* the same. Which shewed plainly, that his ambition of being a *King* was fetted in him, and remained with him unto his last breath. For he did not lay hold upon occasions, as they hapned, but moulded and formed the occasions, as himself pleased.

His chief *Abilities* consisted in *Marial Knowledg*; in which he so excelled, that he could not only *lead* an Army, but *mould* an Army to his own liking. For he was not more skillful in managing Affairs, than in *winning* of Hearts. Neither did he affect this by any ordinary Discipline,

pline, as by inuring them to fulfil all his commands; or by striking a shame into them to *disobey*, or by carrying a severe Hand over them: But by such a way as did wonderfully stir up an alacrity and cheerfulness in them: and did in a sort assure him of the *Victory* aforehand, and which did oblige the Soldier to him, more than was fit for a *Free Estate*. Now whereas he was versed in all kinds of *Marial Knowledg*, and joyned *Civil Arts*, with the *Arts of War*; nothing came so suddenly, or so unlooked for upon him, for which he had not a remedy at hand: And nothing was so adverse, but that he could pick something for his Turn and Benefit, out of it.

He stood sufficiently upon his *State* and *Greatness*. For in great Battels, he would sit at home in the *Head-Quarter*, and manage all Things by *Messages*, which wrought him a double benefit. First, that it secured his *Person* more, and exposed him the less to *Danger*. Secondly, that if at any time his *Army* was worsted, he could put new spirit into them with his own presence, and the *Addition* of *fresh Forces*, and turn the *Fortune* of the *Day*. In the conducting of his *Wars*, he would not only follow former *Precedents*, but he was able to devise and pursue new *Stratagems*, according as the accidents and occasions required.

He was constant, and singularly kind, and indulgent in his *Friendships* contracted. Notwithstanding, he made choice of such Friends,

as



as a man might easily see, that he chose them rather to be *Instruments* to his *Ends*, than for any *Good will* towards them. And whereas, by Nature, and out of a firm Resolution, he adhered to this Principle; not to be eminent amongst *Great* and *deserving* men; but to be chief amongst *Inferiours* and *Vassals*: he chose only mean and active men, and such as to whom himself might be all in all. And hereupon grew that saying; *So let Caesar live, though I dye*, and other speeches of that kind. As for the *Nobility*, and those that were his *Peers*, he contracted Friendship, with such of them as might be useful to him; and admitted none to his *Cabinet Council*, but those that had their Fortunes wholly depending upon him.

He was moderately furnished with good *Literature*, and the *Arts*; But in such sort as he applied his skill therein to *Civil Policy*. For he was well read in *History*: and was expert in *Rhetorick*, and the *Art of Speaking*. And because he attributed much to his good *Stars*, he would pretend more than an ordinary Knowledge in *Astronomy*. As for *Eloquence*, and a prompt *Elocution*, that was *Natural* to him and *pure*.

He was dissolute, and propense to *Voluptuousness* and *Pleasures*; which served well at first for a Cover to his *Ambition*. For no man would imagine, that a man so loosely given could harbour any *Ambitious* and *Vast Thoughts* in his Heart. Notwithstanding, he so governed his

Plea-

Pleasures, that they were no hindrance, either to his profit, or to his business: And they did rather whet, than dull the vigour of his Mind. He was *Temperate* at his *Meals*; *free from Niceness* and *Curiosity* in his *Lusts*; pleasant and *Magnificent* at *publick Interludes*.

Thus being accomplished, the same thing was the Means of his *down-fall* at last; which in his Beginnings was a step to his *Rise*, I mean his *Affection* of *Popularity*. For nothing is more *popular*, than to *forgive our Enemies*. Through which, either *Vertue* or *Cunning*, he lost his life.

LXI.

A Civil Character of Augustus Caesar.

AUGUSTUS CÆSAR (if ever any Mortal Man) was endued with a *greatness* of Mind, *undisturbed with Passions*, clear and well ordered; which is evidenced by the High Atchievements which he performed in his early youth. For those persons which are of a turbulent Nature or Appetite, do commonly pass their youth in many *Errors*; and about their middle, and then and not before, they shew forth their *Perfections*; but those that are of a sedate and calm Nature, may be ripe for great and glorious Actions in their youth. And whereas the *Faculties* of the *Mind*, no less than the *Parts* and

Mem-



Members of the Body, do consist and flourish in a good temper of *Health*, and *Beauty*, and *Strength*; So he was in the *strength* of the *Mind*, inferior to his Uncle *Julius*; but in the *Health* and *Beauty* of the *Mind*, superior. For *Julius* being of an unquiet and uncomposed Spirit; (as those, who are troubled with the *Falling Sickness*, for the most part are,) notwithstanding he carried on his own ends with much Moderation and Discretion; but he did not order his ends well, propounding to himself, vast and high Designs, above the Reach of a *Mortal Man*. But *Augustus*, as a man sober, and mindful of his *Mortality*, seemed to propound no other ends to himself, than such as were orderly and well weighed, and governed by *Reason*. For first he was desirous indeed to have the *Rule* and *Principality* in his hands; then he sought to appear worthy of that *Power* which he should acquire: Next, to enjoy an *High Place*, He accounted but a *Transitory Thing*: Lastly, He endeavoured to do such *Actions*, as might continue his *memory*, and leave an *Impression* of his good *Government* to *After Ages*. And therefore, in the *beginning* of his *Age*, he affected *Power*; in the *middle* of his *Age*, *Honour* and *Dignity*; in the *decline* of his *years*, *Ease* and *Pleasure*; and in the *end* of his *Life*, He was wholly bent to *Memory* and *Posterity*.

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T H E
T A B L E.

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FINIS.

Q



OF THE
COLOURS
OF
GOOD & EVIL.
A Fragment.

Q²



IN Deliberatives, the Point is, what is
Good, and what is Evil; and of
Good what is greater; and of Evil what
is less.

So that the Persuaders Labour, is to
make things appear Good or Evil, and
that in higher or lower Degree; which
as it may be performed by true and solid
Reasons, so it may be represented also by
Colours, Popularities, and Circumstan-
ces, which are of such force, as they
sway the ordinary Judgment either of a
weak Man, or of a wise Man, not fully
and considerately attending and ponder-
ing the matter. Besides their power to
alter the nature of the Subject in appea-
rance, and so to lead to Error, they are
of no less use to quicken and strengthen
the Opinions and Persuasions which are
true: for Reasons plainly delivered, and
always after one manner, especially with
Fine and Fastidious Minds, enter but hea-
vily and dully; whereas if they be vari-
ed, and have more Life and Vigour put
into them by these Forms and Insinuat-

Q 3

ons,



ons, they cause a stronger Apprehension, and many times suddenly win the mind to a Resolution. Lastly, To make a true and safe Judgment, nothing can be of greater Use and Defence to the Mind, than the Discovering and Reprehension of these Colours, shewing in what Cases they hold, and in what they deceive; which as it cannot be done, but out of a very universal knowledg of the Nature of things; so being performed, it so cleareth Mans Judgment and Election, as it is the less apt to slide into any error.

Capita

Capita Sectionum, quæ in *Boni Malique*
Colorum Tabula continentur.

1. **C**UI cætera Partes, vel Secta, secundas unanimiter deserunt, cum singula principatum sibi vindicent, Melior reliquis videtur. Nam primas quæque ex zelo videtur sumere, secundas autem ex vero & merito tribuere.

2. Cujus excellentia, vel exuperantia Melior; id toto genere Melius.

3. Quod ad Veritatem refertur, Majus est, quam quod ad Opinionem. Modus autem & probatio ejus, quod ad Opinionem pertinet, hæc est: Quod quis, si clam putaret fore, facturus non esset.

4. Quod rem integram servat, Bonum: Quod sine receptu est, Malum. Nam se recipere non posse, impotentia genus est; potentia autem Bonum.

5. Quod ex pluribus constat, & divisibilibus, est Majus, quam quod ex paucioribus, & Magis Unum: Nam omnia, per partes considerata, majora videntur; quare & pluralitas partium Magnitudinem præ se fert.

Q 4

Fortius



Fortius autem operatur pluralitas partium,
si Ordo absit: Nam inducit similitudinem
Infiniti, & impedit comprehensionem.

6. Cujus privatio bona, Malum: Cujus
privatio mala, Bonum.

7. Quod Bono vicinum, Bonum: Quod
à Bono remotum, Malum.

8. Quod quis culpa sua contraxit, Majus
Malum: Quod ab externis imponitur, Mi-
nus Malum.

9. Quod opera & virtute nostra partum
est, Majus Bonum: Quod ab alieno benefi-
cio, vel ab indulgentia Fortuna, delatum est,
Minus Bonum.

10. Gradus Privationis major videtur,
quam gradus Diminutionis; & rursus
gradus Inceptionis major videtur, quam
gradus Incrementi.

11. Quod laudant homines & celebrant,
bonum; quod vituperant & reprehendunt,
malum.

12. Quod etiam ab inimicis laudatur,
magnum Bonum; quod verò ab amicis re-
prehenditur, magnum Malum.

The

The Heads of the Sections of the Table
of the Colours of Good and Evil, ren-
dered into English, are as follow.

1. SINCE all Parties, or Sects, chal-
lenge the prebeminence of the First
Place to themselves; that, to which all the
rest with one consent give the Second Place,
seems to be better than the others. For
every one seems to take the First Place out
of Zeal to it self; but to give the Second
where it is really due,

2. That kind is altogether best, whose
Excellence, or Prebeminence is best.

3. That, which hath a relation to Truth,
is Greater than that which refers to Opini-
on. But the Measure, and Tryal of that,
which belongs to Opinion, is this: It is
that which a Man would not do, if he
thought it would not be known.

4. That, which keeps a matter safe and
entire, is Good; but what is destitute and
unprovided of Retreat is Bad. For where-
as all Ability of Acting is Good, not to be
able to withdraw ones self, is a kind of Im-
potency.

5. That,



5. That, which consists of more Parts, and those Divisible, is Greater, and more one, than what is made up of Fewer: For All things when they are looked upon piecemeal, seem Greater; when also a Plurality of Parts make a shew of a Bulk considerable. Which a Plurality of Parts effects more strongly, if they be in no certain Order: for it then resembles an Infinity, and hinders the comprehending of them.

6. That, whose Privation (or, the Want of which) is Good, is in it self Evil: that, whose Privation (or the Want whereof) is an Evil, is in it self Good.

7. What is near to Good, is Good; what is at distance from Good, is Evil.

8. That, which a Man hath procured by his own Default, is a Greater Mischief (or Evil:) that, which is layed on him by others, is a lesser Evil.

9. That, which is gotten by our own Pains and Industry, is a greater Good: that, which comes by another mans Courtesie, or the Indulgence of Fortune, is a lesser Good.

10. The Degree of Privation seems Greater than the Degree of Diminution: And again, the Degree of Inception (or Be-

Beginning) seems greater than the Degree of Increase.

11. That, which men commend and celebrate, is good; that, which they dispraise and reprehend, is evil.

12. That, which draws commendation even from enemies, is a great Good; but that, which is reprehended even by friends, is a great Evil.

A



A Table of the Colours (or Apparences)
of Good and Evil; and their Degrees,
as Places of Persuasion, and Dissuasion,
and their several Fallaxes, and the
Blenches of them.

1. *C*UI cetera Partes, vel Sectæ secundæ unanimitè deferunt, cum singulæ principatum sibi vindicent, Melior reliquis videtur. Nam primas quæque ex zelo videtur sumere; secundas autem ex vero & merito tribuere. That is,

Since all Parties, or Sects, challenge the Preheminence of the first Place to themselves; that, to which all the rest with one consent give the second Place, seems to be better than the others. For every one seems to take the first Place out of zeal to it self, but to give the second where it is really due.

*S*O Cicero went about to prove the Sect of Academicks which suspended all Affeeration, for to be the best. For, saith he, ask a Stoick, which Philosophy is true, he will prefer his own: then ask him, which approacheth (next,) the Truth, he will confess, the Academicks. So deal with the Epicure, that will scant endure the Stoick



to be in sight of him; so soon as he hath plac'd himself, he will place the Academicks next him.

So, if a Prince took divers Competitors to a place, and examin'd them severally, whom next themselves they would chiefly commend; it were like the ablest man should have the most second Voices.

The *Fallax* of this Colour happeneth oft in respect of *Envy*; for men are accus'd, after themselves, and their own *fashion*, to incline unto them which are softest, and are least in their way, in despight and derogation of them, that hold them hardest to it. So that this Colour of *Meliority* and *Prebeminence* is a sign of Enervation and Weakness.

2. *Cujus excellentia, vel excuperantia Melior; id tunc genere Melius.* That is,

That kind is altogether best, whose Excellence, or Prebeminence is best.

APPERTAINING to this are the Forms: Let us not wander in generalities. Let us compare particular with particular, &c. This appearance, though it seem of strength, and rather Logical than Rhetorical, yet is very oft a *Fallax*.

Sometimes; because some things are in kind very casual; which if they escape, prove excellent: so that the kind is inferior, because it is so subject

subject to peril; but that, which is excellent, being proved, is superior. As the Blossom of *March*, and the Blossom of *May*, whereof the French Verse goeth:

*Burgeon de Mars, enfans de Paris,
Si un eschape, bien vaut dix.*

So that the Blossom of *May* is generally better than the Blossom of *March*; and yet the best Blossom of *March* is better than the best Blossom of *May*.

Sometimes: because the nature of some kinds is to be more equal, and more indifferent, and not to have very distant Degrees: as hath been noted in the warmer Climates, the people are generally more wise; but in the Northern Climate, the Wits of chief are greater. So in many Armies, if the matter should be tryed by *Duel* between two Champions, the Victory should go on the one side; and yet, if it were tryed by the *gross*, it would go on the other side. For Excellencies go as it were by chance, but kinds go by a more certain Nature as by Discipline in War.

Lastly, Many kinds have much refuse, which countervail that, which they have excellent: and therefore generally *Metal* is more precious than *Stone*, and yet a *Diamond* is more precious than *Gold*.



A Table of the Colours

3. *Quod ad Veritatem refertur, Majus est, quam quod ad Opinionem. Modus autem & probatio ejus, quod ad Opinionem pertinet, hæc est: Quod quis, si clam putaret fore, facturus non esset. That is,*

That, which hath relation to *Truth*, is greater than that which refers to *Opinion*. But the Measure, and Tryal of that, which belongs to *Opinion*, is this: *It is that which a man would not do, if he thought it would not be known.*

SO the *Epicures* say to the *Stoicks* *Felicity* placed in *Virtue*; that it is like the felicity of a *Player*, who, if he were left of his *Auditors*, and their *Applause*, would streight be out of Heart and Countenance; and therefore they call *Virtue*, *bonum theatrale*; that is, a *Stage good*. But of *Riches* the *Poet* saith.

*Populus me sibilat,
At mihi plaudo: i. e.*

*Me People hiss abroad,
But I my self applaud.*

And of *Pleasure*,

—— *Grata sub imo
Gaudia corde premens, vultu simulato pudorem: i. e.*

“Your welcom Joys *within* let stifled lie,
“But counterfeit *abroad*, a modesty.

The

of Good and Evil.

The *Fallax* of this *Colour* is somewhat subtil; though the Answer to the Example be ready: For *Virtue* is not chosen *propter avram popularem*, for the applause of the *People*; but contrariwise, *Maximè omnium reipsum reverere*, a man ought to stand most in awe of himself; so as a *Virtuous* man will be *Virtuous in solitudine*, in a *Desart*, and not only *in teatro*, upon the *Stage*: though percase it will be more strong by *Glory* and *Fame*, as an *Heat*, which is doubled by *Reflection*. But that denieth the *supposition*, it doth not reprehend the *Fallax*, whereof the *reprehension* is a *Law*, that *Virtue* (such as is joyned with *Labour* and *Conflict*) would not be chosen, but for *Fame* and *Opinion*; yet it followeth not, that the chief *Motive* of the Election should not be *real*, and for *it self*; for *Fame* may be only *causa impulsiva*, the *impelling* or *urging Cause*, and not *causa constituens*, or *efficiens* the *constituting*, or *efficient Cause*. As if there were two *Horses*, and the one would do better *without the Spur* than the other: but again, the other *with the Spur* would far exceed the doing of the former, giving him the *Spur* also; yet the latter will be judged to be the better *Horse*: and the *Form*, as to say, *Tush*, the life of this *Horse* is but in the *Spur*, will not serve as to a wise Judgment: for, since the ordinary *Instrument* of *Horsmanship* is the *Spur*, and that it is no matter of *Impediment* or *Burthen* the *Horse* is not to be accounted the less of, which will not do well *without the Spur*, but the other is to be reckoned rather a *Delicacy*, than a *Virtue*. So

R

Glory



Glory and Honour are the Spurs to Virtue: and, although Virtue would languish without them, yet since they be always at hand to attend Virtue, Virtue is not said to be the less chosen for it self; because it needeth the Spur of Fame and Reputation. And therefore that Position, *Nota ejus rei, quod propter Opinionem. & non propter veritatem eligitur, hæc est; Quod quis, si clam putaret fore, facturus non esset;* (That is, That the Mark of a Thing chosen for Opinion, and not for Truth-fake, is this, That one would not do it, if he thought it would not be known) is reprehended.

4. *Quod rem integram servat, Bonum: quod sine receptu est, Malum. Nam se recipere non posse, impotentis genus est: potentia autem Bonum: That is,*

That, which keeps a matter safe and entire, is Good: but what is destitute and unprovided of a retreat is bad. For, whereas all Ability of Acting is Good, not to be able to withdraw ones self, is a kind of Impotency.

HEREOF *Æsop* framed the Fable of the two Frogs that consulted together in the time of drowth, (when many Plishes that they had repaired to were dry) what was to be done: and the one propounded to go down into a deep well, because it was like the Water would not fail there; but the other answered, *Yea, but if it do fail, how shall we get up again?* And the Reason

Reason is, that Human Actions are so uncertain, and subject to perils, as that seemeth the best course, which hath most passages out of it. Appertaining to this Persuasion, the Forms are, *Ton shall engage your self: on the other side, Tantum, quantum videris, sumes ex fortuna, i. e. Take what Lot you will; or, you shall keep the matter in your own Hand.* The reprehension of it is, that preceding and resolving in all actions is necessary. For, as he saith well, *Not to resolve is to resolve;* and many times it breeds as many necessities, and engageth as far in some other sort, as to resolve. So it is but the covetous mans Disease translated in power; for the covetous man will enjoy nothing, because he will have his full store, and possibility to enjoy the more, so, by this Reason, a man should execute nothing, because he should be still indifferent, and at liberty to execute any thing. Besides Necessity and this same *Facta est alea*, or, once having cast the Dice, hath many times an advantage; because it awaketh the powers of the mind, and strengtheneth endeavour, (*Cæteris pares, necessitate certè superiores istis:*) which are able to deal with any others, but master these upon necessity.

5. *Quod ex pluribus constat, & divisibilibus, est majus, quam quod ex paucioribus, & magis Unum: nam omnia, per partes considerata, majora videntur; quare & pluralitas partium Magnitudinem præ se fert. Fortius autem operatur Pluralitas partium, si Ordo absit: nam inducit similitudinem Infiniti, & impedit comprehensionem; That is,*



That, which consists of more parts, and those *Divisible*, is *greater*, and *more One*, than what is made up of *fewers* for all things, when they are looked upon *piece-meal*, seem *greater*; whence also a *Plurality of Parts* make shew of a *Bulk* considerable. Which a *Plurality of Parts* effects more strongly, if they be in no certain *Order*; for it then resembles an *Infinity*, and hinders the comprehending of them.

THIS Colour seemeth palpable; for it is not *Plurality of Parts*, without *Majority of Parts*, that maketh the *total* greater; yet nevertheless, it often carries the *mind* away; yea, it deceiveth the *sense*; as it seemeth to the *eye* a shorter distance of *way*, if it be all *dead* and *continued*, than if it have *Trees*, or *Buildings*, or any other *marks*, whereby the *eye* may divide it. So when a *great-moned* man hath divided his *Chestr*, and *Coyns*, and *Bags*, he seemeth to himself *richer* than he was. And therefore the way to *amplifie* any thing is to *break* it, and to make *Anatomy* of it in *several parts*, and to examine it according to *several Circumstances*. And this maketh the greater shew, if it be done *without Order*, for *confusion* maketh things *muster* more. And besides, what is set down by *Order* and *Division*, doth demonstrate, that nothing is *left out* or *omitted*; but all is there: whereas, if it be *without Order*, both the *mind* comprehendeth less that which is set down, and besides it leaveth a *suspicion*,

suspicion, as if *more* might be *said* than is *expressed*.

This Colour deceiveth, if the *mind* of him that is to be persuaded, do of it self *overconceive*, or *prejudg* of the *greatness* of any thing; for then the *breaking* of it will make it seem *less*, because it makes it to appear more according to the *Truth*. And therefore, if a man be in *Sickness* or *Pain*, the time will seem longer *without a Clock*, or *Hour-glass*, than *with* it: for the *mind* doth *value every moment*; and then the *Hour* doth rather *sum up* the *moments* than *divide* the *Day*. So in a *dead Plain* the *way* seemeth the longer, because the *eye* hath pre-conceived it *shorter*, than the *truth*: and the *frustrating* of that maketh it seem longer than the *truth*. Therefore, if any man have an *over-great Opinion* of any thing, then if another think; by *breaking* it into *several Considerations*, he shall make it seem *greater* to him, he will be *deceived*. And therefore, in such *Cases*, it is not safe to *divide*, but to *extol* the *Entire* still in *general*.

Another *Case*, wherein this Colour deceiveth, is, when the matter *broken*, or *divided*, is not *comprehended* by the *sense*, or *made at once* in respect of the *distracting* or *scattering* of it: and being *entire*, and not *divided*, is *comprehended*. As an *hundred Pounds* in *Heaps of five Pounds* will shew *more* than in one *gross Heap*: so as the *Heaps* be all upon *one Table* to be seen at once, otherwise not. As *Flowers*, growing scattered in *divers Beds*, will shew *more*, than if they did grow in *one Bed*:



so as all those *Beds* be within a *Plot*, that they be object to view at once; otherwise not. And therefore men, whose Living lyeth together in one *Shire*, are commonly counted greater-landed, than those, whose Livings are dispersed, though it be more; because of the notice and comprehension.

A third *Case*, wherein this *Colour* deceiveth, which is not so properly a *Case* or *Reprehenſion*, as it is a counter *Colour*, being in effect as large as the *Colour* it self is, *Omnis compositio indigentia cuiusdam videtur esse particeps*. That every Composition seems to partake of a certain want: because, if one thing would serve the turn, it were ever best; but it is the Defect and Imperfection of things that hath brought in that help to piece them up: as it is said,

* Luke 10. 41, 42.

* *Martha, Martha, attendis ad plurima, unum sufficit: that is,*

Martha, Martha, thou art troubled about many things; one thing is sufficient. So likewise hereupon *Aesop* framed the *Fable* of the *Fox* and the *Cat*: wherein the *Fox* bragged, what a number of *shifts* and *devices* he had, to get from the *Hounds*; and the *Cat* said, he had but one, which was to climb a *Tree*; which in proof was better worth than all the rest; whereof the *Proverb* grew,

Multa novit Vulpes, sed Felis unum magnum.

Reynard the Hounds to scape had shifts not small,

Grimalkin only one as good as all. And

And in the *Moral* of this *Fable*, it comes likewise to pass, That a good sure Friend is a better help at a pinch, than all the *Stratagems* and *Policies* of mans own wit. So it falleth out to be a common error in *Negotiating*; whereas men have many *Reasons* to induce or persuade, they strive commonly to utter, and use them all at once, which weakneth them. For it argueth, as was said, a neediness in every of the *Reasons* by it self, as if one did not trust to any of them, but fled from one to another, helping himself only with that.

Et quæ non profunt singula, multa juvant.

And what help'd not alone before,
Doth help full well, when join'd with more.

Indeed, in a set *Speech* in an *Assembly*, it is expected, a man should use all his *Reasons* in the *Case* he handleth: but in private persuasions it is always a great error.

A fourth *Case*, wherein this *Colour* may be reprehended, is in respect of that same *vis unita fortior*, the acknowledged strength of an united Power; according to the *Tale* of the *FRENCH King*, who, when the *Emperor's Ambassador* had recited his *Masters Style* at large, which consisteth of many *Countries*, and *Dominions*, the *FRENCH King* willed his *Chancellor*, or other *Minister*, to repeat over *FRANCE* as many times as the other had recited the several *Dominions*; intending it was equivalent



with them all, and more compacted and united.

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 unto it, but a note of Excellency and Rarity: whereof the Forms are, *Where you shall find such a Conurrence? Great, but not compleat: for it seems a less work of Nature or Fortune, to make any thing in his kind greater than ordinary, than to make a strange Composition. Yet, if it be narrowly considered, this Colour will be reprehended, or encountered, by imputing to all Excellencies in Compositions a kind of Poverty, or (at least) a Casualty, or Jeopardy: for from that, which is excellent in greatness, somewhat may be taken, or there may be a decy, and yet sufficiently left; but from that which hath his price in composition, if you take away any thing, or any part do fail, all is Disgrace.*

6. *Cujus Privatio bona, Malum: cujus Privatio mala, Bonum.* That is,

That, whose Privation (or, the want of which) is Good, is in it self Evil: that whose Privation (or, the want whereof) is an Evil, is in it self Good.

THE Forms to make it conceived, that that was evil, which is changed for the better, are, *He that is in Hell, thinks there is no Heaven. Statis quercus; Acorns were good, till Bread was found,*

found, &c. And on the other side, the forms to make it conceived, that that was good, which was changed for the worse, are; *Bona magis cavendo quam fruendo sentimus: that is, we underitand the Goodness of things more by wanting, than enjoying them. Bona à tergo formosissima: i. e. Good things never appear in their full Beauty, till they turn their back and be going away, &c.*

The Reprehension of this Colour is, That the Good or Evil which is removed, may be esteemed Good, or Evil comparatively; and not positively or simply. So that, if the Privation be Good, it follows not, that the former condition was Evil, but less Good: for the Flower or Blossom is a positive Good; although the remove of it, to give place to the Fruit, be a comparative Good. So in the Tale of *Æsop*, when the old fainting man in the heat of the day cast down 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 up with his Burthen again: it doth not follow, that because Death, which was the privation of the Burthen, was ill, therefore the Burthen was good.* And in this part the ordinary Form of *Malum necessarium*, a necessary Evil aptly reprehended this Colour: for *privatio mali necessarii est mala*, the privation of a necessary Evil is Evil; and yet that doth not convert the Nature of the necessary Evil, but it is Evil.

Again, it cometh sometimes to pass, that there is an equality in the change of privation, and (as it were) a Dilemma boni, of the good; or,



* *Corruptio uni-
us est generatio
alterius.* or, *Dilemma mali*, of the evil; so
that the * *corruption* of one Good
is a *Generation* of the other.

Sorti pater æquus utriusque est:

Both *Chances* the same *equal Parent* have:

And contrarily, the *remedy* of the one Evil, is
the *occasion* and *commencement* of another; as in
Scylla and *Charybdis*.

7. *Quod Bono vicinum, Bonum: quod à Bono remo-
tum, Malum.* That is,

What is near to Good, is Good: What is at di-
stance from Good, is Evil.

SUCH is the Nature of things, that things
contrary, and distant in nature and quality;
and also severed and disjoyned in Place; and things
like, and consenting in quality, are placed, and (as
it were) quartered together: for partly, in regard
of the nature, to spread, multiply, and infect in
similitude; and partly, in regard of the nature,
to break, expel, and alter that which is disagree-
able and contrary, most things do either associate,
and draw near to themselves the like, or (at least)
assimilate to themselves that which approacheth
near them, and do also drive away, chase, and
exterminate their contraries. And that is the rea-
son commonly yielded, why the middle Region of
the

the Air should be coldest; because the Sun and
Stars are either hot by direct Beams, or by reflecti-
on. The direct Beams heat the upper Region; the
reflected Beams from the Earth and Seas, heat the
lower Region. That which is in the middlest, be-
ing further distant in place from these two Regi-
ons of heat, are most distant in Nature, that is
coldest, which is that they

term cold, or hot, per * *Anti-
peristasis*, that is, envi-
roning by Contraries: which
was pleasantly taken hold
of by him, who said, that
an honest man in these days
must needs be more honest

than in Ages heretofore, propter antiperistasin; be-
cause the shutting of him in the midst of Contraries
must needs make the honestest stronger, and more
compact in it self.

The Reprehsion of this Colour is:

First, Many things of Amplitude in their kind
do (as it were) engross to themselves all, and
leave that, which is next them, most destitute.
As the Shoots, or Under-Wood, that grow near
a great and spread Tree, is the most pined and
scrubby Wood of the Field; because the great
Tree doth deprive and deceive them of the sap and
nourishment; so be faith well, *Divitis servi maxi-
me servi*, That rich mens Servants are the great-
est Slaves: and the Comparison was pleasant of
him, that compared *Courtiers* attendant in the
Courts of Princes, without great place or office,
to

* *Antiperistasis* is a Phi-
losophical Term signify-
ing a repulsion on every
part where; either Heat
or Cold is made more
strong in it self by the
restraining of the con-
trary.

to *Fasting-days*; which were next the *Holy-days*; but otherwise were the *leanest* days in all the Week.

Another *Reprehension* is, that things of *Greatness* and *Predominancy*, though they do not *extenuate* the things adjoining in *substances*, yet they *drown* them, and *obscure* them in *show* and *appearance*. And therefore the *Astronomers* say; that, whereas in all other Planets *Conjunction* is the *perfectest* amity, the *Sun* contrariwise is good by *Affliction*, but evil by *Conjunction*.

A third *Reprehension* is, because *Evil* approacheth to *Good*, sometimes for *concealment*, sometimes for *protection*: and *Good* to *Evil* for *conversion* and *reformation*. So *Hypocrisie* draweth near to *Religion* for *covert* and *biding* it self.

Sæpe latet vitium proximitate boni.

Of, under neigbb'ring Good, Vice snowded lies.

And *Sanctuary-men*, which were commonly *inordinate* men, and *Malefactors*, were wont to be nearest to *Priests*, and *Prelates*, and *Holy-men*: for the *Majesty* of good things is such, as the *Confines* of them are *reverend*. On the other side, our *Saviour*, charged with nearness of *Publicans* and *Rioters*, said, *Matt. 9. 11. The Physician approacheth the sick rather than the whole.*

8. *Quod quis culpa sua contraxit, Majus Malum: quod ab externis imponitur, Minus Malum.*
That is,

That, which a Man hath procured by his own *Default*, is a *greater mischief* (or *Evil*;) that, which is laid on him by others, is a *lesser Evil*.

THE *Reason* is, because the *sting* and *remorse* of the mind, *accusing* it self, *doubleth* all *Adversity*: *Contrariwise*, the *considering* and *re-ording* inwardly, that a man is *clear* and *free* from *fault*, and *just imputation*, doth *attemper* outward *Calamities*. For if the *Will* be in the *Sense*, and in the *Conscience* both, there is a *geminat*ion of it: But if *Evil* be in the *one*, and *Comfort* in the *other*, it is a kind of *Compensation*: So the *Poets* in *Tragedies* do make the *most passionate Lamentation*, and those that fore-run *final despair*, to be *accusing*, *questioning*, and *torturing* of a *mans self*.

Seque unam clamat causamque caputque malorum.

*She railing doth confess her self to be
The cause and source of her own misery.*

And contrariwise, the *extremities* of *worthy Persons* have been *annihilated* in the *consideration* of their own good *deserving*. Besides, when the *Evil* cometh from *without*, there is left a kind of *evaporation*



poration of grief, if it come by *human injury*, either by *indignation*, and *meditating* of revenge from our selves, or by *expecting*, or *fore-conceiving*, that *Nemesis* and *retribution* will take hold of the *Autors* of our *hurt*; or, if it be by *fortune* or *accident*; yet there is left a kind of *expostulation* against the *Divine Powers*.

Atque Deos atque Astra vocat crudelia Mater :

The Gods and cruel Stars the Mother doth charge.

But, where the *Evil* is derived from a mans *own fault*, there all strikes *deadly inwards* and *suffocates*.

The *Reprehension* of this *Colour* is:

First, in respect of *Hope*: for *Reformation* of our *fault* is in *nostra potestate*, our *own power*; but amendment of our *fortune* simply is not, Therefore *Demosthenes* in many of his *Orations* saith thus to the *People of Athens*; *That, which having regard to the time past, is the worse Point; and Circumstance of all the rest; That, as to the time to come, is the best. What is that? even this, That by your Sloth, Irresolution, and Misgovernment, your affairs are grown to this Declination and Decay. For, had you used and ordered your means and forces to the best, and done your parts every way to the full; and notwithstanding, your matters should have gone backward in this manner as they do: there had been no hope left of Recovery or Reputation. But since it hath been only by your own errors, &c.* So *Epicetus* in
his

his *Degrees* saith, *The worst state of man is to accuse extern Things, better than that to accuse any mans self, and best of all to accuse neither.*

Another *Reprehension* of this *Colour*, is in respect of the *well-bearing* of *Evils*, wherewith a man can charge no body but *himself*, which maketh them the *less*.

— *Leve fit, quod bene fertur onus :*

That Burthen's light, that's on discreetly laid.

And therefore many *natures*, that are either *extreamly proud*, and will take no fault to *themselves*; or else *very true*, and *cleaving* to *themselves*, (when they see the *blame* of any thing that falls out *ill*, mult light upon *themselves*) have no other *shift*, but to *bear it out well*, and to *make the least* of it: For, as we see, when sometimes a *fault* is *committed*, and before it be known, *who is to blame*, much *ado* is made of it; but after, if it appear to be done by a *Son*, or by a *Wife*, or by a *near Friend*; then it is *light made of*: So much more, when a man mult *take it upon himself*. And therefore it is commonly seen, that *Women* which marry *Husbands* of their own *abusing*, against their *Friends consents*, if they be never so *ill-used*, yet you shall seldom see them *complain*, but set a *good face* on it.



9. *Quod opera & virtute nostra partum est; Majus Bonum: Quod ab alieno beneficio, vel ab indulgentia Fortuux, delatum est; Minus Bonum.*
That is,

That, which is gotten by our own Pains and Industry, is a *greater Good*; that which comes by another mans Courtseie, or the Indulgence of Fortune, is a *lesser Good*.

THE Reasons are,

First, The *future Hope*: Because in the *favour of others*, or the *good Winds of Fortune*, we have no *state*, or *certainty*; in our *endeavours*, or *abilities*, we have. So as when they have purchased us *one good Fortune*, we have them as *ready*, and *better edged* and *enviored* to procure another.

The *Forms* be: *You have won this by play.* You have not only the *Water*; but you have the *Receipt*: You can make it again, if it be lost, &c.

Next: Because these *Properties*, which we enjoy by the *benefits of others*, carry with them an *obligation*, which seemeth a kind of *burthen*: Whereas the *other*, which derive from *our selves*, are like the *freest Parents*, *Absque aliquo inde reddendo*, without making any *restitution*. And, if they proceed from *Fortune*, or *Providence*, yet they seem to touch us secretly with the reverence of the *Divine Powers*, whose Favours we taste, and therefore work a kind of *Religious Fear* and *Restraint*:

straint: Whereas, in the *other kind*, that comes to pass, which the *Prophet* speaketh, *Ezek. Lætantur, exultant, immolant plagis suis, & sacrificant reti suo*: Men are glad, they rejoyce, they offer to their *Toils*, and *sacrifice* to their *Netts*.

Thirdly, Because that, which cometh unto us without *our own Vertue*, yieldeth not that *Comendation* and *Reputation*: For *Actions* of great *felicity* may draw *wonder*, but *praise* less; as *Cicero* said to *Cæsar*, *Que miremur, habemus, que laudemus, expectamus: That is, They had what they might wonder at, but expected what they might praise.*

Fourthly, Because the *purchases* of our *own industry* are joyned commonly with *labour* and *strife*; which gives an *edg* and *appetite*, and makes the *fruition* of our desires more *pleasant*. *Suavis cibus à venatu*: Venison is sweet of ones own killing.

On the other side, there be four *Counter-Colours* to this *Colour*, rather than *Reprehensions*; because they be as *large* as the *Colour* it self.

First, Because *felicity* seemeth to be a *Character* of the *Favour* and *Love* of the *Divine Powers*; and accordingly works both *confidence* in *our selves*, and *respect* and *Authority* from *others*. And this *felicity* extendeth to many *casual things*; whereunto the *care* or *virtue* of man cannot extend; and therefore seemeth to be at *large Good*. As when *Cæsar* said to the *Sailer*; *Cæsarem portus, & fortunam ejus*. That he carried *Cæsar* and his *Fortune*: If he had said, *Et virtutem ejus*, and



his *valour*; it had been *small comfort* against a *Tempest*; otherwise that if it might seem upon *merit*, to induce *fortune*.

Next, Whatsoever is done by *virtue* and *industry*, seems to be done by a kind of *habit* and *Art*; and thereupon open to be *imitated* and *followed*: Whereas *felicity* is *imitable*. So we generally see, that things of *Nature* seem more excellent than things of *Art*, because they be *imitable*; for, *Quod imitabile est, potentia quadam vulgatum est: What is imitable, is by a certain power made known abroad.*

Thirdly, *Felicity* commendeth those things which come *without* our own *labour*: For they seem *gifts*, and the others seem *pennyworths*. Whereupon *Plutarch* saith elegantly of the *Aëis* of *Timoleon*, who was so *fortunate*, compared with the *Aëis* of *Agésilas* and *Epaminondas*, That they were like *Homers Verses*; they ran so easily, and so well. And therefore it is the word we give unto *Poesie*, terming it a *happy Vein*; because *facility* seemeth ever to come from *Happiness*.

Fourthly, This same *præter spem, vel præter expectatum*, when things happen besides *Hope* or *Expectation*, it doth increase the *price* and *pleasure* of many things; and this cannot be incident to those things that proceed from our own *care*, and *compassing*.

10. *Gradus Privationis major videtur, quam gradus Diminutionis: Et rursus, gradus Inceptionis major videtur, quam gradus Incrementi.* That is,

The Degree of *Privation* seems greater than the Degree of *Diminution*: And again, the Degree of *Inception* (or *Beginning*) seems greater than the Degree of *Increase*.

IT is a *Position* in the *Mathematicks*, that there is no proportion between somewhat and nothing: Therefore the Degree of *Nullity* and *Quiddity* (or *Äi*) seemeth larger, than the Degrees of *Increase* and *Decrease*. As to a *Monoculus* it is more to lose one eye, than to a man that hath two eyes. So, if one have lost divers *Children*, it is more grief to him to lose the *Last*, than all the rest; because he is, *spes gregis*, the hope of his *Stock*. And therefore *Sibylla*, when she brought her three *Books*, and had burned two, did double the whole price of both the other; because the burning of that had been *gradus privationis*, a Degree of *Privation*, and not *Diminutionis*, of *Diminution*.

This Colour is reprehended:

First, In those things, the *use* and *service* whereof resteth in *sufficiency*, *competency*, or *determinate quantity*: As if a man be to pay one hundred Pounds upon *penalty*, it is more to him to want twelve Pence, than after that twelve Pence, supposed to be *wanting*, to want ten *Shillings* more.



So they decay of a mans Estate seems to be most touched in the Degree, when he first grows behind, more than afterwards, when he proves nothing worth. And hercof the common Forms are: *Sera in fundo parsimonia*; or, *It is too late to pinch, when the purse is at the bottom*; and, *as good never a whit as never the better.*

It is reprehended also in respect of that Notion, *Corruptio unius generatio alterius*: That the Corruption of one thing is the Generation of another. So that *gradus Privationis*, the Privative Degree is many times *less matter*, because it gives the cause and motive to some new course. As when *Demosthenes* reprehended the people for hearkning to the conditions offered by King *Philip*, being not honourable, nor equal, he saith, *They were but Elements of their sloth and weakness*; which if they were taken away, necessity would teach them stronger resolutions. So Doctor *Hellor* was wont to say to the Dames of London, when they complained, they were they could not tell how, but yet they could not endure to take any Medicine, he would tell them, *their way was only to be sick; for then they would be glad to take any Medicine.*

Thirdly, This Colour may be reprehended in respect that the Degree of Decrease is more sensitive, than the Degree of Privation; for in the mind of men, *Gradus Diminutionis*, the Degree of Decrease, may work a wavering between Hope and Fear, and keep the mind in suspense, from settling, and accommodating in patience and resolution. Hereof the common Forms are: *Better cry out, than always ask, make or mar, &c.* For

For the second Branch of this Colour, it depends upon the same General Reason: Hence grew the Common place of extolling the beginning of every thing,

Dimidium facti, qui bene cepit, habet.

*He hath his Work half done,
Whoe're hath well begun.*

This made the *Astrologers* so idle, as to judg of a mans Nature and Destiny, by the Constellation of the moment of his Nativity or Conception.

This Colour is reprehended, because many Inceptions are but (as *Epicurus* termeth them) *Tentamenta*, that is, *Imperfect Offers and Essays*, which vanish, and come to no Substance, without any iteration; so as, in such Cases, the second Degree seems the worst; as the *Body-Horse* in the Cart, that draweth more than the *Fore-Horse*. Hereof the common Forms are: *The second Blow makes the Fray. The second Word makes the Bargain. Alter principium dedit, alter modum abstulit, &c.* The one began, the other kept no mean.

Another Reprehension of this Colour, is in respect of *Defatigation*, which makes perseverance of greater Dignity, than Inception: For Chance or Instinct of Nature may cause Inception; but settled Affection or Judgment, maketh the continuance.

Thirdly, This Colour is reprehended in such things, which have a Natural Course and Inclination,



tion, contrary to an Inception. So that the Inception is continually evacuated, and gets no start, but there behoveth *perpetua Inceptio*, that there be always a beginning; as in the common Forms: *Non progredi, est regredi. Not to go forward, is to go backward. Qui non proficit, deficit. He who makes no Progress decays. Running against an Hill; Rowing against the Stream, &c.* For if it be with the Stream, or with the Hill, then the Degree of Inception is more than *all the rest*.

Fourthly, This Colour is to be understood of *Gradus Inceptionis à potentia, ad actum comparati, non gradus ab actu ad Incrementum. Of the Degree of Inception, in comparison of the Power with the Act, not of the Degree from the Act to the Increase.* For otherwise, *Major videtur gradus ab impotentia ad potentiam, quam à potentia ad actum: The Degree from Impotency to Potency seems greater, than from the Power to the Act.*

11. *Quod laudant homines & celebrant, bonum; quod vituperant & reprehendunt, malum.*

12. That, which men praise and celebrate, is good; that which they disgrace and reprehend, is bad.

THIS Colour deceives four ways, *viz.* either through ignorance, or through want of Integrity; or through particular respect and faction; or through the natural inclination of those that praise or dispraise. First, Through

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Ignorance; for what signifies the judgment of the Rabble in distinguishing and determining Good and Evil? *Phocion* knew well enough, who, when the People applauded him more than ordinary, asked, *Whether he had done any thing amiss?* Secondly, Through want of Integrity; for those that praise and dispraise commonly carry on their own designs and don't speak what they think.

Laudat venales qui vult extrudere merces.

Every man praises the wares he would put off.

It is naught, it is naught, says the buyer, but when he is gone, he vaunteth. Thirdly, Out of Partiality; for every one knows, that men use to extol with immoderate praise those that are on their own side, and to deprecate those of the adverse party below their desert. Lastly, Through a natural Inclination; for some men are by nature framed and moulded for servile fawning and flattery, whilst others on the contrary are stiff, captious and morose; and when these commend or inveigh, they do but comply with their own humours, nor troubling their heads overmuch about the truth of the business.

12. *Quod etiam ab inimicis laudatur, magnum bonum; quod vero etiam ab amicis reprehenditur, magnum malum.*

S 4

12. That,



12. That, which draws commendation even from enemies, is a great good; but that which is reprehended even by friends, is a great evil.

THIS Colour seems to stand upon this foundation, That it may well be believed, that the force of Truth extorts from us whatsoever we affirm to be against our wills, and contrary to the bent and inclination of our minds.

This Colour deceives through the subtilty, as well of enemies as friends: for the praises of Enemies are not always against their wills, nor as forc'd by truth, but they chuse to bestow them in such cases where they may create envy or danger to their Adversaries. Therefore the *Grecians* had a superstitious fancy, that if a man were commended by another out of spight, and with a mischievous design, he would have a push rise upon his nose: Besides, sometimes Enemies bestow praises, like Preambles as'twere, that they may the more freely and maliciously calumniate. On the other side, this Colour deceives, from the craft of friends; for they sometimes take notice of the faults of their Friends, and speak freely of um; but they chuse such as may do them little hurt, as if for all the rest they were the best men in the world. Again, it deceives, because Friends use their Reprehensions (as we said Enemies do their Commendations) as certain little Prefaces, after which they may expatiate more freely in their praises.

F I N I S.

THE
W I S D O M
OF THE
Ancients.

Written in *Latine* by the Right Honourable
Sir *FRANCIS BACON* Kt
Baron of *Verulam*, and Lord
Chancellor of *England*.

Done into *English* by Sir *Arthur Gorges* Kt.

Scutum invincibile fides.



L O N D O N:
Printed by *M. C.* 1680.

THE
WISDOM
OF THE
Ancients.

Written in Latin by the Right Honourable
Sir FRANCIS BACON
Baron of Verulam, and Lord
Chancellor of England.
Translated into English by Sir John Cotton, Kt.
Scilicet in unum librum.



LONDON
Printed by M. C. 1687.

THE
PREFACE.

THE Antiquities of the first Age
(except those we find in Sacred
Writ) were buried in Oblivion
and Silence: Silence was suc-
ceeded by Poetical Fables; and Fables a-
gain were followed by the Records we now
enjoy. So that the Mysteries and Secrets
of Antiquity were distinguished and sepa-
rated from the Records and Evidences of
succeeding times by the veil of Fiction,
which interposed it self, and came between
those things which perished, and those which
are extant. I suppose some are of opinion,
that my purpose is to write Toys and Trifles,
and to usurp the same liberty in applying,
that the Poets assumed in feigning, which I
might do (confess) if I listed, and with
more serious contemplation intermix these
things, to delight either my self in Medi-
tation, or others in Reading. Neither am



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Ignorant how fickle and inconstant a thing fiction is, as being subject to be drawn and wrested any way, and how great the commodity of wit and discourse is, that is able to apply things well, yet so as never meant by the first Authors. But I remember that this liberty hath been lately much abused, in that many, to purchase the reverence of Antiquity to their own inventions and fancies, have for the same intent laboured to wrest many Poetical Fables: Neither hath this old and common vanity been used only of late or now, and then: For even Chrysippus long ago did (as an interpreter of dreams) ascribe the opinions of the Stoicks to the Ancient Poets; and more sottiſhly do the Chymists appropriate the Fancies and Delights of Poets in the transformations of Bodies, to the experiments of their Furnace. All these things, I say, I have sufficiently considered and weighed, and in them have seen and noted the general levity and indulgence of mens Wits above Allegories; and yet for all this I relinquish not my opinion.

For first it may not be, that the folly and looseness of a few should altogether detract from the respect due to the Parables: For that

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that were a conceit which might savour of prophaneness and presumption: For Religion it self doth sometimes delight in such veils and shadows: So that who so exempts them, seems in a manner to interdict all commerce between things Divine and Human. But concerning Human Wisdom, I do indeed ingenuously and freely confess, that I am inclined to imagine, that under some of the Ancient Fictions lay couched certain Mysteries and Allegories, even from their first invention. And I am persuaded (whether ravished with the Reverence of Antiquity, or because in some Fables I find such singular proportion between the similitude and the thing signified; and such apt and clear coherence in the very structure of them, and propriety of names wherewith the persons or actors in them are inscribed and intituled) that no man can constantly deny; but this sense was in the Authors intent and meaning, when they first invented them, and that they purposely adorned it in this sort: For who can be so stupid and blind in the open light, as (when he hears how Fame, after the Gyants were destroyed, sprang up as their youngest Sister) not to refer it to the murmurs and scissions reports

of



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of both sides, which are wont to fly abroad for a time after the suppressing of Insurrections? Or when he hears how the Gyant Typhon having cut out and brought away Jupiters Nerves, which Mercury stole from him, and restored again to Jupiter; doth not presently perceive how fitly it may be applied to powerful Rebellions, which take from Princes their Sinews of Money and Authority; but so, that by affability of Speech, and wise Edicts (the minds of their Subjects being in time privily, and as it were by stealth reconciled) they recover their strength again? Or when he hears how (in that memorable expedition of the Gods against the Gyants) the braying of Silenus his Ass, conduced much to the prostration of the Gyants, doth not confidently imagine that it was invented to shew how the greatest enterprises of Rebels are oftentimes dispersed with vain rumors and fears.

Moreover, to what judgment can the Conformity and signification of Names seem obscure? Seeing Metis, the Wife of Jupiter, doth plainly signifie Counsel: Typhon, Insurrection: Pan, Universality. Nemesis, Revenge, and the like: Neither let it trouble any man, if sometimes he meet with

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Historical Narrations, or Additions for Ornaments sake, or confusion of Times, or something transferred from one Fable to another, to bring in a new Allegory: For it could be no otherwise, seeing they were the inventions of Men, which lived in divers ages, and had also divers ends: Some being ancient, others neoterical; some have an eye to things Natural, others to Moral.

There is another Argument, and that no small one neither, to prove that these Fables contain certain hidden and involved meanings, seeing some of them are observed to be so absurd and foolish in the very relation that they shew, and as it were proclaim a parable afar off: For such Tales as are probable, they may seem to be invented for delight, and in imitation of History. And as for such as no man would so much as imagine or relate, they seem to be sought out for other ends: For what kind of fiction is that, wherein Jupiter is said to have taken Metis to wife, and, perceiving that she was with child, to have devoured her, whence himself conceiving, brought forth Pallas armed out of his head? Truly, I think there was never dream (so different to the course of cogitation, and so full of monstrosity) ever hatcht



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hatcht in the Brain of Man. Above all things this prevails most with me, and is of singular moment, many of these Fables seem not to be invented of those by whom they are related and celebrated, as by Homer, Hesiod, and others. For if it were so, that they took beginning in that age, and from those Authors by whom they are delivered and brought to our hands: My mind gives me, there could be no great or high matter expected, or supposed to proceed from them in respect of these Originals. But if with attention we consider the matter, it will appear, that they were delivered and related as things formerly believed and received, and not as newly invented and offered unto us. Besides, seeing they are diversly related by Writers that lived near about one and the self same time, we may easily perceive that they were common things, derived from precedent memorials; and that they became various, by reason of the divers ornaments bestowed on them by particular relations: And the consideration of this must needs increase in us a great opinion of them, as not to be accounted either the effects of the times, or inventions of the Poets, but as Sacred Relicks, or abstracted Airs of better times,
which

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which by tradition from more Ancient Nations, fell into the Trumpets and Flutes of the Grecians. But if any do obstinately contend, that Allegories are always adventitiously, and as it were by constraint, never naturally and properly included in Fables, we will not be much troublesome, but suffer them to enjoy that gravity of judgment, which I am sure they affect, although indeed it be but lumpish, and almost leaden. And (if they be worthy to be taken notice of) we will begin afresh with them in some other fashion.

There is found among Men (and it goes for currant) atwofold use of Parables, and those, (which is more to be admired) referred to contrary ends; conducing as well to the folding up, and keeping of things under a veil, as to the enlightning and laying open of obscurities. But omitting the former, (rather than to undergo wrangling, and assuming ancient Fables as things vagrant, and composed only for delight) the latter must questionless still remain as not to be wrested from us by any violence of wit, neither can any (that is but meantly learned) hinder, but it must absolutely be received, as a thing grave and sober, free from all vanity, and
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exceeding profitable and necessary to all Sciences. This is it, I say, that leads the understanding of Man by an easie and gentle passage through all novel and abstruse inventions, which any way differ from common received opinions. Therefore in the first ages, (when many Human inventions and conclusions, which are now common and vulgar, were new, and not generally known) all things were full of Fables, Enigmæ, Parables, and Similes of all sorts: By which they sought to teach and lay open, not to hide and conceal knowledg, especially seeing the understandings of Men were in those times rude and impatient, and almost incapable of any subtilties; such things only excepted, as were the objects of Sense; for as Hieroglyphicks preceded Letters, so Parables were more ancient than Arguments. And in these days also, he that would illuminate Mens minds anew in any old matter, and that not with dissoluti and harshness must absolutely take the same course, and use the help of Similes. Wherefore after all that hath been said, we will thus conclude, The Wisdom of the Ancients, it was either much, or happy: Much, if these Figures and Tropes were invented by study
and

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and premeditation; Happy, if they (intending nothing less) gave matter and occasion to so many worthy Meditations. As concerning my Labours (if there be any thing in them which may do good) I will on neither part count them ill bestowed, my purpose being to illustrate either Antiquity, or things themselves. Neither am I ignorant that this very Subject hath been attempted by others: But to speak as I think, and that freely without ostentation, the dignity and efficacy of the thing, is almost lost by these Mens Writings, though voluminous and full of pains, whilst not diving into the depth of Matters, but skilful only in certain common places, have applied the sense of these Parables to certain vulgar and general Things, not so much as glancing at their true Vertue, Genuine Propriety, and full Depth. I (if I be not deceived) shall be new in common Things. Wherefore leaving such as are plain and open, I will aim at further and richer matters.



mise, to wit, that she should ever foretel the truth, but never be believed: So were her Divinations always faithful, but at no time regarded, whereof she still found the experience, yea, even in the ruine of her own countrey, which she had often forewarned them of, but they neither gave credit nor ear to her words. This Fable seems to intimate the unprofitable liberty of untimely admonitions and counsels. For they that are so over-weened with the sharpness and dexterity of their own wit and capacity, as that they disdain to submit themselves to the documents of *Apollo*, the God of Harmony, whereby to learn and observe the method and measure of affairs, the grace and gravity of discourse, the differences between the more judicious and more vulgar ears, and the due times when to speak and when to be silent; be they never so sensible and pregnant, and their judgments never so profound and profitable, yet in all their endeavours either of persuasion or perforce, they avail nothing, neither are they of any moment to advantage or manage matters, but do rather hasten on the ruin of all those that they adhere or devote themselves unto. And then at last when calamity hath made men feel the event of neglect, then shall they too late be revered as deep foreseeing and faithful Prophets. Whereof a notable instance is eminently set forth in *Marcus Cato Uticensis*, who as from a watch-tower discovered afar off, and as an Oracle long foretold, the approaching ruin of his Country, and the plotted

ted tyranny hovering over the State, both in the first conspiracy, and as it was prosecuted in the Civil contention between *Cæsar* and *Pompey*, and did no good the while, but rather harmed the Commonwealth, and hastened on his Countreys bane, which *M. Cicero* wisely observed, and writing to a Familiar Friend, doth in these terms excellently describe, *Cato optime sentit, sed nocet interdum Reipublice: Loquitur enim tanquam in Republicâ Platonis, non tanquam in face Romuli.* *Cato* (saith he) judgeth profoundly, but in the mean time damnifies the State, for he speaks as in the Common-wealth of *Plato* and not as in the dregs of *Romulus*.

TYPHON, or a Rebel.

JUNO being vexed (say the Poets) that *Jupiter* had begotten *Pallas* by himself without her, earnestly pressed all the other Gods and Goddesses that the might also bring forth of herself alone without him; and having by violence and importunity obtained a grant thereof, she smote the earth, and forthwith sprang up *Typhon* a huge and horrid Monster: This strange Birth she commits to a Serpent (as a Foster-Father) to nourish it; who no sooner came to ripeness of years, but he provokes *Jupiter* to battel. In the conflict, the Giant getting the upper hand, takes *Jupiter* upon his shoulders, carries him into a



remote and obscure Countrey, and (cutting out the sinews of his hands and feet) brought them away, and so left him miserably mangled and maimed. But *Mercury* recovering these nerves from *Typhon* by stealth, restored them again to *Jupiter*. *Jupiter* being again by this means corroborated, assaults the Monster afresh, and at the first strikes him with a thunder-bolt, from whose blood Serpents were ingendred. This Monster at length fainting and flying, *Jupiter* casts on him the mount *Atna*, and with the weight thereof crusht him.

This Fable seems to point at the variable fortune of Princes, and the rebellious insurrection of Traytors in a State. For Princes may well be said to be married to their Dominions, as *Jupiter* was to *Juno*: but it happens now and then, that being debosht by the long custom of empi- ring and bending towards tyranny, they endeavour to draw all to themselves; and (contemning the Counsel of their Nobles and Senators) hatcht Laws in their own brain, that is, dispose of things by their own fancy and absolute power. The people (repining at this) study how to create and set up a Chief of their own choice. This project by the secret instigation of the Peers and Nobles, doth for the most part take his beginning; by whose connivence the Commons being set on edge, there follows a kind of murmuring or discontent in the State, shadow'd by the Infancy of *Typhon*, which being nurs'd by the natural pravity and clownish malignity of the vulgar

vulgar sort (unto Princes as insectuous as Serpents) is again repaired by renewed strength, and at last breaks out into open Rebellion, which (because it brings infinite mischiefs upon Prince and People) is represented by the monstrous deformity of *Typhon*: his hundred heads signify their divided powers; his fiery mouths their inflamed intents; his serpentine circles their pestilent malice in besieging; his iron hands; their merciless slaughters; his Eagles talons, their greedy rapines; his plumed body, their continual rumours and scouts, and fears, and such like; and sometimes these rebellions grow so potent, that Princes are inforced (transported as it were by the Rebels, and forsaking the chief Seats and Cities of the Kingdom) to contract their power, and (being deprived of the sinews of money and majesty) betake themselves to some remote and obscure corner within their dominions: but in process of time (if they bear their misfortunes with moderation) they may recover their strength by the vertue and industry of *Mercury*, that is, they may (by becoming affable, and by reconciling the minds and wills of their Subjects with grave edicts and gracious speech) excite an alacrity to grant Aids and Subsidies whereby to strengthen their Authority anew. Nevertheless having learned to be wise and wary, they will refrain to try the chance of Fortune by war, and yet study how to suppress the reputation of the Rebels by some famous action, which if it fall out answerable to their expectation, the Rebels



bels finding themselves weakned, and fearing the success of their broken projects; betake themselves to some sleight and vain bravadoes, like the hissing of Serpents, and at length in despair betake themselves to flight, and then when they begin to break, it is safe and timely for Kings to pursue and oppress them with the forces and weight of the Kingdom, as it were with the mountain *Aina*.

The CYCLOPS, or the Ministers of Terror.

THEY say that the *Cyclops*, for their fierceness and cruelty were by *Jupiter* cast into Hell, and there doomed to perpetual imprisonment; but *Tellus* perswaded *Jupiter* that it would do well, if being set at liberty, they were put to forge Thunder-bolts, which being done accordingly, they became so painful and industrious, as that day and night they continued hammering out in laborious diligence Thunder-bolts, and other instruments of terror. In process of time *Jupiter* having conceived a displeasure against *Aesculapius*, the Son of *Apollo*, for restoring a dead man to life by Phyltick: and concealing his dislike (because there was no just cause of anger, the deed being pious and famous) secretly incens'd the *Cyclops* against him, who without delay slew him with a Thunder-bolt.

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In revenge of which act; *Apollo* (*Jupiter* not prohibiting it) shot them to death with his Arrows.

This Fable may be applied to the projects of Kings, who having cruel, bloody, and exacting Officers, do first punish and displace them; afterwards by the counsel of *Tellus*, that is, of some base and ignoble person, and by the prevailing respect of profit they admit them into their places again, that they may have instruments in a readiness, if at any time there should need either severity of execution, or acerbity of exaction. These servile creatures being by nature cruel, and by their former fortune exasperated, and perceiving well what is expected at their hands, do shew themselves wonderful officious in such kind of employments; but being too rash and precipitate in seeking countenance and creeping into favour, do sometimes take occasion from the secret becknings and ambiguous commands of their Prince to perform some hateful execution. But Princes (abhorring the fact, and knowing well that they shall never want such kind of instruments) do utterly forsake them, turning them over to the friends and allies of the wronged, to their accusations and revenge, and to the general hatred of the people; so that with great applause and prosperous wishes and acclamations towards the Prince, they are brought, rather too late than undeservedly, to a miserable end.

NAR-



NARCISSUS, or Self-Love.

THEY say that *Narcissus* was exceeding fair and beautiful, but wonderful proud and disdainful; wherefore despising all others in respect of himself, he leads a solitary life in the woods and chases with a few followers, to whom he alone was all in all; amongst the rest there follows him the Nymph *Eccho*. During his course of life, it fatally so chanced, that he came to a clear fountain, upon the bank whereof he lay down to repose himself in the heat of the day. And having espied the shadow of his own face in the water, was so besotted and ravished with the contemplation and admiration thereof, that he by no means possibly could be drawn from beholding his image in this Glass; inso-much that by continual gazing thereupon, he pinned away to nothing, and was at last turned into a flower of his own name, which appears in the beginning of the Spring, and is sacred to the infernal powers, *Pluto*, *Proserpina*, and the *Furies*.

This Fable seems to shew the dispositions and fortunes of those, who in respect either of their beauty or other gift wherewith they are adorned and graced by nature without the help of industry, are so far besotted in themselves as that they prove the cause of their own destruction. For

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it is the property of men infected with this humour not to come much abroad, or to be conversant in civil affairs, specially seeing those that are in publick place must of necessity encounter with many contempts and scorns, which may much deject and trouble their minds, and therefore they lead for the most part a solitary, private, and obscure life, attended on with a few followers, and those such as will adore and admire them, like an *Eccho* flatter them in all their sayings, and applaud them in all their words. So that being by this custom seduced and puffed up, and as it were stupified with the admiration of themselves, they are possessed with so strange a sloth and idleness, that they grow in a manner benum'd and defective of all vigour and alacrity. Elegantly doth this flower appearing in the beginning of the spring, represent the likeness of these mens dispositions, who in their youth do flourish and wax famous, but being come to ripeness of years, they deceive and frustrate the good hope that is conceived of them. Neither is it impertinent that this flower is said to be consecrated to the infernal deities, because men of this disposition become unprofitable to all human things. For whatsoever produceth no Fruit of it self, but passeth and vanisheth as if it never had been, (like the way of a Ship in the Sea) that the Ancients were wont to dedicate to the ghosts and powers below.

STYX,



STYX, or Leagues.

THE Oath by which the Gods were wont to oblige themselves (when they meant to ratifie any thing so firmly as never to revoke it) is a thing well known to the vulgar, as being mentioned almost in every Fable, which was when they did not invoke or call to witness any celestial majesty or divine power, but only the River *Styx*, that with crooked and *Meandry* turnings incircleth the Palace of the infernal *Dis*. This was held as the only manner of their Sacrament, and besides it, not any other vow to be accounted firm and inviolable, and therefore the punishment to be inflicted (if any did perjure themselves) was that for certain years they should be put out of commons, and not to be admitted to the table of the Gods.

This Fable seems to point at the Leagues and Pacts of Princes, of which more truly than opportunely may be said, that be they never so strongly confirmed with the solemnity and religion of an Oath, yet are for the most part of no validity; inso much that they are made rather with an eye to reputation, and report and ceremony, than to faith, security and effect. Moreover add to these the bonds of affinity, as the Sacraments of nature, and mutual deserts of each part, and you shall observe, that with a great
many,

many, all these things are placed a degree under ambition and profit, and the licentious desire of domination, and so much the rather, because it is an easie thing for Princes to defend and cover their unlawful desires and unfaithful vows, with many outwardly seeming fair pretexts, especially seeing there is no Umpire or Moderator of matters concluded upon to whom a reason should be tendred. Therefore there is no true and proper thing made choice of, for the confirmation of faith, and that no celestial power neither, but is indeed *Necessity* (a great God to great Potentates) the peril also of State, and the Communication of profit. As for *Necessity*, it is elegantly represented by *Styx*, that fatal and irremeable River; and this Godhead did *Iphicrates*, the *Athenian*, call to the Confirmation of a League, who because he alone, is found to speak plainly that which many hide covertly in their Breasts, it would not be amiss to relate his words. He observing how the *Lacedemonians* had thought upon, and propounded divers Cautions, Sanctions, Confirmations and Bonds, pertaining to Leagues, interposed thus: *Unum Lacedemonii, nobis vobiscum vinculum, & securitatis ratio esse possit, si plane demonstratis, vos ea nobis concessisse, & inter manus posuisse, ut vobis facultas ledendi nos si maxime velletis minime suppetere possit.* There is one thing (*O Lacedemonians*) that would link us unto you in the Bond of Amity, and be the occasion of Peace and Security, which is, if you would plainly demonstrate, that you have yielded
up



up and put into our hands such things as that, would you hurt us never so fain, you should yet be furnished of means to do it. If therefore the power of hurting be taken away, or if by breach of League there follow the danger of the ruin or diminution of the State or Tribute; then indeed the Leagues may seem to be ratified and established, and as it were confirmed by the Sacrament of the *Stygian Lake*; seeing that it includes the fear of prohibition and suspension from the Table of the Gods, under which name the Laws and Prerogatives, the plenty and felicity of a Kingdom were signified by the *Ancients*.

PAN, or Nature.

THE *Ancients* have exquisitely described *Nature* under the person of *Pan*, whose original they leave doubtful; for some say that he was the Son of *Mercury*, others attribute unto him a far different beginning, affirming him to be the common Off-spring of *Penelopes* Suitors, upon a suspicion, that every one of them had to do with her, which latter relation doubtless gave occasion to some after Writers to intitle this ancient Fable with the name of *Penelope*, a thing very frequent amongst them, when they apply old fictions to young persons and names, and that many times absurdly and indiscreetly, as
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may be seen here: For *Pan* being one of the Ancient Gods, was long before the time of *Ulysses* and *Penelope*. Besides (for her Matronal Chastity) she was held venerable by Antiquity. Neither may we pretermitt the third conceit of his Birth: For some say, that he was the Son of *Jupiter* and *Hybris*, which signifies contumely or disdain. But howsoever begotten, the *Parce* (they say) were his sisters. He is portrayed by the *Ancients* in this guise; on his Head a pair of horns to reach to Heaven, his Body rough and Hairy, his Beard long and shaggy, his shape biformed above like a Man, below like a Beast, his feet like Goats-hoofs, bearing these Ensigns of his Jurisdiction, to wit, in his left-hand a Pipe of seven Reeds, and in his right a Sheep-hook, or a Staff crooked at the upper end, and his Mantle made of a *Leopards* skin. His dignities and offices were these, He was the God of Hunters, of Shepherds, and of all Rural Inhabitants: chief President also of Hills and Mountains, and next to *Mercury*, the Ambassador of the Gods. Moreover, He was accounted the Leader and Commander of the *Nymphs*, which were always wont to dance the rounds, and frisk about him; he was acosted by the *Satyrs* and the old *Sileni*. He had power also to strike men with terrors, and those especially vain and superstitious, which are termed *Panick* fears. His acts were not many, for ought that can be found in Records, the chiefest was, that he challenged *Cupid* at wrestling, in which conflict he had the foil. The
V tale



tale goes too, how that he caught the Gyant *Typhon* in a Net, and held him fast. Moreover, when *Ceres* (grumbling and chafing that *Proserpina* was ravished) had hid her self away, and that all the Gods took pains (by dispersing themselves into every corner) to find her out, it was only his good hap (as he was hunting) to light on her, and acquaint the rest where she was. He presumed also to put it to the tryal who was the best Musician, he or *Apollo*, and by the judgment of *Midus* was indeed preferred: But the wife *Judg* had a pair of Asses Ears privily chopt to his Noddle for his sentence. Of his Love-tricks, there is nothing reported, or at least not much, a thing to be wondred at, especially being among a troop of Gods so profusely amorous. This only is said of him, that he loved the Nymph *Eecho* (whom he took to Wife) and one pretty Wench more called *Syrinx*, towards whom *Cupid*: (in an angry and revengeful humour, because so audaciously he had challenged him at wrestling) inflamed his desire. Moreover, he had no issue (which is a marvel also, seeing the Gods, especially those of the male kind, were very generative) only he was the reputed Father of a little Girl called *Jambe*, that with many pretty tales was wont to make strangers merry; but some think that he did indeed beget her by his wife *Jambe*. This (if any be) is a noble tale, as being laid out and big-bellied with the Secrets and Mysteries of Nature.

Pan

Pan (as his name imports) represents and lays open the All of Things or Nature. Concerning his original there are two only opinions that go for currant; for either he came of *Mercury*, that is, the Word of God, which the holy Scriptures without all controverſie affirm, and such of the Philosophers as had any smack of Divinity assented unto; or else from the confused Seeds of things. For they that would have one simple beginning, refer it unto God; or if a materiate beginning, they would have it various in power. So that we may end the controverſie with this distribution, That the World took beginning, either from *Mercury*, or from the seeds of all Things.

Virg. Eclog. 6.

*Namque canebat uti magnum per inane coacta.
Semina, terrarumque, animaeque marisque fuissent.
Et liquidi simul ignis: Et his exordia primis
Omnia, & ipse tener mundi concreverit Orbis.*

For rich-vein'd *Orpheus* sweetly did rehearse
How that the Seeds of Fire, Air, Water, Earth,
Were all packt in the vast void Universe:
And how from these as Firrillings, all had birth,
And how the Body of this Orbick frame,
From tender infancy so big became.

But as touching the third conceit of *Pans* Original, it seems that the *Grecians* (either by intercourse with the *Egyptians*, or one way or other) had heard something of the *Hebrew* Mysteries;

V 2



sties; for it points to the state of the World, not considered in immediate Creation, but after the fall of *Adam*, exposed and made subject to Death and Corruption: For in that state it was (and remains to this day) the Offspring of God and Sin. And therefore all these Three Narrations concerning the manner of *Pans* birth may seem to be true, if it be rightly distinguished between Things and Times. For this *Pan* or Nature (which we suspect, contemplate and reverence more than is fit) took beginning from the Word of God by the means of confused matter, and the entrance of prevarication and corruption. The destinies may well be thought the sisters of *Pan* or *Nature*, because the beginnings and continuances, and corruptions and depressions, and dissolutions, and eminences, and labours and felicities of things, and all the chances which can happen unto any thing are linkt with the chain of causes natural.

Horns are attributed unto him, because *Horns* are broad at the root and sharp at the ends, the nature of all things being like a *Pyramis* sharp at the top. For individual or singular things being infinite are first collected into *species*, which are many also; then from *species* into *generals*, and from *generals* (by ascending) are contracted into things or notions more general; so that at length *Nature* may seem to be contracted into an unity. Neither is it to be wondred at, that *Pan* toucheth Heaven with his *Horns*, seeing the height of nature or universal *Ideas* do in some

sort

sort pertain to things Divine, and there is a ready and short passage from *Metaphysick* to natural *Theology*.

The body of *Nature* is elegantly and with deep judgment depainted hairy, representing the beams or operations of creatures; for beams are as it were the hairs and bristles of *Nature*, and every creature is either more or less beamy, which is most apparent in the faculty of seeing, and no less in every vertue and operation that effectuates upon a distant object, for whatsoever works up any thing afar off, that may rightly be said to dart forth rays or beams.

Moreover *Pans* beard is said to be exceeding long, because the beams or influences of celestial bodies do operate and pierce farthest of all; and the Sun, when (his higher half is shadowed with a cloud) his beams break out in the lower, and looks as if he were bearded.

Nature is also excellently set forth with a biformed body, with respect to the differences between superior and inferior creatures. For one part, by reason of their pulchritude, and equability of motion, and constancy and dominion over the earth and earthly things, is worthily set out by the shape of man: and the other part in respect of their perturbations and unconstant motions (and therefore needing to be moderated by the celestial) may be well fitted with the figure of a brute beast. This description of his body pertains also to the participation of *Species*, for no natural being seems to be simple, but as it

V 3

were



were participated and compounded of two. As for example, man hath something of a beast, a beast something of a plant, a plant something of inanimate body, of that all natural things are in very deed bifurmed, that is to say, compounded of a superior and inferior *Species*.

It is a witty Allegory, that same of the feet of the Goat, by reason of the upward tending motion of terrestrial bodies towards the Air and Heaven, for the Goat is a climbing creature, that loves to be hanging about the rocks and steep mountains; and this is done also in a wonderful manner, even by those things which are designated to this inferior Globe, as may manifestly appear in clouds and Meteors.

The two Ensigns which *Pan* bears in his hands do point, the one at Harmony, the other at Empire: For the Pipe consisting of seven reeds, doth evidently demonstrate the concept, and Harmony, and discordant concord of all inferior creatures, which is caused by the motion of the seven Planets: And that of the Sheep-hook may be excellently applied to the order of nature, which is partly right, partly crooked: This staff therefore or rod is specially crooked in the upper end, because all the works of Divine Providence in the world are done in a far fetched and circular manner, so that one thing may seem to be effected and yet indeed a clean contrary brought to pass; as the selling of *Joseph* into *Egypt*, and the like. Besides in all wise Human Government, they that sit at the Helm do more happily bring their pur-

purposes about, and insinuate more easily into the minds of the people, by pretexts and oblique courses, than by direct methods: so that all Scepters and Masses of authority ought in very deed to be crooked in the upper end.

Pan's Cloak or Mantle is ingeniously feigned to be a skin of a Leopard, because it is full of spots: So the Heavens are spotted with Stars, the Sea with Rocks and Islands, the Land with flowers, and every particular creature also is for the most part garnished with divers colours about the superficies, which is as it were a Mantle unto it.

The Office of *Pan* can be by nothing so lively conceived and exprest, as by feigning him to be the God of Hunters, for every natural action, and so by consequence, motion and progression, is nothing else but a Hunting. Arts and Sciences have their works, and Human Counsels their ends which they earnestly hunt after. All natural things have either their food as a prey, or their Pleasure as a Recreation which they seek for, and that in most expert and sagacious manner.

Torva Leena Lupum sequitur, Lupus ipse Capellam.

Florentem Cytisum sequitur lasciva Capella.

The hungry Lioness, (with sharp desire)
Pursues the Wolf, the Wolf the wanton Goat:
The Goat again doth greedily aspire
To have the trifol juyce pass down her
Throat.

V 4

Pan

Pan is also said to be the God of the Country-Crowns, because men of this condition lead lives more agreeable unto Nature, than those that live in the Cities and Courts of Prince, where Nature by too much Art is corrupted: So as the saying of the Poet (though in the sense of Love) might be here verified:

Pars minima est ipsa puella sui.

The Maid so trickt her self with Art,
That of her self she is least part.

He was held to be Lord President of the Mountains, because in the high Mountains and Hills, *Nature* lays her self most open and men most apt to view and contemplation.

Whereas *Pan* is said to be (next unto *Mercury*) the Messenger of the Gods, there is in that a Divine Mystery contained, for next to the Word of God, the Image of the World proclaims the Power and Wisdom Divine, as sings the sacred Poet. *Psal. xix. 1. Cæli enarrant gloriam Dei, atque opera manuum ejus indicat firmamentum.* The Heavens declare the glory of God, and Firmament sheweth the Works of his Hands.

The *Nymphs*, that is, the Souls of living things take great delight in *Pan*. For these Souls are the delights or minions of *Nature*, and the direction or conduct of these *Nymphs* is with great reason attributed unto *Pan*, because the Souls of all things living do follow their natural dispositi-

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ons as their guides, and with infinite variety every one of them after his own fashion, doth leap, and frisk and dance with incessant motions about her. The *Satyrs* and *Sileni* also, to wit, youth and old age, are some of *Pan's* followers: For of all natural things, there is a lively, jocular, and (as I may say) a dancing age, and an age again that is dull, bibling and reeling. The carriages and dispositions of both which ages to some such as *Democritus* was (that would observe them duly) might peradventure seem as ridiculous and deformed, as the gambols of the *Satyrs*, or the gestures of the *Sileni*.

Of those fears and terrors which *Pan* is said to be the Author, there may be this wise construction made: Namely, That Nature hath bred in every living thing a kind of care and fear, tending to the preservation of its own life and being, and to the repelling and shunning of all things hurtful. And yet *Nature* knows not how to keep a mean, but always intermixes vain and empty fears with such as are discreet and profitable: So that all things (if their insides might be seen) would appear full of *Panick* frights: But men especially in hard, fearful, and diverse times, are wonderfully infatuated with superstition, which indeed is nothing else but a *Panick* terror.

Concerning the audacity of *Pan* in challenging *Cupid* at wrestling: The meaning of it is, that Matter wants not inclination and desire to the relapsing and dissolution of the World into the

old



old *Chaos*, if her malice and violence were not restrained and kept in order, by the prepotent unity and agreement of things signified by *Cupid*, or the God of Love; and therefore it was a happy turn for men, and all things else, that in that conflict *Pan* was found too weak and overcome.

To the same effect may be interpreted his catching of *Typhon* in a Net: For howsoever there may sometimes happen vast and unwonted Tumors (as the name of *Typhon* imports) either in the Sea, or in the Air, or in the Earth, or elsewhere; yet *Nature* doth intangle it in an intricate toil, and curb and restrain it, as it were with a Chain of Adamant, the excesses and infolencies of these kind of Bodies.

But forasmuch as it was *Pans* good fortune to find out *Ceres* as he was Hunting, and thought little of it, which none of the other Gods could do, though they did nothing else but seek her, and that very seriously; it gives us this true and grave admonition, That we expect not to receive things necessary for life and manners from Philosophical Abstractions, as from the greater Gods; albeit they applied themselves to no other study, but from *Pan*; that is, from the discreet observation and experience, and the universal knowledge of the things of this World; whereby (oftentimes even by chance, and as it were going a Hunting) such inventions are lighted upon.

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The quarrel he made with *Apollo* about *Musick*, and the event thereof contains a wholsom instruction, which may serve to restrain mens Reasons and Judgments with Reins of Sobriety, from boasting and glorying in their gifts. For there seems to be a twofold Harmony, or Musick; the one of Divine Providence, and the other of Human Reason. Now to the Ears of Mortals, that is to Human Judgment, the Administration of the World and Creatures therein, and the more secret Judgments of God, sound very hard and harsh; which folly, albeit it be well set out with Asses Ears; yet notwithstanding these Ears are secret, and do not openly appear, neither is it perceived or noted as a deformity by the vulgar.

Lastly, It is not to be wondred at, that there is nothing attributed unto *Pan* concerning Loves, but only of his marriage with *Eecho*: For the World or Nature doth enjoy it self, and in it self all things else. Now he that loves would enjoy something, but where there is enough, there is no place left to desire. Therefore there can be no wanting love in *Pan*, or the World, nor desire to obtain any thing (seeing he is contented with himself) but only Speeches, which (if plain) may be intimated by the *Nymph Eecho*, or if more quaint by *Syrinx*. It is an excellent invention that *Pan*, or the World is said to make choice of *Eecho* only (above all other Speeches or Voices) for his Wife: For that alone is true Philosophy, which doth faithfully render

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the very words of the World; and it is written no otherwise than the World doth dictate, it being nothing else but the Image or reflection of it, not adding any thing of its own, but only iterates and refounds. It belongs also to the sufficiency or perfection of the World, that he begets no Issue; for the World doth generate in respect of its parts, but in respect of the whole, how can it generate, seeing without it there is no Body? Notwithstanding all this, the Tale of that tatling Girl faltered upon *Pan*, may in very deed, with great Reason, be added to this Fable: For by her are represented those vain and idle Paradoxes concerning the Nature of things which have been frequent in all Ages, and have filled the World with Novelties; Fruitless, if you respect the matter; Changlings if you respect the kind, sometimes creating Pleasure, sometimes tediousness with their overmuch prattling.

PERSEUS, or War.

PERSEUS is said to have been employed by *Pallas*, for the destroying of *Medusa*, who was very infestuous to the Western Parts of the World, and especially about the utmost Coasts of *Hberia*. A Monster so dire and horrid, that by her only aspect she turned men into Stones. This *Medusa* alone of all the *Gorgons* was mortal,
the

the rest not subject to Death. *Perseus* therefore preparing himself for this noble enterprise, had Arms and Gifts bestowed on him by three of the Gods: *Mercury* gave him Wings annexed to his Heels, *Pluto* a Helmet, *Pallas* a Shield and a Looking-Glass. Notwithstanding (although he were thus furnished) he went not directly to *Medusa*, but first to the *Gree*, which by the Mothers side were sisters to the *Gorgons*. These *Gree* from their Birth were Hoar-headed, resembling old Women. They had but one only Eye, and one Tooth among them all; both which, she that had occasion to go abroad, was wont to take with her, and at her return to lay them down again. This Eye and Tooth they lent to *Perseus*; and so finding himself thoroughly furnished for the effecting of his design, hastes towards *Medusa*. Her he found sleeping, and yet durst not present himself with his face towards her, lest she should awake; but turning his head aside, beheld her in *Pallas*'s Glass, and (by this means directing his blow) cut off her head; from whose Blood gushing out, instantly came *Pegasus* the Flying-Horse. Her Head thus smote off, *Perseus* bestows on *Pallas* her shield, which yet retained this vertue, that whatsoever looked upon it, should become as stupid as a Stone, or like one Planet-strucken,

This Fable seems to direct the preparation and order, that is to be used in making of War; for the more apt and considerate undertaking whereof, three grave and wholesom Precepts (favoring



ing of the wisdom of *Pallas*) are to be observed.

First, That men do not much trouble themselves about the Conquest of Neighbour Nations, seeing that private possessions and Empires are enlarged by different means: For in the augmentation of private Revenues, the vicinity of mens Territories is to be considered; but in the propagation of Publick Dominions, the occasion and facility of making War, and the Fruit to be expected ought to be instead of vicinity. Certainly the *Romans*, what time their Conquests towards the West scarce reacht beyond *Liguria*, did yet in the East bring all the Provinces as far as the Mountain *Taurus* within the compass of their Arms and Command; and therefore *Persesus*, although he were bred and born in the East, did not yet refuse to undertake an expedition even to the uttermost bounds of the West.

Secondly, There must be a care had that the Motives of War be just and honourable, for that begets an alacrity, as well in the Soldiers that fight, as in the people that pay, it draws on and procures Aids, and brings many other Commodities besides. But there is no pretence to take up Arms more pious, than the suppressing of Tyranny; under which yoke, the people lose their courage, and are cast down without heart and vigor, as in the fight of *Medusa*.

Thirdly, It is wisely added, that seeing there were three *Gorgons* (by which Wars are represented) *Persesus* undertook her only that was mortal;

tal; that is, he made choice of such a kind of War as was likely to be effected and brought to a period, not pursuing vast and endless hopes.

The furnishing of *Persesus* with necessaries was that which only advanced his attempt, and drew *Fortune* to be of his side; for he had Speed from *Mercury*, concealing of his Counsels from *Orcus*, and *Providence* from *Pallas*.

Neither is it without an Allegory, and that full of matter too, that those Wings of Celerity were fastned to *Persesus* his Heels, and not to his Ankles, to his Feet, and not to his Shoulders; because speed and celerity is required, not so much in the first preparations for War, as in those things which second and yield aid to the first; for there is no Error in War more frequent, than that Prosecutions and Subsidiary forces do fail to answer the alacrity of the first onsets.

Now for that Helmet which *Pluto* gave him, powerful to make men invisible, the Moral is plain; but that twofold gift of Providence (to wit, the Shield and Looking-Glass) is full of Morality; for that kind of Providence, which like a Shield avoids the force of blows, is not alone needful, but that also by which the strength and motions, and counsels of the enemy are descried, as in the Looking-Glass of *Pallas*.

But *Persesus* albeit he were sufficiently furnished with aid and courage, yet was he to do one thing of special importance before he entered the Lists with



with this Monster, and that was to have some intelligence with the *Gree*. These *Gree* are Treasons which may be termed the Sisters of War not descended of the same stock, but far unlike in Nobility of Birth; for Wars are generous and heroical, but Treasons are base and ignoble. Their description is elegant, for they are said to be Gray-headed, and like old Women from their births; by reason that Traytors are continually vext with cares and trepidations. But all their strength (before they break out into open Rebellions) consists either in an Eye or in a Tooth; for every faction alienated from any state, contemplates and bites. Besides, this Eye and Tooth is as it were common; for whatsoever they can learn and know is delivered and carried from one to another by the hands of Faction. And as concerning the Tooth, they do all bite alike, and sing the same song; so that hear one, and you hear all. *Persus* therefore was to deal with these *Gree* for the love of their Eye and Tooth. Their Eye to discover, their Tooth to sow rumors and stir up envy, and to molest and trouble the minds of men. These things therefore being thus disposed and prepared, he addresses himself to the Action of War, and sets upon *Medusa* as the slept; for a wife Captain will ever assault his enemy, when he is unprepared and most secure; and then is there good use of *Pallas* her Glafs: For most men, before it come to the push, can acutely pry into and discern their enemies estate; but the best use

use of this Glafs is in the very point of danger, that the manner of it may be so considered, as that the terror may not discourage, which is signified by that looking into this Glafs with the face turned from *Medusa*.

The Monsters Head being cut off, there follow two effects. The first was, the procreation and raising of *Pegasus*, by which may be evidently understood *Fame*, that (flying thorough the World) proclaims Victory. The second is the bearing of *Medusæ*s Head in his Shield; to which there is no kind of defence for excellency comparable; for the one famous and memorable act prosperously effected and brought to pass, doth restrain the motions and insolencies of Enemies, and makes Envy her self silent and amazed.

ENDYMION, or a Favourite.

IT is said, that *Luna* was in love with the Shepherd *Endymion*, and in a strange and unwonted manner bewrayed her affection: For he lying in a Cave framed by Nature under the Mountain *Latmus*, she oftentimes descended from her Sphere to enjoy his company as he slept; and after she had kissed him, ascended up again. Yet notwithstanding this his idleness and sleepy security, did not any way impair his Estate or Fortune; for *Luna* brought it so to pass, that he alone



lone (of all the rest of the Shepherds) had his Flock in best plight, and most fruitful.

This Fable may have reference to the nature and dispositions of Princes; for they being full of doubts, and prone to jealousy, do not easily acquaint men of prying and curious eyes, and as it were of vigilant and wakeful dispositions, with the secret humours and manners of their life; but such rather as are of quiet and observant Natures, suffering them to do what they list, without further scanning, making as if they were ignorant, and perceiving nothing but of a stupid disposition, and possess with sleep, yielding unto them simple obedience, rather than sly complements: For it pleaseth Princes now and then to descend from their Thrones or Majesty (like *Luna* from the superior Orb) and laying aside their Robes of Dignity (which always to be cumbered with, would seem a kind of burthen) familiarly to converse with men of this condition, which they think may be done without danger; a quality chiefly noted in *Tiberius Caesar*, who (of all others) was a Prince most severe, yet such only were gracious in his favour, as being well acquainted with his disposition, did yet constantly dissemble, as if they knew nothing. This was the Custom also of *Levis* the Eleventh, King of *France*, a cautious and wily Prince.

Neither is it without elegancy, that the cause of *Endymion* is mentioned in the Fable, because that it is a thing usual with such as are the Favourites of Princes, to have certain pleasant re-

tiring

tiring places, whither to invite them for recreation both of body and mind, and that without hurt or prejudice to their Fortunes also. And indeed these kind of Favourites are men commonly well to pass; for Princes although peradventure they promote them not ever to places of Honour, yet do they advance them sufficiently by their favour and countenance: Neither do they affect them thus, only to serve their own turn; but are wont to enrich them now and then with great dignities and bounties.

The Sister of the GIANTS, or Fame.

IT is a Poetical Relation, that the Giants begotten of the Earth, made War upon *Jupiter*, and the other Gods; and by the force of Lightning, they were resisted and overthrown. Whereat the Earth being excited to wrath, in revenge of her Children brought forth *Fame*, the youngest Sister of the Giants.

*Illam terra parens ira irritata Deorum,
Extremam (ut prohibent) Cæo Enceladoque
sororem.
Progennit*

Provok'd by wrathful Gods, the Mother
Earth
Gives *Fame*, the Giants youngest Sister Birth.
X 2 The



The meaning of the Fable seems to be thus: By the Earth, is signified the Nature of the Vulgar, always swollen and malignant, and still broaching new scandals against Superiors, and having gotten fit opportunity stirs up Rebels and Seditious Persons, that with impious courage do molest Princes, and endeavour to subvert their estates; but being suppressed, the same natural disposition of the People still leaning to the viler sort, (being impatient of peace and tranquility) spread Rumours, raise malicious Slanders, repeating Whisperings, infamous Libels, and others of that kind, to the detraction of them that are in Authority: So as Rebellious Actions, and Seditious Reports, differ nothing in kind and blood, but as it were in Sex only; the one sort being Masculine, and the other Feminine.

*ACTEON and PENTHEUS, or
a Curious Man.*

THE curiosity of men, in prying into secrets, and coveting with an indiscreet desire to attain the knowledge of things forbidden, is set forth by the Ancients in two other examples: the one of *Acteon*, the other of *Pentheus*.

Acteon having unawares, and as it were by chance beheld *Diana* naked, was turned into a Stag, and devoured by his own Dogs.

And

And *Pentheus* climbing up into a tree, with a desire to be a spectator of the hidden sacrifices of *Bacchus*, was stricken with such a kind of frensie, as that whatsoever he lookt upon, he thought it always double, supposing (among other things) he saw two *Suns*, and two *Thebes*; inasmuch that running towards *Thebes*, spying another *Thebes*, instantly turned back again, and so kept still running forward and backward with perpetual unrest.

*Eumenidum veluti demens vidit agmina Pentheus.
Et Solem geminum, duplices se ostendere Thebis.*

Pentheus amazed, doth troops of furies see;
And *Sun*, and *Thebes* seem double to his eye.

The first of the Fables pertains to the secrets of Princes, the second to Divine Mysteries. For those that are near about Princes, and come to the knowledge of more secrets than they would have them, do certainly incur great hatred. And therefore, (suspecting that they are shot at, and opportunities watch for their overthrow) do lead their lives like Stags, fearful and full of suspicion. And it happens oftentimes that their Servants, and those of their household, (to insinuate into the Princes favour) do accuse them to their destruction, for against whomsoever the Princes displeasure is known, look how many servants that man hath, and you shall find them for the most part so many Traytors unto him,

X 3

him, that his end may prove to be like *Aleons*.

The other is the misery of *Pentheus*: for that by the height of knowledg and nature in Philosophy, having climbed, as it were, into a tree, do with rash attempts (unmindful of their frailty) pry into the secrets of Divine Mysteries, and are justly plagued with perpetual inconstancy, and with wavering and perplexed conceits: for seeing the light of nature is one thing, and of grace another; it happens so to them as if they saw two *Suns*. And seeing the Actions of Life, and Decrees of the Will to depend on the Understanding, it follows that they doubt, are inconstant no less in will than in opinion; and so in like manner they may be said to see two *Thebes*: for by *Thebes* (seeing there was the habitation and refuge of *Pentheus*) is meant the end of actions. Hence it comes to pass that they know not whither they go, but as distracted and unresoloved in the scope of their intentions, are in all things carried about with sudden passions of the mind.

ORPHEUS, or Philosophy.

THE tale of *Orpheus*, though common, had never the fortune to be fitly applied in every point. It may seem to represent the Image of Philosophy: for the person of *Orpheus* (a man

man admirable and divine, and so excellently skilled in all kind of harmony, that with his sweet ravishing musick he did as it were charm and allure all things to follow him) may carry a singular description of Philosophy: for the labours of *Orpheus* do so far exceed the labours of *Hercules* in dignity and efficacy, as the works of wisdom, excel the works of fortitude.

Orpheus for the love he bear to his wife, snatcht, as it were, from him by untimely death, resolv'd to go down to Hell with his Harp, to try if he might obtain her of the infernal power. Neither were his hopes frustrated: for having appeas'd them with the melodious sound of his voice and touch, prevail'd at length so far, as that they granted him leave to take her away with him; but on this condition, that she should follow him, and he not to look back upon her, till he came to the light of the upper World; which he (impatient of, out of love and care, and thinking that he was in a manner past all danger) nevertheless violat'd, inso much that the covenant is broken, and she forthwith tumbles back again headlong into Hell. *Orpheus* falling into a deep melancholly, became a contemner of women kind, and bequeath'd himself to a solitary life in the desarts; where, by the same melody of his voice and Harp, he first drew all manner of wild Beasts unto him, who forgetful of their savage fierceness, and casting off the precipitate provocations of lust and fury, not caring to satiate their voracity by hunting after prey) as at



a Theater in fawning and reconciled amity one towards another, standing all at the gaze about him, and attentively lend their ears to his Musick. Neither is this all; for so great was the power and alluding force of this harmony, that he drew the woods, and moved the very stones to come and place themselves in an orderly and decent fashion about him. These things succeeding happily, and with great admiration for a time; at length certain *Thracian Women* (possessed with the spirit of *Bacchus*) made such a horrid and strange noise with their Cornets, that the sound of *Orpheus* Harp could no more be heard, insomuch as that harmony, which was the bond of that Order and Society being dissolved, all disorder began again; and the beasts (returning to their wonted nature) pursued one another unto death as before: neither did the trees or stones remain any longer in their places: and *Orpheus* himself was by these female furies torn in pieces, and scattered all over the Desert. For whose cruel death the river *Helicon* (sacred to the Muses) in horrible indignation, hid his head under ground, and raised it again in another place.

The meaning of this Fable seems to be thus. *Orpheus*'s Musick is of two sorts, the one appealing the infernal powers, the other attracting beast and trees, The first may be fitly applied to Natural Philosophy, the second to Moral or Civil Discipline.

The

The most noble work of Natural Philosophy, is the restitution and renovation of things corruptible; the other (as a lesser degree of it) the preservation of Bodies in their Estates, detaining them from dissolution and putrefaction, and if this gift may be in Mortals, certainly it can be done by no other means than by the due and exquisite temper of Nature, as by the melody and delicate touch of an Instrument. But seeing it is of all things most difficult, it is seldom or never attained unto; and in all likelihood for no other reason, more than through curious diligence and untimely impatience. And therefore Philosophy hardly able to produce so excellent an effect in a pensive humour, (and that without cause) busies her self about Human objects, and by persuasion and eloquence, insinuating the love of vertue, equity, and concord in the minds of men; draws multitudes of people to a Society, makes them subject to Laws, obedient to Government, and forgetful of their unbridled affections, whilst they give ear to Precepts, and submit themselves to Discipline; whence follows the building of Houses, erecting of Towns, planting of Fields and Orchards, with Trees and the like, insomuch that it would not be amiss to say, that even thereby Stones and Woods were called together and settled in order. And after serious trial made and frustrated about the restoring of a body mortal; this care of civil affairs follows in his due place: because by a plain demonstration of the inevitable necessity of death, mens minds

are



are moved to seek eternity by the fame and glory of their merits. It is also wisely said in the Fable, that *Orpheus* was averfe from the love of Women and Marriage, becaufe the delights of Wedlock and the love of Children do for the moft part hinder men from enterprifing great and noble defigns for the publick good, holding pofterity a fufficient ftep to immortality without actions.

Befides even the very works of Wifdom, (although amongst all Human things they do moft excel) do neverthelefs meet with their periods. For it happens that (after Kingdoms and Commonwealths have flourifhed for a time) even Tumults, and Seditions, and Wars arife; in the midft of which hurly-burlies, firft Laws are filent, men return to the pravity of their natures; Fields and Towns are wafed and depopulated; and then (if their fury continue) Learning and Philofophy muft needs be dif-membred; fo that a few fragments only, and in fome places will be found like the fcattered Boards of Shipwreck, fo as a barbarous Age muft follow; and the freams of *Helicon* being hid under the Earth (until the Viciffitude of things paffing) they break out again and appear in fome other remote Nation, though not perhaps in the fame Climate.

COELUM,

COELUM, or Beginnings.

WE have it from the Poets by tradition that *Cœlum* was the Ancienteft of the Gods, and that his members of generation were cut off by his Son *Saturn*. *Saturn* had many Children, but devoured them as foon as they were born; *Jupiter* only efcapt, who being come to mans eflate, thruft *Saturn* his Father into Hell, and fo ufurped the Kingdom. Moreover he pared off his Fathers genitals with the fame Faulchion that *Saturn* difmembred *Cœlum*, and caft them into the Sea; from whence came *Venus*. Not long after this, *Jupiter* (being fcarce fetled and confirmed in this Kingdom) was invaded by two memorable Wars. The firft of the *Titans*, in the fuppreffing of which *Sol* (who alone of all the *Titans*, favouring *Jupiter*s fide) took exceeding great pains. The fecond was of the Giants, whom *Jupiter* himfelf destroyed with Thunderbolts: and fo all Wars being ended, he reigned fe cure.

This Fable feems enigmatically to fhew from whence all things took their beginning, not much differing from that opinion of Philofophers, which *Democritus* afterwards laboured to maintain, attributing eternity to the firft Matter, and not to the World. In which he comes fomewhat near the truth of Divine Writ, telling us of a huge deformed



deformed Mals, before the beginning, of the fix days Work.

The meaning of the Fable is this: By *Calum* may be understood that vast concavity, or vaulted compass that comprehends all Matter: and by *Saturn* may be meant the matter it self, which takes from his Parent all power of generating; for the univcrsality or whole Bulk of Matter always remains the same, neither increasing or diminishing in respect of the quality of its Nature: But by the divers agitations and motions of it, were first produced imperfect, and ill agreeing compositions of things, making as it were certain Worlds for Proofs or Essays, and so in process of time a perfect Fabrick or Structure was framed, which should still retain and keep his form. And therefore the Government of the first Age was shadowed by the Kingdom of *Saturn*, who for the frequent dissolutions and short continuances of things was aptly feigned to devour his Children. The succeeding Government was deciphered by the Reign of *Jupiter*, who confined those continual mutations unto *Tartarus*, a place signifying Perturbation. This place seems to be all that middle place between the lower Superficies of Heaven, and the Center of the Earth: in which all perturbations, and fragility, and mortality or corruption are frequent. During the former Generation of things in the time of *Saturnus* Reign, *Venus* was not born: for so long as in the univcrsality of Matter, Discord was better and more prevalent than Concord, it was necessary

fary that there should be a total dissolution or mutation, and that in the whole Fabrick. And by this kind of generation were Creatures produced before *Saturn* was deprived of his genitals. When this ceased, that other which wrought by *Venus*, immediately came in, consisting in settled and prevalent concord of things, so that mutation should be only in respect of the parts, the univcrsal Fabrick remaining whole and inviolate.

Saturn, they say, was deposed and cast down into Hell, but not destroyed and utterly extinguisht, because there was an opinion that the world should relapse into the old *Chaos* and *interregnum* again, which *Lucretius* prayed might not happen in his time:

*Quod procul à nobis flectat fortuna gubernans:
Et ratio potius quam res persuadeat Ipsa.*

Of guiding Providence be gracious,
That this Dooms-day be far remov'd from us;
And grant, that by us it may be expected,
Rather than on us, in our times affected,

For afterwards the World should subsist by its own quantity and Power. Yet from the beginning there was no rest: for in the Celestiall Regions there first followed notable mutations, which by the power of the *Sun* (predominating over superior Bodies) were to quieted, that the state of the World should be conserved: and afterward



terward (in inferior Bodies) by the suppressing and dissipating of Inundations, Tempests, Winds, and general Earthquakes, a more peaceful durable Agreement and Tranquility of things followed. But of this Fable it may convertibly be said, that the Fable contains Philosophy, and Philosophy again the Fable: For we know by faith, that all these things are nothing else but the long-since ceasing and failing Oracles of Sense, seeing that both the Matter and Fabrick of the World are most truly referred to a Creator.

PROTEUS, or Matter.

THE Poets say that *Proteus* was *Neptunes* Herd-man, a grave Sire, and so excellent a Prophet, that he might well be termed thrice excellent: for he knew not only things to come, but even things past as well as present; so that besides his skill in Divination, he was the messenger and interpreter of all Antiquities and hidden Mysteries. The place of his abode was a huge vast Cave, where his Custom was every day at noon to count his Flock of Sea-calves, and then to go to sleep. Moreover he that desired his advice in any thing, could by no other means obtain it, but by catching him in Manacles, and holding him fast therewith; who nevertheless to be at liberty would turn himself into all manner
of

of Forms and Wonders of Nature; sometimes into Fire, sometimes into Water, sometimes into the shape of Beasts, and the like, till at length he were restored to his own Form again.

This Fable may seem to unfold the secrets of Nature and the properties of *Matter*. For under the person of *Proteus*, the first Matter (which next to God is the Ancientest thing) may be represented: For *Matter* dwells in the concavity of Heaven, as in a Cave.

He is *Neptunes* bond-man, because the operations and dispensations of *Matter* are chiefly exercised in liquid Bodies.

His Flock or Herd seems to be nothing but the ordinary *Species* of Sensible Creatures, Plants and Metals, in which *Matter* seems to diffuse and as it were spend it self; so that after the forming and perfecting of these Kinds, (having ended as it were her Task) she seems to sleep and take her rest, not attempting the composition of any more *Species*. And this may be the Moral of *Proteus* his counting of his Flock, and of his sleeping.

Now this is said to be done, not in the morning, nor in the evening, but at noon; to wit, at such time as is most fit and convenient for the perfecting and bringing forth of *Species* out of *Matter*, duly prepared and predisposed, and in the middle, as it were, between their beginning and declinations, which we know sufficiently (out of the Holy History) to be done about the time of the Creation: for then by the power of
that



that Divine Word (*Producat*) Matter at the Creators command did congregate it self (not by ambages or turnings, but instantly) to the production of its work into an Act and Constitution of *Species*. And thus far have we the Narration of *Proteus* (free and untrstrained) together with his Flock compleat: for the universality of things, with their ordinary structures and compositions of *Species*, bears the face of matter, not limited and constrained, and of the Flock also of material beings. Nevertheless if any expert Minister of Nature, shall encounter Matter by main force, vexing and urging her with intent and purpose to reduce her to nothing; the contrariwise (seeing annihilation and absolute destruction cannot be effected by the Omnipotency of God) being thus caught in the straits of necessity, doth change and turn her self into divers strange Forms and Shapes of things, so that at length (by fetching a circuit as it were) she comes to a period, and (if the force continue) betakes her self to her former being. The reason of which constraint or binding, will be more facile and expedite, if matter be laid hold on by Manacles, that is, by extremities.

Now whereas it is feigned that *Proteus* was a Prophet, well skilled in three differences of Times, it hath an excellent Agreement with the Nature of Matter: for it is necessary that he that will know the properties and proceedings of Matter, should comprehend in his understanding the sum of all things, which have been, which

are,

are, or which shall be, although no knowledg can extend so far as to singular and individual beings.

MEMNON, or a Youth too forward.

THE Poets say, that *Memnon* was the Son of *Aurora*, who (adorned with beautiful armor, and animated with popular applause) came to the *Trojan War*: where (in rash boldness, hasting unto, and thirsting after glory) he enters into single Combate with *Achilles*, the valiantest of all the *Grecians*, by whose powerful hand he was there slain. But *Jupiter* pitying his destruction, sent Birds to modulate certain lamentable and doleful Notes at the Solemnization of his Funeral Obsequies. Whose Statue also (the Sun reflecting on it with his Morning Beams) did usually, as is reported, send forth a mournful sound.

This Fable may be applied to the unfortunate destinies of hopeful young Men, who like the Sons of *Aurora* (puffed up with the glittering shew of vanity and ostentation) attempt actions above their strength, and provoke and press the most valiant *Heroes* to Combate with them, so that (meeting with their over-match) are vanquished and destroyed, whose untimely death is oft accompanied with much pity and commi-

Y feration.



feration. For among all the disasters that can happen to Mortals, there is none so lamentable and so powerful to move compassion as the flower of vertue cropt with too sudden a mischance. Neither hath it been often known that men in their green years become so loathsome and odious, as that at their deaths either sorrow is stinted, or commiseration moderated: but that lamentation and mourning do not only flutter about their Obssequies like those funeral Birds; but this pitiful commiseration doth continue for a long space, and specially by occasions and new motions, and beginning of great Matters, as it were by the morning Rays of the *Sun*, their passions and desires are renewed.

TITHONUS, or Satiety.

IT is elegantly feigned that *Tithonus* was the Paramour of *Aurora* who (desirous to enjoy his company) petitioned *Jupiter* that he might never dye, but (through womanish oversight) forgetting to insert this clause in her Petition, that he might not withal grow old and feeble, it followed, that he was only freed from the condition of Mortality; but for old Age, that came upon him in a marvellous and miserable fashion, agreeable to the state of those who cannot dye, yet every day grow weaker and weaker with Age. Infomuch that *Jupiter* (in com-

commiseration of that his misery) did at length metamorphose him into a Grass-hopper.

This Fable seems to be an ingenious Character or description of pleasure, which in the beginning, and as it were in the morning seems to be pleasant and delightful, that men desire they might enjoy and monopolize it for ever unto themselves, unmindful of that Satiety and loathing, which (like old Age) will come upon them before they be aware. And so at last (when the use of pleasure leaves men, the desire and affection not yet yielding unto death) it comes to pass that men please themselves only by talking and commemorating those things which brought pleasure unto them in the flower of their Age, which may be observed in libidinous persons, and also in men of military professions: the one delighting in beastly talk, the other boasting of their valorous deeds, like Grass-hoppers whose vigour consists only in their voice.

JUNOES SVITOR, or Baseness.

THE Poets say, that *Jupiter*, to enjoy his lustful delights, took upon him the shape of sundry creatures, as of a Bull, of an Eagle, of a Swan, and of a Golden Shower: but being a Suitor to *Juno* he came in a form most ignoble and base, an object full of contempt and scorn,



resembling indeed a miserable Cuckow, weather-beaten with rain and tempest, nummed, quaking, and half dead with cold.

This Fable is wise, and seems to be taken out of the Bowels of Morality; the sense of it being this, That men boast not too much of themselves, thinking by Oitentation of their own worth to insinuate themselves into estimation and favour with men. The success of such intentions being for the most part measured by the nature and disposition of those to whom men sue for grace: who if of themselves they be endowed with no gifts and ornaments of nature, but are only of haughty and malignant spirits (intimated by the person of *Juno*) then are Suitors to know that it is good policy to omit all kind of appearance that may any way shew their own least praise or worth; and that they much deceive themselves in taking any other course. Neither is it enough to shew deformity in obsequiousness, unless they also appear even abject and base in their very persons.

• *CUPID, or an Atome.*

THAT which the Poets say of *Cupid* or *Love*, cannot properly be attributed to one and the self same person; and yet the difference is such, that (by rejecting the confusion

fusion of persons) the similitude may be received.

They say that *Love* is the ancientest of all the Gods, and of all things else except *Chaos*, which they hold to be a contemporary with it. Now as touching *Chaos*, that by the Ancients was never dignified with Divine Honour, or with the title of the god. And as for *Love*, they absolutely bring him in without a father; only some are of opinion, that he came of an Egg that was laid by *Nox*, and that on *Chaos* he begat the god and all things else. There are four things attributed to him, perpetual Infancy, blindness, nakedness, and an Archery. There was also another *Love* which was the youngest of the gods, and he, they say, was the son of *Venus*. On this also they bestow the attributes of the elder *Love*, as in some sort we'll apply unto him.

This Fable tends and looks to the Cradle of *Nature*, *Love* seeming to be the appetite or desire of the first matter, or (to speak more plain) the natural motion of the *Atome*, which is that Ancient and only Power that forms and fashions all things out of matter, of which there is no Parent, that is to say, no cause, seeing every cause is as a Parent to its effect. Of this power or virtue there can be no cause in *Nature* (as for *God*, we always except him) for nothing was before it, and therefore no efficient cause of it. Neither was there any thing better known to *Nature*, and therefore neither *Genus* nor *Form*. Wherefore whatsoever it is, positive it is, and but inexpressible.



preffible. Moreover, if the manner and proceeding of it were to be conceived, yet could it not be by any cause, seeing that (next unto God) it is the cause of causes, it self only without any cause. And perchance there is no likelihood, that the manner of it may be contained or comprehended within the narrow compass of human search. Not without reason therefore it is feigned to come of an Egg which was laid by *Nox*. Certainly the Divine Philosopher grants so much. *Eecl. 3. 11. Cuncta fecit tempestatibus suis pulchra, & mundum tradidit disputationibus eorum, ita tamen ut non inveniat homo opus, quod operatus est Deus, principio ad finem.* That is, he hath made every thing beautiful in their seasons, also he hath set the World in their meditations, yet man cannot find the work that God hath wrought, from the beginning even to the end. For the principal Law of Nature, or Power of this desire, created (by God) in these parcels of things, for concurring and meeting together (from whose repetitions and multiplications, all variety of creatures proceeded and were composed) may daze the eyes of mens understandings, and comprehend it can hardly be. The *Greek* Philosophers are observed to be very acute and diligent in searching out the material principles of things: but in the beginnings of motion (wherein consists all the efficacy of operation) they are negligent and weak, and in this that we handle, they seem to be altogether blind and stammering: for the opinion of the *Peripateticks* concerning

cerning the appetite of matter caused by privation, is in a manner nothing else but words, which rather sound than signifie any reality. And those that refer it unto God do very well, but then they leap up, they ascend not by degrees: for doubtless there is one chief Law subordinate to God, in which all natural things concur and meet, the same that in the fore-cited Scripture is demonstrated in these words, *Opus, quod operatus est Deus à principio usque ad finem,* the work that God hath wrought from the beginning even to the end. But *Democritus* which entred more deeply into the consideration of this point, after he had conceived an *Atome* with some small dimension and form, he attributed unto it one only desire, or first motion simply or absolutely, and another comparatively or in respect: for he thought that all things did properly tend to the center of the World, whereof those bodies which were more material, descend with swifter motion, and those that had less matter did on the contrary tend upward. But this meditation was very shallow, containing less than was expedient: for neither the turning of the celestial bodies in a round, nor shutting and opening of things may seem to be reduced or applied to this beginning. And as for that opinion of *Epicurus* concerning the casual declination and agitation of the *Atome*, it is but a mere toy, and a plain evidence, that he was ignorant of that point. It is therefore more apparent (than we could wish) that this *Cupid*, or Love, remains



remains as yet clouded under the shades of *Night*. Now as concerning his attributes: He is elegantly described with perpetual Infancy or Childhood, because compound bodies they seem greater and more stricken in years: Whereas the first seeds of things or *Atoms*, they are little and diminute, and always in their Infancy.

He is also well feigned to be naked, because all compound Bodies to a Man rightly judging, seem to be apparelled and clothed, and nothing to be properly naked but the first particles of things.

Concerning his blindness, the Allegory is full of Wisdom: for this *Love* or *Desire* (whatsoever it be) seems to have but little providence, as directing his pace and motion by that which it perceives nearest, not unlike blind Men that go by feeling: more admirable then, must that chief Divine providence be, which (from things empty and destitute of providence, and as it were blind) by a constant and fatal law produceth so excellent an order and beauty of things.

The last thing which is attributed unto *Love* is *Archery*, by which is meant, that his vertue is such, as that it works upon a distant object: because that whatsoever operates afar off, seems to shoot, as it were, an Arrow. Wherefore whosoever holds the being both of *Atoms* and *Vacuity*, must needs infer, that the vertue of the *Atome* reacheth to a distant object: for if it were not so, there could be no motion at all, by reason of the interposition of *Vacuity*; but all things

things would stand stone still, and remain immoveable.

Now as touching that other *Cupid* or *Love*, he may well be termed the youngest of the gods, because he could have no being, before the constitution of *Species*. And in his description the Allegory may be applied and traduced to manners: Nevertheless he holds some kind of conformity with the Elder; for *Venus* doth generally stir up a desire of conjunction and procreation, and *Cupid* her son doth apply this desire to some individual Nature; so that the general disposition comes from *Venus*, the more exact sympathy from *Cupid*: the one derived from causes more near, the other from beginnings more remote and fatal, and as it were from the elder *Cupid*, of whom every exquisite sympathy doth depend.

DIO MEDES, or Zeal.

DIO MEDES flourishing with great fame and glory in the *Trojan Wars*, and in high favour with *Pallas*, was by her intigated (being indeed forwarder than he should have been) not to forbear *Venus* a jot, if he encountered with her in fight; which very boldly he performed, wounding her in the right Arm. This presumptuous Fact he carried clear for a while, and being honoured and renowned for his many heroick



heroick deeds, at last returned into his own Country, where finding himself hard beset with domestick troubles, fled into *Italy*, betaking himself to the Protection of Foreigners, where in the beginning he was fortunate and royally entertained by King *Damnus* with sumptuous gifts, raising many statues in honour of him throughout his Dominions. But upon the very first Calamity that hapned unto this Nation whereunto he was fled for succour, King *Damnus* enters into a conceit with himself that he had entertained a wicked guest into his Family, and a man odious to the Goddesses, and an impugner of their Divinity, that had dared, with his Sword, to assault and wound that Goddesses, who, in their Religion, they held it Sacriledg so much as to touch. Therefore, that he might expiate his Countreys guilt, (nothing respecting the Duties of Hospitality, when the bonds of Religion tied him with a more reverend regard) suddenly slew *Diomedes*, commanding withal that his Trophies and Statues should be abolished and destroyed. Neither was it safe to lament this miserable destiny; but even his companions in Arms, whilst they mourned at the Funeral of their Captain, and filled all the places with plaints and lamentations, were suddenly Metamorphosed into Birds like unto Swans, who when their death approacheth, sing melodious and mournful Hymns.

This Fable hath a most rare and singular subject: for in any of the Poetical records, wherein the

the *Heroes* are mentioned, we find not that any one of them, besides *Diomedes*, did ever with his Sword offer violence to any of the *Deities*. And indeed, the Fable seems in him to represent the nature and fortune of man, who of himself, doth propound and make this as the end of all his Actions, to worship some Divine power, or to follow some Sect of Religion, though never so vain and superstitious, and with force and Arms to defend the same: For although those bloody quarrels for Religion were unknown to Ancients, (the Heathen Gods not having so much as a touch of that jealousy, which is an attribute of the true God) yet the wisdom of the Antient times seem to be so copious and full, as that, what was not known by experience, was yet comprehended by meditations and actions. They then that endeavour to reform and convince any sect of Religion, (though vain, corrupt, and infamous, shadowed by the person of *Venus*) not by the force of Argument and Doctrine, and Holiness of Life, and by the weight of examples and authority, but labour to extirpate and root it out by fire and Sword, and tortures, are encouraged, it may be, thereunto by *Pallas*, that is, by the acuity of *prudence*, and severity of judgment, by whose vigour and efficacy, they see into the fallacy and vanity of these errors. And by this their hatred of pravity, and good zeal to Religion, they purchase to themselves great glory, and by the vulgar (to whom nothing moderate can be grateful) are esteemed and



and honoured as the only supporters of truth and Religion, when others seem to be lukewarm and full of fear. Yet this glory and happiness doth seldom endure to the end, seeing every violent prosperity, if it prevent not alteration by an untimely death, grows to be unprosperous at last: for if it happen that by a change of Government this banished and depressed Sect get strength, and so bear up again, then these zealous men, so fierce in opposition before, are condemned, their very Names are hateful, and all their glory ends in obloquy.

In that *Diomedes* is said to be murdered by his Host, it gives us to understand that the difference of Religion breeds deceit and treachery, even among nearest acquaintance.

Now in that lamentation and mourning was not tolerated but punished; it puts us in mind, that let there be never so nefarious an Act done, yet there is some place left for commiseration and pity, that even those that hate offences, should yet in humanity commiserate offenders, and pity their distress, it being the extremity of evil when mercy is not suffered to have commerce with misery. Yea, even in the cause as well of Religion as impiety, many men may be roted and observed to have been compassionate. But on the contrary the complaints and moans of *Diomedes* followers, that is, of men of the same sect and opinion, are, wont to be shrill and loud, like Swans, or the Birds of *Diomedes*. In whom also that part of the Allegory is excellent,

to signifie, that the last words of those that suffer Death for Religion, like the Songs of dying Swans, do wonderfully work upon the minds of men, and strike and remain a long time in their Sences and Memories.

DÆDALUS, or Mechanick.

Mechanical Wisdom and Industry, and in it unlawful Science perverted to wrong ends, is shadowed by the Ancients under the Person of *Dædalus* a Man ingenious, but execrable. This *Dædalus* (for murdering his fellow Servant that emulated him) being banished, was kindly entertained (during his exile) in many Cities and Princes Courts: for indeed he was the raiser and builder of many goodly structures, as well in honour of the gods, as the beauty and magnificence of Cities, and other publick places, but for his works of mischief he is most notorious. It is he that framed the Engine which *Pasiphae* used to satiate her lust in company with a Bull; so that by his wretched Industry, and pernicious device, that Monster *Minotaur* (the destruction of so many hopeful youths) took his accursed and infamous beginning, and studying to cover and increase one mischief with another; for the security and preservation of this Monster he invented and built a Labyrinth, a work for intent and use most nefarious and wicked, for Skill and Workmanship Famous



Famous and Excellent. Afterwards, that he might not be noted only for Works of Mischief, but be sought after as well for Remedies, as for Instruments of Destruction, he was the Author of that Ingenious device concerning the clue of thread, by which the Labyrinth was made passible without any let. This *Dedalus* was persecuted by *Minos* with great severity, diligence and inquiry, but he always found the means to avoid and escape his Tyranny. Lastly, He taught his Son *Icarus* to fly, but the novice, in Ostentation of this Art, soaring too high, fell into the Sea and was drowned.

The Parable seems to be thus: In the beginning of it may be noted that kind of envy or emulation that lodgeth, and wonderfully sways and domineers amongst excellent artificers, there being no kind of people more reciprocally tormented with bitter and deadly hatred than they.

The banishment also of *Dedalus* (a punishment inflicted on him against the rules of policy and providence) is worth the noting: for Artificers have this prerogative to find entertainment and welcome in all Countries, so that exile to an excellent Workman can hardly be termed a punishment, whereas other conditions and states of life can scarce live out of their own Country. The admiration of Artificers is propagated and increased in Foreign and strange Nations, seeing it is a natural and inbred disposition of Men to value their own Country-men (in respect of Mechanical Works) less than strangers.

Concer-

Concerning the use of Mechanical Arts, that which follows is plain. The life of man is much beholden to them, seeing many things (conducing to the Ornament of Religion, to the Grace of Civil Discipline, and to the beautifying of all Human kind) are extracted out of their Treasuries: and yet notwithstanding from the same *Magazine* or store-house are produced Instruments both of Life and Death; for to omit the Wiles of Bands, we will know how far exquisite Poysons, warlike Engines, and such like mischiefs (the effects of Mechanical Inventions) do exceed the *Minotaur* himself in malignity and savage cruelty.

Moreover that of the *Labyrinth* is an excellent Allegory, whereby is shadowed the nature of Mechanical Sciences, for all such handicraft Works as are more ingenious and accurate, may be compared to a Labyrinth in respect of subtilty and divers intricate passages, and in other plain resemblances, which by the eye of judgment can hardly be guided and discerned, but only by the line of experience.

Neither is it impertinently added, that he which invented the intricate nooks of the Labyrinth, did also shew the commodity of the clue: For Mechanical Arts are of ambiguous use, serving as well for hurt as for remedy, and they have in a manner power both to loose and bind themselves.

Unlawful trades, and so by consequence, Arts themselves are often persecuted by *Minos*, that is
by



by Laws, which do condemn them, and prohibit men to use them. Nevertheless they are hid and retained every where, finding lurking holes, and places of receipt, which was well observed by *Tacitus* of the Mathematicians and Figure-fingers of his time, in a thing not so much unlike; *Genus hominum quod in civitate nostra semper & retinebitur & vetabitur.* There is a kind of Men that will always abide in our City, though always forbidden. And yet notwithstanding unlawful and curious Arts of what kind soever, in tract of time, when they cannot perform what they promise, do fall from the good opinion that was held of them (no otherwise than *Icarus* fell down from the Skies) they grow to be contemned and scorned, and so perish by too much Ostentation. And to say the truth, they are not so happily restrained by the reins of Law, as bewrayed by their own vanity.

ERICTHONIUS, or Imposture.

THE Poets Fable that *Vulcan* solicited *Minerva* for her Virginity, and impatient of denial, with an inflamed desire offered her violence, but in struggling his seed fell upon the Ground, whereof came *Eriçthonius*, whose Body, from the middle upward, was of a comely and apt proportion, but his thighs and legs like the tail of an Eel, small and deformed. To which
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Monstrosity he being conscious, became the first inventor of the use of Chariots, whereby that part of his body which was well proportioned might be seen, and the other which was ugly and uncomely might be hid.

This strange and prodigious fiction may seem to shew that Art which (for the great use it hath of fire) is shadowed by *Vulcan*, although it labour by much striving with corporeal substances to force Nature, and to make her subject to it (she being for her industrious Works rightly represented by *Minerva*) yet seldom or never attains the end it aims at, but with much ado and great pains (wrestling as it were with her) comes short of its purpose, and produceth certain imperfect Births and lame Works fair to the eye, but weak and defective in use, which many Impostors (with much subtilty and deceit) set to view, and carry about, as it were in triumph, as may for the most part be noted in Chymical productions, and other Mechanical subtilties and novelties, especially when (rather prosecuting their intent, than reclining their Errors) they rather strive to overcome nature by force; than sue for her embracements by due obsequiousness and observance.



DEUCALION, or Restitution.

THE Poets say, that (the People of the old World being delivroyed by a general Deluge) *Deucalion* and *Pyrrha* were only left alive; who praying with fervent and zealous devotion, that they might know by what means to repair Mankind, had answer from an Oracle that they should obtain what they desired, if taking the Bones of their Mother they cast them behind their Backs; which at first struck them with great amazement and despair, seeing (all things being defaced by the Flood) it would be an endless work to find their Mothers Sepulchre, but at length they understood that by Bones the stones of the earth (seeing the Earth was the Mother of all things) were signified by the Oracle.

This Fable seems to reveal a secret of Nature, and to correct an error familiar to mens conceits: for through want of knowledg men think that things may take renovation and restauration from their putrefaction and dregs, no otherwise than the *Phoenix* from the Ashes, which in no case can be admitted, seeing such kind of materials, when they have fulfilled their periods, are unapt for the beginnings of such things: we must therefore look back to more common principles.

NE-

NEMESIS, or the Vicissitude of things.

NEMESIS is said to be a Goddess venerable unto all, but to be feared of none but Potentates and Fortunes favourites. She is thought to be the Daughter of *Oceanus* and *Nox*. She is pourtraicted with Wings on her Shoulders, and on her head a Coronet; bearing in her right hand a Javelin of *Asp*, and in her left a Pitcher with the similitudes of *Aethiopians* engraven on it; and lastly, she is described sitting on an Hart.

The Parable may be thus unfolded. Her name *Nemesis* doth plainly signifie Revenge or Retribution, her office and administration being (like a Tribune of the people) to hinder the constant and perpetual felicity of happy Men, and to interpose her word, *veto*, I forbid the continuance of it, that is, not only to chastise insolency, but to intermix prosperity (though harmless and in a mean) with the Vicissitudes of adversity, as if it were a custom, that no mortal man should be admitted to the Table of the Gods but for sport. Truly when I read that Chapter, wherein *Caius Plinius* hath collected his misfortunes and miseries of *Augustus Caesar*, whom of all Men I thought the most happy, who had also a kind of Art to use and enjoy his Fortune, and in whose mind might be noted neither pride, nor

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lightness, nor niceness, nor disorder, nor melancholly (as that he had appointed a time to die of his own accord) I then deemed this Goddess to be great and powerful, to whose Altar so worthy a Sacrifice as this was drawn.

The Parents of this Goddess were *Oceanus* and *Nox*, that is, the vicissitude of things and Divine Judgment obscure and secret: for the alteration of things are aptly represented by the Sea, in respect of the continual ebbing and flowing of it, and hidden providence is well set forth by the Night: for even the Nocturnal *Nemesis* (seeing Human judgment differs much from Divine) was seriously observed by the Heathen.

Virgil *Æncid.* lib. 2.

— *Cadit & Ripheus justissimus unus,
Qui fuit ex Tenecis, & servantissimus equi.
Dicit alter visum* —

That day, by *Greekish* force, was *Ripheus* slain,
So just and strict observer of the Law,
As *Troy*, within her Walls, did not contain
A better Man: Yet God then good it saw.

She is described with Wings, because the changes of things are so sudden, as that they are seen, before foreseen: for in the Records of all Ages, we find it for the most part true, that great Potentates, and wise Men, have perished by those misfortunes which they most contemned; as may be obser-

observed in *Marcus Cicero*, who being admonished by *Decius Brutus* of *Octavius Cæsars* hypocritical friendship and hollow-heartedness towards him, returns this answer, *Te autem, mi Brute, ficuti debeo, amo, quod istud quicquid est nugarum me scire voluisti*, I must ever acknowledg my self (Dear *Brutus*) beholden to thee, in love, for that thou hast been so careful to acquaint me with that which I esteem but as a needless trifle to be doubted.

Nemesis is also adorned with a Coronet, to shew the envious and malignant disposition of the vulgar, for when Fortunes Favourites and great Potentates come to ruin, then do the common people joyce, setting, as it were, a Crown upon the head of Revenge.

The Javelin in her right hand points at those whom she actually strikes and pierceth thorough.

And before those, whom she destroys not in their calamity and misfortune, she ever presents that black and dismal spectacle in her left hand: for questionless to men sitting as it were upon the pinnacle of prosperity, the thoughts of Death, and painfulness of sickness and misfortunes, perditionness of friends, treachery of foes, change of estate, and such like, seem as ugly to the eye of their Meditations, as those *Kibhians* pictured in *Nemesis* her Pitcher. *Virgil* in describing the battel of *Ælium* speaks thus elegantly of *Gleopatra*.



*Regina in medijs patrio vocat agmina fistro
Nec dum etiam geminos à tergo respicit angues.*

The Queen amidst this hurly-burly stands,
And with her Country Timbrel calls her
Bands;
Not spying yet, where crawl'd behind her
back,
Two deadly Snakes with venom speckled
black.

But not long after, which way soever she turned, troops of *Ethiopians* were still before her eyes.

Lastly, it is wisely added, that *Nemesis* rides upon an *Hart*, because an *Hart* is a most lively Creature. And albeit, it may be, that such as are cut off by Death in their Youth prevent and shun the power of *Nemesis*; yet doubtless such, whose prosperity and power continue long, are made subject unto her, and lie as it were trodden under her feet.

ACHELOUS, or Battel.

IT is a Fable of Antiquity, that when *Hercules* and *Abelous* as Rivals contended for the Marriage of *Deisnira*, the matter drew them to combat, wherein *Abelous* took upon him many

ny divers shapes, for so was it in his power to do, and amongst others, transforming himself into the likeness of a furious wild Bull, assaults *Hercules* and provokes him to fight. But *Hercules*, for all this, sticking to his old Human Form, courageously encounters him, and so the Combate goes roundly on. But this was the event, that *Hercules* tore away one of the Bulls Horns, wherewith he being mightily daunted and grieved, to ransom his Horn again, was contented to give *Hercules*, in exchange thereof, the *Amalthean* Horn, or *Cornu-Copia*,

This Fable hath relation unto the expeditions of War, for the preparations thereof on the defensive part (which express in the person of *Abelous*) is very diverse and uncertain. But the invading party is most commonly of one sort, and that very single, consisting of an Army by Land, or perhaps of a Navy by Sea. But for a King that in his own Territory, expects an enemy, his occasions are infinite. He fortifies Towns, he assembles men out of the Countreys and Villages, he raiseth Citadels, he builds and breaks down Bridges, he disposeth Garrisons, and placeth Troops of Soldiers on Passages of Rivers; on Ports, on Mountains, and Ambushes in Woods, and is busied with a multitude of other directions, insomuch, that every day he prescribeth new Forms and Orders; and then at last having accommodated all things compleat for defence, he then rightly represents the form and manner of a fierce fighting Bull. On the



other side, the Invader his greatest care is, the fear to be distressed for Victuals in an Enemy-Country; and therefore affects chiefly to hasten on Battel: For if it should happen, that after a field Fight, he prove the Victor, and as it were, break the Horn of the Enemy, then certainly this follows, that his Enemy being striken with terror, and abased in his reputation, presently betrays his weakness, and seeking to repair his loss, retires himself to some strong hold, abandoning to the Conqueror the spoil and sack of his Country and Cities; which may well be termed a type of the *Amalthean Horn*.

DIONYSUS, or Passions.

THEY say that *Semele*, *Jupiters* Sweet-heart (having bound her Paramour by an irrevocable Oath to grant her one request which she would require) desired that he would accompany her in the same form wherein he accompanied *Juno*: Which he granting (as not able to deny) it came to pass, that the miserable Wench was burnt with Lightning. But the Infant which she bare in her Womb, *Jupiter*, the Father took out, and kept it in a gail which he cut in his Thigh, till the Months were compleat that it should be born. This burthen made *Jupiter* somewhat to limp, whereupon the Child (because it was heavy and troublesome to its Father, while

while it lay in his Thigh) was called *Dionysus*. Being born, it was committed to *Proserpina* for some years to be Nurst, and being grown up, it had such a Maiden-face, as that a man could hardly judg whether it were a Boy or Girl. He was dead also, and buried for a time, but afterward revived: Being but a Youth, he invented and taught the planting and dressing of Vines, the making also, and use of Wine; for which, becoming famous and renowned, he subjugated the World, even to the uttermost bounds of *India*. He rode in a Chariot drawn with Tygers. There danced about him certain deformed Hobgoblins called *Cobali*, *Acratus*, and others, yea, even the Muses also were some of his followers. He took to Wife *Ariadne*, forsaken and left by *Theseus*. The Tree sacred unto him was the *Ivy*. He was held the Inventor and Institutor of Sacrifices, and Ceremonies, and full of corruption and cruelty. He had power to strike men with fury or madness; for it is reported, that at the celebration of his Orgies, two famous worthies, *Pembeus* and *Orpheus*, were torn in pieces by certain frantick Women, the one because he got upon a Tree to behold their Ceremonies in these Sacrifices; the other for making melody with his Harp: And for his gods, they are in a manner the same with *Jupiters*.

There is such excellent morality coucht in this Fable, as that Moral Philosophy affords not better; for under the person of *Bacchus* is described the nature of affection, passion, or perturbation, the



the Mother of which (though never so hurtful) is nothing else but the object of apparent good in the eyes of Appetite. And it is always conceived in an unlawful desire, rashly propounded and obtained, before well understood and considered; and when it begins to grow, the Mother of it, which is the desire of apparent good by too much fervency, is destroyed and perisheth: Nevertheless (whilest yet it is an imperfect *Embrio*) it is nourished and preserved in the Human Soul, (which is as it were a Father unto it, and represented by *Jupiter*) but especially in the inferior part thereof, as in a Thigh, where also it causeth so much trouble and vexation, as that good determinations and actions are much hindered and lamed thereby; and when it comes to be confirmed by consent and habit, and breaks out as it were into act, it remains yet a while with *Proserpina*, as with a Nurse, that is, it seeks corners and secret places, and as it were, Caves under ground, until (the Reins of Shame and Fear being laid aside in a pampered audaciousness) it either takes the pretext of some virtue, or becomes altogether impudent and shameless. And it is most true, that every vehement Passion is of a doubtful Sex, as being Masculine in the first motion, but Feminine in prosecution.

It is an excellent fiction that of *Bacchus* his reviving; for Passions do sometimes seem to be in a dead sleep, and as it were utterly extinct, but we should not think them to be so indeed,

no,

no, though they lay, as it were, in their grave; for, let there be but matter and opportunity offered, and you shall see them quickly to revive again.

The invention of Wine is wittily ascribed unto him; every affection being ingenious and skilful in finding out that which brings nourishment unto it; and indeed of all things known to Men, Wine is most powerful and efficacious to excite and kindle Passions of what kind soever, as being in a manner common Nurse to them all.

Again, his conquering of Nations, and undertaking infinite expeditions is an elegant device; for desire never rests content with what it hath, but with an infinite and unsatiabie appetite still covets and gapes after more.

His Chariot also is well said to be drawn by Tygers; for as soon as any affection shall from going afoot, be advanced to ride in a Chariot, and shall captivate reason, and lead her in a triumph, it grows cruel, untamed, and fierce against whatsoever withstands or opposeth it.

It is worth the noting also, that those ridiculous Hobgoblins are brought in dancing about his Chariot; for every Passion doth cause, in the eyes, face and gesture, certain undecent, and ill-seeming, apish, and deformed motions; so that they who in any kind of passion, as in anger, arrogancy, or love, seem glorious and brave in their own eyes, do yet appear to others mis-shapen and ridiculous.

In



In that the Muses are said to be of his company, it shews that there is no affection almost which is not soothed by some Art, wherein the indulgence of Wits doth derogate from the glory of the Muses, who (when they ought to be the Mistresses of Life) are made the Waiting-maids of Affections.

Again, where *Bacchus* is said to have loved *Ariadne*, that was rejected by *Theſeus*; it is an Allegory of special observation; for it is most certain, that passions always covet and desire that which experience forsakes; and they all know (who have paid dear for serving and obeying their Lusts) that whether it be honour, or riches, or delight, or glory, or knowledge, or any thing else which they seek after, yet are they but things cast off, and by divers men in all Ages, after experience had, utterly rejected and loathed.

Neither is it without a Mystery, that the *Ivy* was Sacred to *Bacchus*; for the Application holds, First, In that the *Ivy* remains green in Winter. Secondly, In that it sticks to, embraceth, and overtoppeth so many divers Bodies, as Trees, Walls, and Edifices. Touching the first, every Passion doth by resistance and reluctation, and as it were by an *Antiperistasis* (like the *Ivy* of the cold Winter,) grow fresh and lusty. And as for the other, every predominate affection doth again (like the *Ivy*) embrace and limit all Human Actions and Determinations, adhering and cleaving fast unto them.

Neither

Neither is it a wonder, that superstitious Rites and Ceremonies were attributed unto *Bacchus*, seeing every giddy headed humour keeps in a manner Revel-rout in false Religions; or that the cause of Madnes should be ascribed unto him, seeing every affection is by Nature a short fury, (which, if it grow vehement, and become habitual) concludes Madnes.

Concerning the rending and dismembring of *Pentheus* and *Orpheus*, the Parable is plain, for every prevalent affection is outrageous and severe, and against curious inquiry, and wholesome and free admonition.

Lastly, That confusion of *Jupiter* and *Bacchus*, their Persons may be well transferred to a Parable, seeing noble and famous Acts, and remarkable and glorious Merits, do sometimes proceed from Vertue, and well ordered Reason and Magnanimity, and sometimes from a secret Affection, and hidden Passion, which are so dignified with the celebrity of Fame and Glory, that a Man can hardly distinguish between the Acts of *Bacchus*, and the Gests of *Jupiter*.

ATA



ATALANTA, or Gain.

ATALANTA, who was reputed to excel in swiftness, would needs challenge *Hippomenes* at a match in running. The conditions of the prize were these, That if *Hippomenes* won the Race, he should espouse *Atalanta*; if he were out-run, that then he should forfeit his life. And in the opinion of all, the victory was thought assured of *Atalanta's* side, being famous, as she was, for her matchless and conquerable speed, whereby she had been the bane of many. *Hippomenes* therefore bethinks him how to deceive her by a trick, and in that regard provides three Golden Apples or Balls, which he purposely carried about him. The Race is begun, and *Atalanta* gets a good start before him. He seeing himself thus cast behind, being mindful of his device, throws one of his Golden Balls before her, and yet not outright, but somewhat of the one side, both to make her linger. and also to draw her out of the right course: She out of a Womanish desire, (being thus enticed with the beauty of the Golden Apple) leaving her direct Race, runs aside and stoops to catch the Ball, *Hippomenes* the while holds on his course, getting thereby a great start, and leaves her behind him: But she by her own natural swiftness, recovers her lost time, and gets before him

him again. But *Hippomenes* still continues his sleight, and both the second and third times cast out his Balls, those enticing delays; and so by craft, and not by his activity, wins the Race and Victory.

This Fable seems Allegorically to demonstrate a notable conflict between Art and Nature; for Art (signified by *Atalanta*) in its work (if it be not fetted and hindered) is far more swift than Nature, more speedy in pace, and sooner attains the end it aims at, which is manifest almost in every effect: As you may see in Fruit-trees, whereof those that grow of a Kernel are long e'er they bear, but such as are grafted on a Stock a great deal sooner. You may see it in Clay, which in the generation of Stones, is long e'er it become hard; but in the burning of Bricks, is very quickly effected. Also in Moral passages you may observe, that it is a long time ere (by the benefit of Nature) sorrow can be asswaged, and comfort attained; whereas Philosophy (which is, as it were, Art of Living) carries not the leisure of time, but doth it instantly, and out of hand; and yet this Prerogative and singular agility of Art is hindered by certain Golden Apples, to the infinite prejudice of Human proceedings: For there is not any one *Art* or *Science* which constantly perseveres in a true and lawful course, till it come to the proposed End or Marks; but ever and anon makes stops after good beginnings, leaves the Race, and turns aside to Profit and Commodity, like *Atalanta*.

Declin. it



her hand, a goodly Box full of all miseries and calamities, only in the bottom of it they put *Hope*; with this Box she comes first to *Prometheus*, thinking to catch him, if peradventure he should accept it at her hands, and so open it: which he nevertheless, with good providence and foresight refused. Whereupon she goes to *Epimetheus* (who, though Brother to *Prometheus*, yet was of a much differing disposition) and offers this Box unto him, who, without delay took it, and rashly opened it; but when he saw that all kind of miseries came fluttering about his ears, being wise too late, with great speed and earnest endeavour, clapt on the cover, and so with much ado retained *Hope* sitting alone in the bottom; at last *Jupiter* laying many and grievous Crimes to *Prometheus* his charge (as that he had stoln fire from Heaven, that in contempt of his Majesty, he sacrificed a Bulls hide stuff with bones, that he scornfully rejected his gift, and besides all this that he offered violence to *Pallas*) cast him into Chains, and doomed him to perpetual Torment: and by *Jupiters* command, was brought to the Mountain *Caucasus*, and there bound fast to a Pillar that he could not stir; there came an Eagle also, that every day fate tyring upon his Liver and wasted it, but as much as was eaten in the day, grew again in the Night, that matter for torment to work upon might never decay. But yet they say there was an end of this punishment: For *Hercules* crossing the Ocean in a Cup, which the Sun gave him, came to *Caucasus*,
and

and set *Prometheus* at liberty, by shooting the Eagle with an Arrow. Moreover in some Nations there were instituted in the honour of *Prometheus*, certain games of Lamp-bearers, in which they that strived for the Prize, were wont to carry Torches lighted; which who so suffered to go out, yielded the place and victory to those that followed, and so cast back themselves, so that whosoever came first to the Mark with his Torch burning, got the prize.

This Fable demonstrates and preffeth many true and grave speculations, wherein some things have been heretofore well noted, others not so much as toucht.

Prometheus doth clearly and elegantly signifye *Providence*: For in the Universality of Nature, the Fabrick and constitution of Man only was by the Ancients pickt out and chosen, and attributed unto *Providence*, as a peculiar Work. The reason of it seems to be, not only in that the Nature of Man is capable of a Mind and understanding, which is the Seat of *Providence*, and therefore it would seem strange and incredible, that the Reason and mind should so proceed and flow from dumb and deaf principles, as that it should necessarily be concluded, the Soul of Man to be indued with providence, not without the example, intention, and stamp of a greater providence. But this also is chiefly propounded, that Man is as it were the center of the World, in respect of final causes, so that if Man were not in Nature, all things would seem to stray and wander without purpose, and like



scattered branches (as they say) without inclinations to their end: for all things attend on Man, and he makes use of, and gathers fruit from all Creatures: For the revolutions and periods of Stars make both for the distinctions of times, and the distribution of the Worlds light. *Meteors* also are referred to prefaces of Tempests; and Winds are ordained, as well for Navigation, as for turning of Mills, and other Engines: and Plants, and Animals of what kind soever, are useful either for Mens Houses, and places of shelter, or for rayment, or for food, or medicine, or for ease of labour, or in a word, for delight and solace; so that all things seem to work, not for themselves, but for Man.

Neither is it added without consideration that certain particles were taken from diverse Living Creatures, and mixt and tempered with that clayie Mass, because it is most true that of all things comprehended within the compass of the universe, Man is a thing most mixt and compounded, inasmuch that he was well termed by the Ancients, a little World, for although the *Chymicks* do, with too much curiosity, take and wrest the elegance of this Word (*Microcosm*) to the letter, contending to find in Man all Minerals, all Vegetables and the rest, or any thing that holds proportion with them, yet this proposition remains sound and whole, that the Body of Man, of all material beings is found to be most compounded, and most organical, whereby it is indued and furnished with most admirable

vertues

vertues and faculties. And as for simple Bodies, their powers are not many, though certain and violent, as existing without being weakened, diminished or stented by mixture, for the multiplicity and excellency of operation have their residence in mixture and composition, and yet nevertheless, Man in his originals, seems to be a thing unarmed, and naked, and unable to help it self, as needing the aid of many things; therefore *Promethus* made haste to find out fire, which suppeditates and yields comfort and help in a manner, to all Human wants and necessities: so that if the soul be the form of forms, and if the hand be the instrument of instruments; fire deserves well to be called the succour of succours, or the help of helps, which infinite ways affords aid and assistance to all Labours and Mechanical Arts, and to the Sciences themselves.

The manner of stealing this fire is aptly described, even from the nature of things: It was, they say, by a bundle of Twigs held to touch the Chariot of the Sun: For Twigs are used in giving Blows or Stripes, to signify clearly, that Fire is ingendred by the violent percussion and mutual collision of Bodies, by which their material substances are attenuated and set in Motion, and prepared to receive the heat of influence of the Heavenly Bodies, and so in a clandestine manner, and as it were, by stealth, may be said to take and snatch Fire from the Chariot of the Sun.

There follows next a remarkable part of the parable, that Men instead of gratulation and

Aa 3 thank-



thanksgiving, were angry, and expostulated the matter with *Prometheus*, inſomuch that they accused both him and his invention unto *Jupiter*, which was ſo acceptable unto him, that he augmented their former commodities with a new bounty. Seems it not ſtrange, that Ingratitude towards the author of a benefit (a vice that in a manner contains all other vices) ſhould find ſuch approbation and reward? No, it ſeems to be otherwiſe: for the meaning of the Allegory is this, that mens out-cries upon the defects of Nature and Art, proceed from an excellent diſpoſition of the mind, and turn to their good, whereas the ſilencing of them is hateful to the gods, and redounds not ſo much to their profit: For they that infinitely extol Human Nature, or the knowledg they poſſeſs, breaking out into a prodigal admiration of that they have and enjoy, adoring alſo thoſe Sciences they profeſs, would have them be accounted perfect; they do firſt of all ſhew little reverence to the Divine Nature, by equalizing, in a manner, their own defects with Gods perfection: Again, they are wonderful injurious to men, by imagining they have attained the higheſt ſtep of knowledg, (reſting themſelves contented) ſeek no further. On the contrary, ſuch as bring Nature and Art to the Bar with Accuſations and Bills of Complaint againſt them, are indeed of more true and moderate judgments: for they are ever in action, ſeeking always to find out new inventions. Which makes me much to wonder at the
fooliſh

fooliſh and inconfiderate diſpoſitions of ſome Men, who (making themſelves bond ſlaves to the arrogancy of a few) have the Philoſophy of the Peripateticks (containing only a portion of *Grecian* Wiſdom, and that but a ſmall one neither) in ſo great eſteem, that they hold it, not only an unprofitable, but a ſuſpicious, and almoſt hainous thing, to lay any imputation of imperfection upon it. I approve rather of *Empedocles* his opinion (who like a Mad-man, and of *Democritus* his judgment, who with great moderation complained how that all things were involved in a miſt) that we knew nothing, that we diſcerned nothing, that truth was drowned in the depths of obſcurity, and that falſe things were wonderfully joynd and intermixt with true (as for the new Academy that exceeded all meaſure) than of the confident and pronunciative School of *Ariſtotele*. Let Men therefore be admoniſhed, that by acknowledging the imperfection of Nature and Art, they are grateful to the gods, and ſhall thereby obtain new benefits and greater favours at their bountiful hands, and the accuſation of *Prometheus* their Author and Maſter, (though bitter and vehement) will conduce more to their profit, than to be effuſe in the congratulation of his invention: for in a Word, the opinion of having enough, is to be accounted one of the greateſt cauſes of having too little.

Now as touching the kind of gift which men are ſaid to have received in reward of their ac-



cusation (to wit, an ever-fading flower of youth) it is to shew, that the Ancients seem'd not to despair of attaining the skill by Means and Medicines, to put off Old Age, and to prolong Life, but this to be numbered rather among such things (having been once happily attained unto) are now through mens negligence and carelessness, utterly perished and lost ; than among such as have been always denied and never granted : for they signifie and shew, that by affording the true use of Fire, and by a good and stern accusation and conviction of the Errors of Art, the Divine Bounty is not wanting unto Men in the obtaining of such gifts, but Men are wanting to themselves in laying this gift of the gods upon the back of a silly slow paced Ass, which may seem to be Experience, a stupid thing, and full of delay: From whose leisurely and snail-like pace, proceeds that complaint of Lifes brevity, and Arts length. And to say the truth, I am of this opinion, that those two faculties *Dogmatical* and *Empirical*, are not as yet well joyned and coupled together, but as new gifts of the gods impos'd either upon Philosophical abstractions, as upon a flying bird, or upon slow and dull experience, as upon an Ass. And yet methinks, I would not entertain an ill conceit of this Ass, if it meet not for the accidents of travel and thirst: For I am perswaded, that who so constantly goes on, by the conduct of experience, as by a certain rule and method, and not covets to meet with such experiments by the way, as
conduce

conduce either to gain or ostentation (to obtain which, he must be fain to lay down and sell this Burthen) may prove no unfit Porter to bear this new addition of divine munificence.

Now, in that this gift is said to pass from Men to Serpents, it may seem to be added to the Fable for ornament sake in a manner, unless it were inserted to shame men, that having the use of that Celestial Fire, and of so many Arts, are not able to get unto themselves such things as Nature it self bestows upon many other Creatures.

But that sudden reconciliation of Men to *Prometheus*, after they were frustrated of their hopes, contains a profitable and wise note, shewing the levity and temerity of men in new experiments: for if they have not present success answerable to their expectation, with too sudden haste desist from that they began, and with precipitancy returning to their former experiments, are reconciled to them again,

The state of Man, in respect of Arts, and such things as concern the intellect, being now described, the Parable passeth to Religion: For after the planting of Arts, follows the setting of Divine Principles, which Hypocritie hath overspread and polluted. By that twofold Sacrifice therefore is elegantly shadowed out, the Persons of a true Religious Man, and an Hypocrite. In the one is contained fatness, which (by reason of the inflammation and fumes thereof) is called, *The Portion of God*, by which his affliction and zeal (tending to Gods Glory, and ascending
to-



towards Heaven) is signified. In him also are contained the bowels of Charity, and in him is found that good and wholesome flesh. Whereas in the other, there is nothing but dry and naked Bones, which nevertheless do stuff up the Hide, and make it appear like a fair and goodly Sacrifice: By this may be well meant those external and vain rites, and empty Ceremonies by which men do oppress and fill up the sincere worship of God, things composed rather for ostentation than any way conducing to true piety. Neither do they hold it sufficient to offer such mock-sacrifices unto God, except they also lay them before him, as if he had chosen and bespoken them. Certainly the Prophet in the Person of God, doth thus expostulate concerning this choice. *Esa.* 58. 5. *Num tandem hoc est illud jejunium, quod ELEGI, ut homo animam suam in diem unum affligat, & caput instar junceti demittat?* Is it such a fast, that I have chosen, that a man should afflict his soul for a day, and to bow down his head like a Bulrush?

Having now toucht the state of Religion, the Parable converts it self to the manners and conditions of Human Life. And it is a common, but apt interpretation, by *Pandora* to be meant pleasure and voluptuousness, which (when the civil Life is pampered with too much Art, and culture, and superfluity) is ingendred, as it were, by the efficacy of Fire, and therefore the work of voluptuousness is attributed unto *Vulcan*, who also himself doth represent Fire. From this do

infinite

infinite miseries, together with too late repentance, proceed and overflow the minds, and bodies, and fortunes of Men, and that not only in respect of particular estates, but even over Kingdoms and Common-wealths: for from this Fountain have Wars, tumults and tyrannies derived their original.

But it would be worth the labour to consider how elegantly and proportionably this Fable doth delineate two Conditions, or (as I may say) two Tables or examples of Human Life, under the Persons of *Prometheus* or *Epimetheus*: for they that are of *Epimetheus* his Sect, are improvident, not foreseeing what may come to pass hereafter, esteeming that best which seems most sweet for the present; whence it happens that they are overtaken with many miseries, difficulties, and calamities, and so lead their Lives almost in perpetual affliction, but yet notwithstanding they please their fancy, and out of ignorance of the passages of things, do entertain many vain hopes in their mind, whereby they sometimes (as with sweet Dreams) solace themselves, and sweeten the miseries of their Life. But they that are *Prometheus* his Scholars, are Men endued with prudence, foreseeing things to come warily, shunning and avoiding many evils and misfortunes. But to these their good properties they have this also annexed, that they deprive themselves, and defraud their *Genius* of many lawful pleasures, and divers recreations, and (which is worse) they vex and torment them-



themselves with cares and troubles, and intestine fears: For being chained to the Pillar of necessity, they are afflicted with innumerable cogitations (which because they are very swift, may be fitly compared to an Eagle) and those griping, and as it were, gnawing and devouring the Liver, unless sometimes as it were by Night, it may be they get a little Recreation and ease of Mind, but so, as that they are again suddenly assaulted with fresh anxieties and fears.

Therefore this benefit happens to but a very few of either condition, that they should retain the commodities of Providence, and free themselves from the miseries of care and perturbation; neither indeed can any attain unto it, but by the assistance of *Hercules*, that is, fortitude and constancy of mind, which is prepared for every event, and armed in all fortunes, foreseeing without fear, enjoying without loathing, and suffering without impatience. It is worth the noting also, that this vertue was not natural to *Prometheus*, but adventitious and from the indulgence of another: for no in-bred and natural fortitude is able to encounter with these miseries. Moreover this vertue was received and brought unto him from the remotest part of the *Ocean*, and from the *Sun*, that is, from Wisdom as from the *Sun*; and from the Meditation of Inconstancy, or of the Waters of Human Life, as from the sailing upon the *Ocean*; which two, *Virgil* hath well conjoined in these Verses;

Felix

*Felix qui potuit rerum cognoscere causas:
Quique metus omnes, & inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari.*

Happy is he that knows the cause of things,
And that with Dauntless courage treads upon
All Fear and Fates, relentless threatenings,
And greedy Throat of roaring Acheron.

Moreover, it is elegantly added for the consolation and confirmation of Mens Minds, that this noble *Heroe* cross the Ocean in a Cup or Pan, lest peradventure, they might too much fear that the straits and frailty of their nature will not be capable of this fortitude and constancy. Of which very thing *Seneca* well conceived, when he said, *Magnum est habere simul fragilitatem hominis, & securitatem Dei*. It is a great matter for Human Frailty and Divine Security to be one and the self-same time, in one and the self same Subject.

But now we are to step back a little again to that, which by premeditation we pass over, lest a breach should be made in those things that were so linkt together. That therefore which I could touch here is that last Crime imputed to *Prometheus*, about seeking to bereave *Minerva* of her Virginitie: For questionless, it was this heinous offence that brought that punishment of devouring his Liver upon him; which is nothing else but to shew, that when we are puffed

up



up with too much Learning and Science, they go about oftentimes to make even Divine Oracles subject to Sense and reason, whence most certainly follows a continual distraction, and restless griping of the Mind; we must therefore, with a sober and humble judgment, distinguish between Humanity and Divinity, and between the Oracles of Sense, and the Mysteries of Faith, unless an Heretical Religion, and a commentitious Philoſophy be pleading unto us.

Lastly, It remains that we say something of the Games of *Prometheus*, performed with Burning Torches, which again hath reference to Arts and Sciences, as that Fire, in whose Memory and Celebration, these Games were instituted, and it contains in it a most wise admonition, that the perfection of Sciences is to be expected from Succession, not from the nimbleness and promptness of one only Author: for they that are nimblest in Course, and strongest in Contention, yet happily have not the luck to keep Fire still in their Torch; seeing it may be as well extinguished by running too fast, as by going too slow. And this running and contending with Lamps, seems long since to be intermitted, seeing all Sciences seem even now to flourish most in their first Authors, *Aristotle*, *Galen*, *Euclid*, and *Ptolemy*, Succession having neither effected, nor almost attempted any great matter. It were therefore to be wished, that these Games, in honour of *Prometheus*, or
Human

Human Nature were again restored, and that matters should receive success by Combate and Emulation, and not hang upon any one mans sparkling and shaking Torch. Men therefore are to be admonished to rouse up their Spirits, and try their strengths and turns, and not refer all to the opinions and brains of a few.

And thus have I delivered that which I thought good to observe out of this so well known and common Fable; and yet I will not deny but that there may be some things in it, which have an admirable consent with the Mysteries of Christian Religion, and especially that Sailing of *Hercules* in a Cup (to set *Prometheus* at liberty) seems to represent an Image of the Divine Word, coming in flesh as in a frail Vessel to redeem Man from the slavery of *Hell*. But I have interdicted my Pen all liberty in this kind, lest I should use strange Fire at the Altar of the Lord.

*SCYLLA and ICARUS, or
the Middle-way.*

MEDIOCRITY or the *Middle-way* is most commended in moral actions, in contemplative Sciences not so celebrated, though no less profitable and commodious: But in political employments to be used with great heed and judgment. The Ancients by the way pre-



prescribed to *Icarus*, noted the Mediocrity of Manners: and by the way between *Scylla* and *Charybdis* (so famous for difficulty and danger) the Mediocrity of intellectual operations.

Icarus being to cross the Sea by flight, was commanded by his Father that he should fly neither too high nor too low, for his Wings being joyned with Wax, if he should mount too high, it was to be feared lest the Wax would melt by the heat of the Sun, and if too low, lest misty Vapours of the Sea would make it less tenacious: But he in a youthful jollity soaring too high fell down headlong and perished in the Water.

The Parable is easie and vulgar: for the way of vertue lies in a direct path between excess and defect. Neither is it a wonder that *Icarus* perished by excess, seeing that excess for the most part, is the peculiar fault of Youth, as defect is of Age, and yet of two evil and hurtful ways, Youth commonly makes choice of the better, defect being always accounted worst: for whereas excess contains some sparks of magnanimity, and, like a Bird, claims Kindred of the Heavens, defect only like a base Worm crawls upon the Earth. Excellently therefore said *Heraclitus*, *Lumen siccum, optima anima*, A dry light is the best Soul; for if the Soul contract moisture from the Earth it becomes degenerate altogether. Again on the other side, there must be moderation used, that this light be subtilized by this laudable siccity, and not destroyed by too
much

much fervency. And thus much every man for the most part knows.

Now they that would sail between *Scylla* and *Charybdis* must be furnished, as well with the skill, as prosperous success in Navigation: for if their Ships fall into *Scylla* they are Split on the Rocks: if into *Charybdis* they are swallowed up of a Gulf.

The Moral of this parable (which we will but briefly touch, although it contain matter of infinite contemplation) seems to be this, that in every Art and Science, and so in their Rules and Axioms, there be a mean observed between the Rocks of distinctions, and the Gulfs of Universalities; which two are famous for the wrack both of Wits and Arts.

S P H I N X, or Science.

THEY say that *Sphinx* was a Monster of divers forms, as having the face and voice of a Virgin, the Wings of a Bird, and the Talons of a Gryphin. His abode was in a Mountain near the City of *Thebes*, he kept also the High-ways, and used to lie in Ambush for Travellers, and so to surprize them: To whom (being in his power) he propounded certain dark and intricate Riddles, which were thought to have been given and received of the Muses. Now if these miserable Captives were not able
B b in



instantly to resolve and interpret them in the midst of their difficulties and doubts, she would rend and tear them in pieces. The Country groaning a long time under this Calamity, the *Thebans* at last propounded the Kingdom as a reward unto him that could interpret the Riddles of *Sphinx*, there being no other way to destroy her. Whereupon *Oedipus* (a man of piercing and deep Judgment, but Maimed and Lame by reason of holes bored in his Feet) moved with the hope of so great a reward, accepted the condition, and determined to put it to the hazard, and so with an undaunted and bold spirit, presented himself before the Monster, who asked him what Creature that was, which after his birth went first upon four Feet, next upon two, then upon three, and lastly upon four Feet again; answered forthwith that it was Man, which in his infancy, immediately after birth crawls upon all four, scarce ventring to creep, and not long after stands upright upon two feet, then growing old he leans upon a staff, wherewith he supports himself, so that he may seem to have three feet, and at last, in decrepid years, his strength failing him, he falls groveling again upon four, and lies Bed-rid. Having therefore by this true answer gotten the victory, he instantly slew this *Sphinx*, and (laying her body upon an Ass) leads it, as it were, in triumph: And so (according to the condition) was created King of the *Thebans*.

This

This Fable contains in it no less wisdom than elegancy, and it seems to point at Science, especially that which is joyned with practice, for Science may not absurdly be termed a Monster, as being by the ignorant and rude multitude always held in admiration. It is diverse in shape and figure, by reason of the infinite variety of Subjects, wherein it is conversant. A Maiden face and voice is attributed unto it for its gracious countenance and volubility of tongue. Wings are added, because Sciences and their Inventions do pass and fly from one to another, as it were, in a moment, seeing that the communication of Science is as the kindling of one light at another. Elegantly also it is feigned to have sharp and hooked Talons, because the Axioms and Arguments of Science do so fasten upon the mind, and so strongly apprehend and hold it, as that it stir not or evade, which is noted also by the Divine Philosopher, *Eccles. 12.11. Verba sapientum* (saith he) *sunt tanquam aculei & veluti clavi in altum defixi.* The words of the wife are like Goats, and like Nails driven far in.

Moreover, all Science seems to be placed in steep and high Mountains; as being thought to be a lofty and high thing, looking down upon ignorance with a scornful eye. It may be observed and seen also a great way, and far in compass, as things set on the tops of Mountains.

Furthermore, Science may well be feigned to beset the High-ways, because which way soever we turn in this Progress and Pilgrimage of Hu-

B b 2 man



man Life, we meet with some matter or occasion offered for contemplation.

Sphinx is said to have received from the *Muses*, divers difficult Questions and Riddles, and to propound them unto men, which remaining with the *Muses*, are free (it may be) from savage cruelty; for so long as there is no other end of study and meditation, than to know, The understanding is not racked and imprisoned, but enjoys Freedom and Liberty, and even in doubts and variety, finds a kind of pleasure and delectation: But when once these *Ænigmas* are delivered by the *Muses* to *Sphinx*, that is, to practise, so that it be solicited and urged by action, and election, and determination; then they begin to be troublesome and raging; and unless they be resolved and expedited, they do wonderfully torment and vex the minds of men, distracting, and in a manner rending them into sundry parts.

Moreover, there is always a twofold condition propounded with *Sphinx* her *Ænigmas*: To him that doth not expound them, distraction of mind; and to him that doth, a Kingdom; for he that knows that which he sought to know, hath attained the end he aimed at, and every Artificer also commands over his work.

Of *Sphinx* her Riddles, they are generally two kinds; some concerning the nature of things, others touching the nature of Man. So also there are two kinds of Empires, as rewards to those that resolve them. The one over Nature,

ture, the other over men; for the proper and chief end of true Natural Philosophy is to command and sway over Natural Beings; as Bodies, Medicines, Mechanical Works, and infinite other things; although the School (being content with such things as are offered, and priding it self with speeches) doth neglect realities and works, treading them as it were under foot. But that *Ænigma* propounded to *Oedipus* (by means of which he obtained the *Theban* Empire) belonged to the Nature of Man: For whosoever doth thoroughly consider the Nature of Man, may be in a manner the contriver of of his own fortune, and is born to command, which is well spoken of the *Roman* Arts:

*Tu regere imperio populos, Romane memento.
He tibi erunt Artes*—

Roman remember, that with Scepters awe
Thy Realm thou rule. These Arts let be thy
Law.

It was therefore very apposite, that *Augustus Cæsar* (whether by premeditation, or by a chance) bare a *Sphinx* in his Signet: For he (if ever any) was famous not only in Political Government, but in all the course of his life; he happily discovered many new *Ænigmas* concerning the Nature of Man, which if he had not done with dexterity and promptness, he had often-times fallen into imminent danger and destruction.

Bb 3 More-



Moreover, It is added in the Fable, that the Body of *Sphinx*; when she was overcome, was laid upon an *Afs*; which indeed is an elegant fiction, seeing there is nothing so acute and abstruse, but (being well understood and divulged) may be apprehended by a slow capacity.

Neither is it to be omitted, that *Sphinx* was overcome by a man lame in his feet; for when men are too swift of foot, and too speedy of pace in hastening to *Sphinx* her *Ænigmas*, it comes to pass, that (the getting the upper hand) their wits and minds are rather distracted by disputations, than that ever they come to command by Works and Effects.

PROSERPINA, or Spirit.

PLUTO they say, being made King of the Infernal Dominions (by that memorable division) was in despair of ever attaining any one of the Superior Goddesses in marriage, especially if he should venture to court them, either with words, or with any amorous behaviour; so that of necessity he was to lay some Plot to get one of them by Rapine: Taking therefore the benefit of opportunity, he caught up *Proserpina* (the Daughter of *Ceres*, a Beautiful Virgin) as she was gathering *Narcissus* Flowers in the Meadows of *Sicily*, and carried

carried her away with him in his Coach to the Subterranean Dominions, where she was welcomed with such respect, as that she was stiled the Lady of *Dis*. But *Ceres* her Mother, when in no place she should find this her only beloved Daughter, in a sorrowful humour, and distracted beyond measure, went compassing the whole Earth with a burning Torch in her hand, to seek and recover this her lost Child. But when she saw that all was in vain, supposing peradventure that she was carried to Hell, she importuned *Jupiter* with many tears and lamentations, that she might be restored unto her again, and at length prevailed thus far, That if she had tasted of nothing in Hell, she should have leave to bring her from thence. Which condition was as good as a denial to her Petition, *Proserpina* having already eaten three grains of a Pomegranate. And yet for all this, *Ceres* gave not over her suit, but fell to Prayers and Moans afresh. Wherefore it was at last granted, that (the year being divided) *Proserpina* should by alternate courses, remain one six months with her Husband, and other six months with her Mother. Not long after this, *Thesius* and *Peribon* in an over-hardy adventure, attempted to fetch her from *Pluto's* Bed, who being weary with Travel, and sitting down upon a stone in Hell to rest themselves, had not the power to rise again, but sat there for ever. *Proserpina* therefore remained Queen of Hell, in whose honour there



was this great priviledg granted, That although it were enacted, that none that went down to Hell should have the power ever to return from thence; yet was this singular exception annexed to this Law, That if any presented *Proserpina* with a Golden Bough, it should be lawful for him to go and come at his pleasure. Now there was but one only such a Bough in a spacious and shady Grove, which was not a plant neither of it self, but budded from a Tree of another kind, like a Rope of Gum, which being pluckt off, another would instantly spring out.

This Fable seems to pertain to Nature, and to dive into that rich and plentiful efficacy and variety of subaltern creatures, from whom whatsoever we have, is derived, and to them doth again return.

By *Proserpina*, the Ancients meant that *Æthereal* spirit, which (being separated from the upper Globe) is shut up and detained under the Earth (represented by *Pluto*) which the Poet well expressed thus:

*Sive recens tellus, seductaque nuper ab alto
Æthere, cognati retinebat semina cæli.*

Whether the Youngling *Tellus* (that of late Was from the high-rear'd *Æther* separate) Did yet contain her Teeming Womb within The living Seeds of Heaven, her nearest kin.

Thus

This Spirit is feigned to be rapted by the Earth, because nothing can with-hold it, when it hath time and leisure to escape. It is therefore caught and staid by a sudden contraction, no otherwise than if a man should go about to mix Air with Water, which can be done by no means, but by a speedy and rapid agitation, as may be seen in froth, wherein the Air is rapted by the Water.

Neither is it elegantly added that *Proserpina* was rapt as she was gathering *Narcissus* Flowers in the Valleys, because *Narcissus* hath his Name from slowness or stupidity: for indeed then is this Spirit most prepared and fitted to be snatched by terrestrial matter, when it begins to be coagulated, and become as it were slow.

Rightly is *Proserpina* honoured more than any of the other Gods Bed-fellows, in being stiled the Lady of *Dis*, because this Spirit doth rule and sway all things in those lower Regions, *Pluto* abiding stupid and ignorant.

This Spirit the power celestial (shadowed by *Ceres*) strives, with infinite sedulity, to recover and get again: For that brand or burning Torch of *Æther* (which *Ceres* carried in her hand) doth doubtless signify the Sun, which enlightneth the whole Circuit of the Earth, and would be of greatest moment to recover *Proserpina*, if possibly it might be,

But



But *Proserpina* abides still, the reason of which is accurately and excellently propounded in the conditions between *Jupiter* and *Ceres*: For first it is most certain there are two ways to keep Spirit in solid and terrestrial matter: The one by consipation and obstruction, which is meer imprisonment and constraint; the other by administration or proportionable nutriment, which it receives willingly and of its own accord: For after that the included Spirit begins to feed and nourish itself, it makes no haste to be gone, but is, as it were, linkt to its Earth: And this is pointed at by *Proserpina* her eating of Pomegranate; which if she had not done, she had long since been recovered by *Ceres* with her Torch, compassing the Earth. Now as concerning that Spirit which is in Metals and Minerals, it is chiefly perchance restrained by the solidity of Mass: But that which is in Plants and Animals, inhabits a porous Body, and hath open passage to be gone in a manner as it lists, were it not that it willingly abides of its own accord, by reason of the relish it finds in its entertainment. The second condition concerning the six Moneths Custom, it is no other than an elegant description of the division of the Year, seeing this Spirit mixt with the Earth appears above Ground in vegetable bodies during the Summer Moneths; and in the Winter sinks down again.

Now

Now as concerning *Theseus* and *Perithous* and their attempt to bring *Proserpina* quite away; the meaning of it is, that it oftentimes comes to pass, that some more subtle Spirits descending with divers bodies to the Earth, never come to suck of any subaltern Spirit, whereby to unite it unto them, and so to bring it away. But on the contrary are coagulated themselves, and never rise more, that *Proserpina* should be by that means augmented with inhabitants and dominion.

All that we can say concerning that Sprig of Gold is hardly able to defend us from the violence of the *Chymicks*, if in this regard they set upon us, seeing they promise by that their *Elixir* to effect Golden Mountains, and the restoring of Natural Bodies, as it were, from the portal of Hell. But concerning Chymistry, and those perpetual suitors for that Philosophical *Elixir*, we know certainly that their *Theory* is without grounds, and we suspect that their Practice also is without certain reward. And therefore (omitting these) of this last part of the parable, this is my opinion, I am induced to believe by many Figures of the Ancients, that the conservation and restauration of natural Bodies, in some sort, was not esteemed by them as a thing impossible to be attained, but as a thing obscure and full of difficulties, and so they seem to intimate in this place, when they report that this one only Sprig was found among infinite other Trees in a huge and thick Wood, which they

they feigned to be of Gold, because Gold is the badge of perpetuity, and to be artificially as it were inserted, because this effect is to be rather hoped for from Art, than from any Medicine, or simple or natural means.

METIS, or Counsel.

THE Ancient Poets report that *Jupiter* took *Metis* to Wife, whose Name doth plainly signifie Counsel, and that she by him conceived. Which when he found, not tarrying the time of her deliverance, devours both her and that which she went withall, by which means *Jupiter* himself became with Child, and was delivered of a wondrous birth; for out of his head or brain came forth *Pallas Armed*.

The Sense of this Fable (which at first apprehension may seem monstrous and absurd) contains in it a secret of State, to wit, with what policy Kings are wont to carry themselves towards their Counsellors, whereby they may not only preserve their Authority and Majesty free and entire, but also that it may be the more extolled and dignified of the people: For Kings being as it were tied and coupled in a Nuptial bond to their Counsellors, do truly conceive that communicating with them about the affairs of greatest importance, do yet detract nothing from their own Majesty. But when

when any Matter comes to be censured or decreed (which is a birth) there do they confine and restrain the liberty of their Counsellors; lest that which is done should seem to be hatcht by their Wisdom and Judgment. So as at last Kings (except it be in such matters as are distastful and maligned, which they always will be sure to put off from themselves) do assume the honour and praise of all matters that are ruminated in Council, and as it were, formed in the womb, whereby the resolution and execution (which because it proceeds from power, and implies necessity, is elegantly shadowed under the figure of *Pallas Armed*) shall seem to proceed wholly from themselves. Neither sufficeth it, that it is done by the Authority of the King, by his meer will and free applause, except withal, this be added and appropriated as to issue out of his own head or brain, intimating, that out of his own Judgment, Wisdom, and Ordinance, it was only invented and derived.

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The STRENE S, or Pleasures.

THE Fable of the *Syrens* seems rightly to have been applied to the pernicious allurements of Pleasure, but in a very vulgar and gross manner. And therefore to me it appears, that the Wisdom of the Ancients have with a farther reach or insight strained deeper matter out of them, not unlike the Grapes ill prest; from which, though some liquor were drawn, yet the best was left behind. These *Syrens* are said to be the Daughters of *Achelous* and *Terpsichore* one of the Muses. Who in their first being were winged, but after rashly entering into contention with the Muses, were by them vanquished, and deprived of their Wings. Of whose plucked out Feathers the Muses made themselves Coronets, so as ever since that time all the Muses have attired themselves with plumed heads, except *Terpsichore* only, that was mother to the *Syrens*. The Habitation of the *Syrens* was in certain pleasant Islands, from whence as soon as out of their watch-tower they discovered any ships approaching, with their sweet tunes they would first entice and stay them, and having them in their power would destroy them. Neither was their song plain and single, but consisting of such variety of melodious tunes so fitting and delight-

delighting the ears that heard them, as that it ravished and betrayed all passengers. And so great were the mischiefs they did, that these Isles of the *Syrens*, even as far off as man can ken them, appeared all over white with the bones of unburied Carcasses. For the remedying of this misery a double means was at last found out, the one by *Ulysses*, the other by *Orpheus*. *Ulysses* (to make experiment of his device) caused all the ears of his company to be stopt with Wax, and made himself to be bound to the Main Mast, with special commandment to his Mariners not to be loosed, albeit himself should require them so to do. But *Orpheus* neglected and disdained to be so bound, with a shrill and sweet voice singing praises of the gods to his Harp, suppress the songs of the *Syrens*, and so freed himself from their danger.

This Fable hath relation to mens manners, and contains in it a manifest and most excellent Parable: For pleasures do for the most proceed out of the abundance and superfluity of all things, and also out of the delights and jovial contentments of the mind: the which are wont suddenly, as it were, with winged inticements to ravish and rapt mortal men. But learning and education brings it so to pass, as that it restrains and bridles mans mind, making it so to consider the ends and events of things, as that it clips the wings of pleasure. And this was greatly to the honour and renown of
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the Muses; for after that by some examples; it was made manifest, that by the power of Philosophy, vain pleasures might grow contemptible; it presently grew to great esteem, as a thing that could raise and elevate the mind aloft, that seemed to be base and fixed to the Earth, make the cogitations of the men (which do ever reside in the head) to be æthereal, and as it were winged. But that the Mother of the *Syrens* was left to her feet, and without wings; that no doubt is no otherwise meant, than of light and superficial learning, appropriated and defined only to pleasures, as were those which *Petronius* devoted himself unto, after he had received his fatal sentence; and having his foot, as it were, upon the threshold of death, fought to give himself all delightful contentments; insomuch, as when he had caused consolatory Letters to be sent him, he would peruse none of them (as *Tacitus* reports) that should give him courage and constancy, but only read fantastical Verses, such as these are:

*Vivamus, mea Lesbia, atque amemus,
Rumoresque Senum severiorum,
Omnes unius estimemus Assis.*

My *Lesbia*, let us live and love:
Though wayward Dotards us reprove,
Weigh their words light for our behove.

And

And this also:

*Jura Senes norint, & quid sit fasque nefasque,
Inquirant tristes, legumque examina servent.*

Let dotting Grandfires know the Law,
And right and wrong observe with awe:
Let them in that strict circle draw,

This kind of Doctrine would easily persuade to take these plumed Coronets from the Muses, and to restore the Wings again to the *Syrens*. These *Syrens* are said to dwell in remote Isles, for that pleasures love privacy and retired places, shunning always too much company of people. The *Syrens* Songs are so vulgarly understood, together with the deceits and danger of them, as that they need no exposition. But that of the Bones appearing like white Cliffs, and descried afar off, hath more acuteness in it: For thereby is signified, that albeit the examples of afflictions be manifest and eminent; yet do they not sufficiently deter us from the wicked enticements of pleasures.

As for the remainder of this Parable, though it be not over mystical, yet it is very grave and excellent: For in it are set out three remedies for this violent enticing mischief; to wit, two from Philosophy, and one from Religion. The first means to shun these inordinate pleasures is, to withstand and resist them

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in their beginnings, and seriously to shun all occasions that are offered to beaush and entice the mind, which is signified in that stopping of the ears; and that remedy is properly used by the meaner and baser sort of people, as it were, *Ulysses* Followers or Mariners; whereas more heroic and noble Spirits, may boldly converse even in the midst of these seducing pleasures, if with a resolved constancy they stand upon their guard, and fortifie their minds; and so take greater contentment in the tryal and experience of this their approved vertue; learning rather throughly to understand the follies and vanities of those Pleasures by Contemplation, than by submission. Which *Solomon* avouched of himself, when he reckoned up the multitude of those solaces and pleasures wherein he swam, doth conclude with this Sentence.

Sapientia quoque perseverabat mecum.

Wisdom also continued with me.

Therefore these *Hermes* and Spirits of this excellent Temper, even in the midst of these enticing Pleasures, can shew themselves constant and invincible; and are able to support their own vertuous inclination, against all heady and forcible perswasions whatsoever; as by the example of *Ulysses* that so peremptorily interdicted all pestilent Counsels and flatteries of his Companions, as the most dangerous and pernicious poy-
sons

sons to captivate the Mind. But of all other remedies in this case, that of *Orpheus* is most predominant: For they that chaunt and resound the praises of the gods, confound and dissipate the voices and incantations of the *Syrens*; for Divine Meditations do not only in power subdue all sensual pleasures; but also far exceed them in sweetness and delight.

F I N I S.



