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When my love swears that she is made of truth, I do believe her, though I know she lies, that she might think me some untutored youth, unskillful in the world's false forgeries.Thus vainly thinking that she thinks me young, although I know my years be past the best, I smiling credit her false speaking tongue, outfacing faults in love with love's ill rest. But wherefore says my love that she is young? And wherefore say not I that I am old? O, love's best habit is a soothing tongue, and age, in love, loves not to have years told. Therefore I will lie with love, and love with me, since that our faults in love thus smothered be. Two loves I have, of comfort and despair, that like two spirits do suggest me still, my better angel is a man right fair, my worser spirit a woman colored ill. To win me soon to hell, my female evil, tempted my better angel from my side, and would corrupt my saint to be a devil, wooing his purity with her fair pride. And whether that my angel be turned fiend, suspect I may, yet not directly tell, for being both to me, both to each friend, I guess one angel in another's hell, the truth I shall not know, but live in doubt, till my bad angel fire my good one out. Did not the heavenly rhetoric of thine eye, against whom the world could not hold argument, persuade my heart to this false perjury? vows for thee broke deserve not punishment. A woman I forswore; but I will prove, thou being a goddess, I forswore not thee, my vow was earthly, thou a heavenly love, thy grace being gained cures all disgrace in me. My vow was breath, and breath a vapor is, then, thou fair sun, that on this earth both shine, exhale this vapor vow; in thee it is, if broken, then it is no fault of mine. If by me broke, what fool is not so wise, to break an oath, to win a paradise? Sweet Cythera, sitting by a brook, with young Adonis, lovely, fresh, and green, did court the lad with many a lovely look, such looks as none could look but beauty's queen. She told him stories to delight his ear, she showed him favors to allure his eye, to win his heart, she touched him here and there, touches so soft still conquer chastity. But whether unripe years did want conceit, or he refused to take her figured proffer, the tender nibbler would not touch the bait, but smile and jest at every gentle offer, then fell she on her back, fair queen, and toward, he rose and ran away; ah, fool too forward! If love makes me forsworn, how shall I swear to love? O never faith could hold, if not to beauty vowed, thought to myself forsworn, to thee I will constant prove, those thoughts, to me like oaks, to thee like osiers bowed.
Study his bias leaves, and makes his book thine eyes, where all those pleasures live that art can comprehend.

If knowledge be the mark, to know thee shall suffice, well learned is that tongue that well can thee commend, all ignorant that soul that sees thee without wonder, which is to me some praise, that I thy parts admire, thine eye Jove's lightning seems, thy voice his dreadful, thunder, which, not to anger bent, is music and sweet fire. Celestial as thou art, o do not love that wrong, to sing heaven's praise with such an earthly tongue. Scarce had the sun dried up the dewy morn, and scarce the herd gone to the hedge for shade, when Cythera, all in love forlorn, a longing tarriance for Adonis made, under an osier growing by a brook, a brook where adorn used to cool his spleen, hot was the day; she hotter that did look, for his approach, that often there had been. Anon he comes, and throws his mantle by, and stood stark naked on the brook's green brim, the sun look'd on the world with glorious eye, yet not so wisely as this queen on him.He, spying her, bounced in, whereas he stood, o Jove, quote she, why was not I a flood! Fair is my love, but not so fair as fickle, mild as a dove, but neither true nor trusty, brighter than glass, and yet, as glass is, brittle, softer than wax, and yet, as iron, rusty, a lily pale, with damask dye to grace her, none fairer, nor none falser to deface her. Her lips to mine how often hath she joined, between each kiss her oaths of true love swearing! How many tales to please me hath she coined, dreading my love, the loss thereof still fearing! Yet in the midst of all her pure protesting, her faith, her oaths, her tears, and all were jestings. She burned with love, as straw with fire flamed, she burned out love, as soon as straw out burneth, she framed the love, and yet she foiled the framing, she bade love last, and yet she fell a-turning. Was this a lover or a lecher whether? bad in the best, though excellent in neither. If music and sweet poetry agree, as they must needs, the sister and the brother, then must the love be great twixt thee and me, because thou lovest the one, and I the other.Dowland to thee is dear, whose heavenly touch, upon the lute both ravish human sense, Spenser to me, whose deep conceit is such, as, passing all conceit, needs no defense. Thou lovest to hear the sweet melodious sound, that Phoebus lute, the queen of music, makes, and I in deep delight am chiefly drowned, when as himself to singing he betakes.

One god is god of both, as poets feign, one knight loves both, and both in thee remain. Fair was the morn when the fair queen of love, paler for sorrow than her milk-white dove, for adon's sake, a youngster proud and wild, her stand she takes upon a steep-up hill, anon Adonis comes with horn and hounds, she, silly queen, with more than love's good will, forbade the boy he should not pass those grounds, once, quote she, did I see a fair sweet youth, here in these brakes deep-wounded with a boar, deep in the thigh, a spectacle of Ruth! See, in my thigh, quote she, here was the sore. She showed hers: he saw more wounds than one, and blushing fled, and left her all alone. Sweet rose, fair flower, untimely plucked, soon vided, plucked in the bud, and vided in the spring! Bright orient pearl, alack, too timely shaded! Fair creature, killed too soon by death's sharp sting! like a green plum that hangs upon a tree, and falls, through wind, before the fall should be. I weep for thee, and yet no cause I have, for why thou left's me nothing in thy will, and yet thou left's me more than I did crave, for why I craved nothing of thee still, o yes, dear friend, I pardon crave of thee, thy discontent thou didst bequeath to me. Venus, with young Adonis sitting by her, under a myrtle shade, began to woo him, she told the youngling how god mars did try her, and as he fell to her, so fell she to him. Even thus, quote she, the warlike god embraced me, and then she clipped Adonis in her arms, even thus, quote she, the warlike god unlaced me, as if the boy should use like loving charms, even thus, quote she, he seized on my lips, and with her lips on his did act the seizure, and as she fetched breath, away he skips, and would not take her meaning nor her pleasure. Ah, that I had my lady at this bay, to kiss and clip me till I run away. Crabbed age and youth cannot live together, youth is full of pleasance, age is full of care, youth like summer morn, age like winter weather, youth like summer brave, age like winter bare. Youth is full of sport, age's breath is short, youth is nimble, age is lame, youth is hot and bold, age is weak and cold, youth is wild, and age is tame.

Age, I do abhor thee; youth, I do adore thee, o, my love, my love is young! age, I do defy thee: o, sweet shepherd, hie thee, for methinks thou stay's too long, Beauty is but a vain and doubtful good, a shining gloss that vadeth suddenly, a flower that dies when first it gins to bud, a brittle glass that's broken presently, a doubtful good, a gloss, a glass, a flower, lost, vided, broken, dead within an hour. And as goods lost are seld or never found, as vided gloss no rubbing will refresh, as flowers dead lie withered on the ground, as broken glass no cement can redress, so beauty blemished once's for ever lost, in spite of physic, painting, pain and cost. Good night, good rest. Ah, neither be my share, she bade good night that kept my rest away, and doffed me to a cabin hanged with care, to descant on the doubts of my decay. Farewell, quote she, and come again tomorrow, fare well I could not, for I supped with sorrow. Yet at my parting sweetly did she smile, in scorn or friendship, nil I construe whether, t may be, she joy'd to jest at my exile, t may be, again to make me wander thither, wander, a word for shadows like myself, as take the pain, but cannot pluck the pelf. Lord, how mine eyes throw gazes to the east! my heart both charge the watch; the morning rise, both cite each moving sense from idle rest. Not daring trust the office of mine eyes, while Philomela sits and sings, I sit and mark, and wish her lays were tuned like the lark, for she both welcome daylight with her ditty, and drives away dark dismal-dreaming night, the night so packed, I post unto my pretty, heart hath his hope, and eyes their wished sight, sorrow changed to solace, solace mix'd with sorrow, for why, she sighed and bade me come tomorrow. Were I with her, the night would post too soon, but now are minutes added to the hours, to spite me now, each minute seems a moon, yet not for me, shine sun to succor flowers! Pack night, peep day; good day, of night now borrow, short, night, to-night, and length thyself tomorrow. It was a lording's daughter, the fairest one of three, that liked of her master as well as well might be, till looking on an English man, the fairest that eye could see, her fancy fell a turning.

Long was the combat doubtful that love with love did fight, to leave the master loveless, or kill the gallant knight, to put in practice either, alas, it was a spite, unto the silly damsel! But one must be refused; more mickle was the pain, that nothing could be used to turn them both to gain, for of the two the trusty knight was wounded with disdain, alas, she could not help it! Thus art with arms contending was victor of the day, which by a gift of learning did bear the maid away, then, lullaby, the learned man hath got the lady gay, for now my song is ended. On a day, alack the day! love, whose month was ever may, spied a blossom passing fair, playing in the wanton air, through the velvet leaves the wind, all unseen, gan passage find, that the lover, sick to death, wished himself the heaven's breath, air, quote he, thy cheeks may blow, air, would I might triumph so! but, alas! My hand hath sworn, ne'er to pluck thee from thy thorn, vow, alack! For youth unmeet, youth, so apt to pluck a sweet. Thou for whom Jove would swear, Juno but an Ethiopia were, and deny himself for Jove, turning mortal for thy love. My flocks feed not, my ewes breed not, my rams speed not, all is amiss, love's denying, faith's defying, heart's relying, causer of this. All my merry jigs are quite forgot, all my lady's love is lost, god wot, where her faith was firmly fixed in love, there a nay is placed without remove. One silly cross, wrought all my loss, o frowning fortune, cursed, fickle dame! For now I see, inconstancy, more in women than in men remain. In black mourn I, all fears scorn I, love hath forlorn me, living in thrall, heart is bleeding, all help needing, o cruel speeding, freighted with gall. My shepherd's pipe can sound no deal, my weather's bell rings doleful knell, my curtail dog, that wont to have played, plays not at all, but seems afraid, my sighs so deep, procure to weep, in howling wise, to see my doleful plight. How sighs resound, through heartless ground, like a thousand vanquished men in bloody fight! clear wells spring not, sweet birds sing not, green plants bring not, forth their dye, herds stand weeping, flocks all sleeping, nymphs back peeping, fearfully, all our pleasure known to us poor swains, all our merry meetings on the plains, all our evening sport from us is fled, all our love is lost, for love is dead, farewell, sweet lass, thy like ne'er was, for a sweet content, the cause of all my moan, poor Corydon, must live alone, other help for him I see that there is none.

When as thine eye hath chose the dame, and stalled the deer that thou should strike, let reason rule things worthy blame, as well as fancy partial might, take counsel of some wiser head, neither too young nor yet unwed. And when thou comets thy tale to tell, smooth not thy tongue with filed talk, lest she some subtle practice smell, a cripple soon can find a halt, but plainly say thou lovest her well, and set thy person forth to sell. What though her frowning brows be bent, her cloudy looks will calm ere night, and then too late she will repent, that thus dissembled her delight, and twice desire, ere it be day, that which with scorn she put away. What though she strive to try her strength, and ban and brawl, and say thee nay, her feeble force will yield at length, when craft hath taught her thus to say, had women been so strong as men, in faith, you had not had it then. and to her will frame all thy ways, spare not to spend, and chiefly there, where thy desert may merit praise, by ringing in thy lady's ear, the strongest castle, tower, and town, the golden bullet beats it down. Serve always with assured trust, and in thy suit be humble true, unless thy lady proves unjust, press never thou to choose a new, when time shall serve, be thou not slack, to proffer, though she put thee back. The wiles and guiles that women work, dissembled with an outward show, the tricks and toys that in them lurk, the cock that treads them shall not know. Have you not heard it said full oft, a woman's nay both stand for naught? think women still to strive with men, to sin and never for to saint, there is no heaven, by holy then, when time with age both them attaint. Were kisses all the joys in bed, one woman would another wed. But, soft! Enough, too much, I fear, lest that my mistress hear my song, she will not stick to round me I the ear, to teach my tongue to be so long, yet will she blush, here be it said, to hear her secrets so betrayed. Live with me, and be my love and we will all the pleasures prove, that hills and valleys, dales and fields, and all the craggy mountains yields. There will we sit upon the rocks, and see the shepherds feed their flocks, by shallow rivers, by whose falls, melodious birds sing madrigals.

There will I make thee a bed of roses, with a thousand fragrant posies, a cap of flowers, and a kirtle, embroidered all with leaves of myrtle. A belt of straw and ivy buds, with coral clasps and amber studs, and if these pleasures may thee move, then live with me and be my love. Love's answer, if that the world and love were young, and truth in every shepherd's tongue, these pretty pleasures might me move, to live with thee and be thy love. As it fell upon a day, in the merry month of may, sitting in a pleasant shade, which a grove of myrtles made, beasts did leap, and birds did sing, trees did grow, and plants did spring, everything did banish moan, save the nightingale alone, she, poor bird, as all forlorn, lean's her breast up-till a thorn, and there sung the doleful ditty, that to hear it was great pity, fie, fie, fie, now would she cry, true, true! By and by, that to hear her so complain, scarce I could from tears refrain, for her grief, so lively shown, made me think upon mine own. Ah, thought I, thou mourns in vain! none takes pity on thy pain, senseless trees they cannot hear thee, ruthless beasts they will not cheer thee, king pinion he is dead, all thy friends are lapped in lead, all thy fellow birds do sing, careless of thy sorrowing. Even so, poor bird, like thee, none alive will pity me. Whilst as fickle fortune smiled, thou and I were both beguiled. Every one that flatters thee is no friend in misery. Words are easy, like the wind, faithful friends are hard to find, every man will be thy friend, whilst thou hast wherewith to spend, but if store of crowns be scant, no man will supply thy want. If that one be prodigal, bountiful they will him call, and with such-like flattering, pity but he were a king;', if he be addict to vice, quickly him they will entice, if to women he be bent, they have at commandment, but if fortune once do frown, then farewell his great renown, they that fawn'd on him before, use his company no more. He that is thy friend indeed, he will help thee in thy need, if thou sorrow, he will weep, if thou wake, he cannot sleep, thus of every grief in heart, he with thee both bear a part. These are certain signs to know, faithful friend from flattering foe.

It was the last night of the year. It had snowed, and it was very cold outside. Now it was nearly dark. In the cold and dark walked a poor little girl. She had no and shoes. When she left home, she had shoes. They were very large. They had been her mother's. But she had run across the street to avoid a fast horse. The shoes were so big, they fell off as she ran. Another child had found one shoe. He ran off with it. She couldn't find the other. So the little girl walked on with her tiny, naked feet. They were quite red and numb from cold. The girl had many matches. She sold them for money. She kept most of them in an old apron. She held a bundle of them in her hand so people could see. But nobody had bought any from her the whole day. No one had given her a single cent. And now she was hungry. She had no money for food. She couldn't stay warm. Her body shook as she walked along. The flakes of snow covered her long, fair hair. It fell in lovely curls around her neck. But she didn't feel pretty. Right now she felt alone. She passed many houses. Candles shone in all the windows. And the air smelled of roast goose. It was New Year's Eve. People were celebrating. They were all happy, but she was not. She found a corner made by two houses. She sat down and tried to keep out of the wind. She drew her feet up close to her. But she could not keep them warm. Her whole body grew colder. But she couldn't go home. She had not sold any matches today. She had no money to bring to her family. Her father would be angry. And it was cold at home, too. In her room, the wind whistled. The roof had large cracks. They were stopped with straw and rags. But the cold came in just the same. Her little hands were almost numb with cold. She had a thought. A match might bring her some comfort. If she only dared take one out of the bundle. She could draw it against the wall. It would light. She could warm her fingers by it. She took one out. She lit it. How it blazed, how it burned! It was a warm, bright flame. It looked like a candle. She held her hands over it. It felt wonderful. It seemed to the little girl as if she were sitting before a large fire. She stretched out her feet to warm them, too. But the small flame went out. The fire was gone. She had only the remains of the burnt-out match in her hand. She rubbed another one against the wall. It burned as brightly as the first. The light fell on the wall. She thought she could see into the room beyond.

On the table was spread a snow-white tablecloth. And there was a splendid china set. The roast goose was hot. It was stuffed with apples and dried plums. Her mouth watered with hunger. She reached out for the goose. Her fingers almost touched it. Then, the match went out. Nothing was left but the thick, cold, damp wall. She lit another match. Now she was sitting under the most beautiful Christmas tree. Thousands of lights were burning on the green branches. Pretty pictures hung on the walls. They looked as lovely as the ones she had seen in the shop windows. The little girl held out her hands towards them. Just then, the match went out. But the lights of the Christmas tree rose higher and higher. She saw them now as stars in the sky. One fell down and formed a long trail of fire. "Oh," said the little girl. "Someone has just died." Her old grandmother had told her the story. When a star falls, a soul goes up to Heaven. She wanted to see more, so she lit another match. In the bright light stood her grandmother. She was the only person who had loved the girl. Her face was kind and full of love. "Grandmother!" cried the little girl. "Please, take me with you!" But her grandmother started to fade as the match burned out. "No!" screamed the little girl. "Don't go!" And she rubbed all of her matches against the wall. She wanted to keep her grandmother near her. She had a smile on her face. She had a bundle of matches in her hand. They were burnt out. "She wanted to warm herself," people said. They looked at her body with pity. But no one had any idea of what she had seen. No one even dreamed of her joy. With her grandmother, she was finally happy. With her grandmother, she celebrated the New Year. 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 currently and constantly. They dispose kings to tyranny, husbands to jealousy, 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 suspicions 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 suspicions, than to account upon such suspicions as true, and yet to bridle them as false. For so far a man ought to make use of suspicions, as to provide, as if that should be true, that he suspects, yet it may do him no hurt. Suspicions that the mind of itself gathers, are but buzzes; but suspicions that are artificially nourished, and put into men's heads, by the tales and whisperings of others, have stings. Certainly, the best mean, to clear the way in this same wood of suspicions, is frankly to communicate them with the party, that he suspects; for thereby he shall be sure to know more of the truth of them, than he did before; and withal 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 Italian says, Sospetto licentia fede; as if suspicion, did give a passport to faith; but it ought, rather, to kindle it to discharge itself. 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 soil; that is, where people are not displanted, to the end, to plant in 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 leese almost twenty years'profit, and expect your recompense 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 may stand with the good of the plantation, but no further. It is a shameful and unblessed 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 certify over to their country, to the discredit of the plantation

The people wherewith you plant ought to be gardeners, ploughmen, laborers, smiths, carpenters, joiners, fishermen, 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 itself to hand; as chestnuts, walnuts, pineapples, olives, dates, plums, 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, carrots, turnips, onions, radish, artichokes of Hierusalem, maize, and the like. For wheat, barley, and oats, they ask too much labor; but with pease and beans you may begin, both because they ask less labor, 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 biscuit, oat-meal, flour, meal, and the like, in the beginning, till bread may be had. For beasts, or birds, take chiefly such as are least 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 certain allowance. And let the main part of the ground, employed to gardens or corn, be to a common stock; 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. Consider likewise what commodities, the soil 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-ashes likewise, and other things that may be thought of. But moil 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 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 freedom from 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 harken 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 marish and unwholesome grounds. Therefore, though you begin there, to avoid carriage and 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 favor, by helping them to invade their enemies, but for their defence it is not amiss; and send oft of them, over to the country that plants, 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 sinfullest thing in the world, to forsake or destitute a plantation once in forwardness; for besides the dishonor, it is the guiltiness of blood of many commiserable persons. 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 favor, by helping them to invade their enemies, but for their defence it is not amiss; and send oft of them, over to the country that plants, 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 sinfullest thing in the world, to forsake or destitute a plantation once in forwardness; for besides the dishonor, it is the guiltiness of blood of many commiserable persons.

Of boldness: It is a trivial grammar school text, but yet worthy a wise man's 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 of an orator, which is but superficial and rather the virtue 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 men's 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 prevaileth with wise men at weak times. Therefore we see it hath done wonders, in popular states; but with senates, 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 politic 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 come 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 has 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 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 satire than for a serious observation. This is well to be weighed; that boldness is ever blind; for it seeth not danger, and inconveniences. 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. Of goodness & 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 virtues, and dignities of the mind, is the greatest; being the character of the Deity: and without it, man is a busy, mischievous, wretched thing; no better than a kind of vermin. Goodness answers to the theological virtue, charity, and admits no excess, but error. The desire of power in excess, caused the angels to fall; the desire of knowledge in excess, caused man to fall: but in charity there is no excess; neither can angel, nor man, come in danger by it. The inclination to 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 Busbechius 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 virtue of 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, Nicholas Machiavel, 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 magnify goodness, as the Christian religion doth. Therefore, to avoid the scandal and the 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 barley-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 shine honor and virtues, upon men equally. Common benefits, are to be communicate with all; but peculiar benefits, with choice. And beware how in making the portraiture, thou breakest the pattern. For divinity, maketh the love of ourselves the pattern; the love of our neighbors, 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 mayest 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 difficulties, or the like; but the deeper sort, to envy and mere mischief. Such men, in other men's 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 Ries, that are still buzzing upon any thing that is raw; misanthropi, that make it their practice, to bring men to the bough, and yet 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 pontics of; like to knee timber, 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 shows 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 shows that his heart is like the noble tree, that is wounded itself, when it gives the balm. If he easily pardons, and remits offences, it shows that his mind is planted above injuries; so that he cannot be shot. If he be thankful for small benefits, it shows that he weighs men's minds, and not their trash. But above all if he have St. Paul's perfection, that he would wish to be anathema from Christ, for the salvation of his brethren, it shows much of a divine nature, and a kind of conformity with Christ himself. 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 sovereignty, and draws the eyes of the 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 men's 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 sovereignty 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 expense; 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 honor 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, sound and perfect. How much more, to behold an ancient noble family, which has 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 virtuous, 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 virtues 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 honor. 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. Of seditions and troubles: shepherds of people, had need know the calendars of tempests in state; which are commonly greatest, when things grow to equality; as natural tempests are greatest about the Equinoctia. And as there are certain hollow blasts of wind, and secret swellings of seas before a tempest, so are there in states: Ille etiam caecos instare tumultus Saepe monet, fraudesque et operta tunescere 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 Giants: Illam Terra parens, ira irritata deorum, Extremam (ut perhibent) Coeo Enceladoque sororem Progenuit.- As if fames were the relics 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 shows the envy great, as Tacitus saith; conflata magna invidia, seu bene seu male gesta premunt.

Neither doth it follow, that because 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-lived. 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 exequi 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 as 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 accessory to a cause, and that there be other bands, that tie faster than the band of sovereignty, kings begin to be put almost 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 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 threateneth 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, Hinc usura vorax, rapidumque in tempore foenus, Hinc concussa fides, et 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 joined 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 politic body, like to humors in the natural, which are apt to gather a preternatural heat, and to inflame. 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 vapor 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, The cord breaketh at the last by the weakest pull. The causes and motives of seditions are, innovation in religion; taxes; alteration of laws and customs; breaking of privileges; general oppression; advancement of unworthy persons; strangers; dearths; disbanded soldiers; factions grown desperate; and what soever, in offending people, joineth 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 spake; which is, want and poverty in the

To which purpose serveth the opening, and well-balancing 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 soil; 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 mown 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 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 foreigner (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 vecture, 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 material, and enricheth a state more; as is notably seen in the Low-Countrymen, 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 least keeping a strait hand, upon the devouring trades of usury, ingrossing great pasturages, and the like. For removing discontentments, or at least the danger of them; there is in every state (as we know) two portions of subjects; the noblesse 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 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 show 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 humors back, and maketh the wound bleed inwards, endangereth malign ulcers, and pernicious imposthumations. The part of Epimetheus mought 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 politic and artificial nourishing, and entertaining of hopes, and carrying men from hopes to hopes, is one of the best antidotes against the poison of discontentments. And it is a certain sign of a wise government and proceeding, when it can hold men's 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 outlet 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 foresight and prevention, that there be no likely or fit head, whereunto discontented persons may resort, and under whom they may join, 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, amongst 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 seditions. Caesar 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 a 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 valor, near unto them, for the repressing of seditions 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 auderent pauci, plures vellent, 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. 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 miracle, to convince atheism, because his ordinary works convince it. It is true, that a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's 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, 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 credit's 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 the names Jupiter, Apollo, Mars, etc., but not the word Deus; which shows 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 Diagoras, 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 St. Bernard saith, non est jam dicere, ut populus sic sacerdos; quia nec sic populus ut sacerdos. A third is, custom of profane scoffing in holy matters; which doth, by little and little, deface the reverence of religion. And lastly, learned times, specially with peace and prosperity; for troubles and adversities do more bow men's minds to religion. They that deny a God, destroy man's 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.

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 sitch man at 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 virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy, in the minds of men. Therefore theism 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 master of superstition, is the people; and in all superstition, 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 Schoolmen were like astronomers, which did feign eccentrics 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 superstition are: pleasing and sensual rites and ceremonies; excess of outward and pharisaical holiness; overgreat reverence of traditions, which cannot but load the church; the stratagems of prelates, for their own ambition and lucre; the favoring 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 joined 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 wholesome 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 care would be had that (as it fareth in the good be not taken away with the bad; which commonly is done, when the people is the reformer. 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 registered, 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 to ambassadors; the courts of justice, while they sit and hear causes; and so of consistories ecclesiastic; the churches and monasteries, with the monuments which are therein extant; the walls and fortifications of cities, and towns, and so the heavens 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; burses; warehouses; exercises of horsemanship, 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 inquiry. As for triumphs, masks, feasts, weddings, funerals, capital executions, and such shows, 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 inquiry. Let him keep also a diary. Let him not stay 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 countrymen, and diet in such places, where there is good company of the nation where he travelleth. 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 favor, in those things he desireth to see or know. Thus he may abridge his travel, with much profit. As for the acquaintance, which is to be sought in travel; that which is most of all profitable, is acquaintance with the secretaries and employed men of ambassadors: 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 choleric and quarrelsome 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.

Which are of most worth. And let his travel appear rather in his discourse, than 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. 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 king's 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 man's heart, hard to find or sound. Hence it comes likewise, that princes many times make themselves desires, 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 principle, 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 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; Diocletian; 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 favor, 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 distemper, 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 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, et inter se contrariae. For it is the solecism of power, to think to command the end, and yet not to endure the mean. Kings have to deal with their neighbors, 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 neighbors; there can no general rule be given (for occasions are so variable), save one, which ever holdeth, which is, that princes do keep due sentinel, that none of their neighbors do ever grow so (by increase of territory, by embracing of trade, by approaches, or the like), as they become more able to annoy them, than they were. And this is generally the work of standing counsels, to foresee and to hinder it. During that triumvirate of kings, King Henry the Eighth of England, Francis the First King of France, and Charles the Fifth Emperor, there was such a watch kept, that none of the three could win a palm of ground, but the other two would straightways balance 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 Guicciardini saith was the security of Italy) made between Ferdinando King of Naples, Lorenzius Medici, and Ludovicus Sforza, potentates, the one of Florence, the other of Milan. Neither is the opinion of some of the Schoolmen, 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 their children; the tragedies likewise of dangers from them, have been many.

And generally, the entering 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 suppositious. 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 Constance, his sons, died violent deaths; and Constantius, his other son, did little better; who died indeed of sickness, 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, Archbishops of Canterbury; who, with their croziers, did almost try it with the king's sword; and yet they had to deal with stout and haughty kings, William Rufus, Henry the First, and Henry the Second. The danger is not from that state, but where it hath a dependence of foreign authority; or where the churchmen 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 difficidties 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.