



GARDENS AND
FRIENDSHIP

F. M.


FRANCIS BACON

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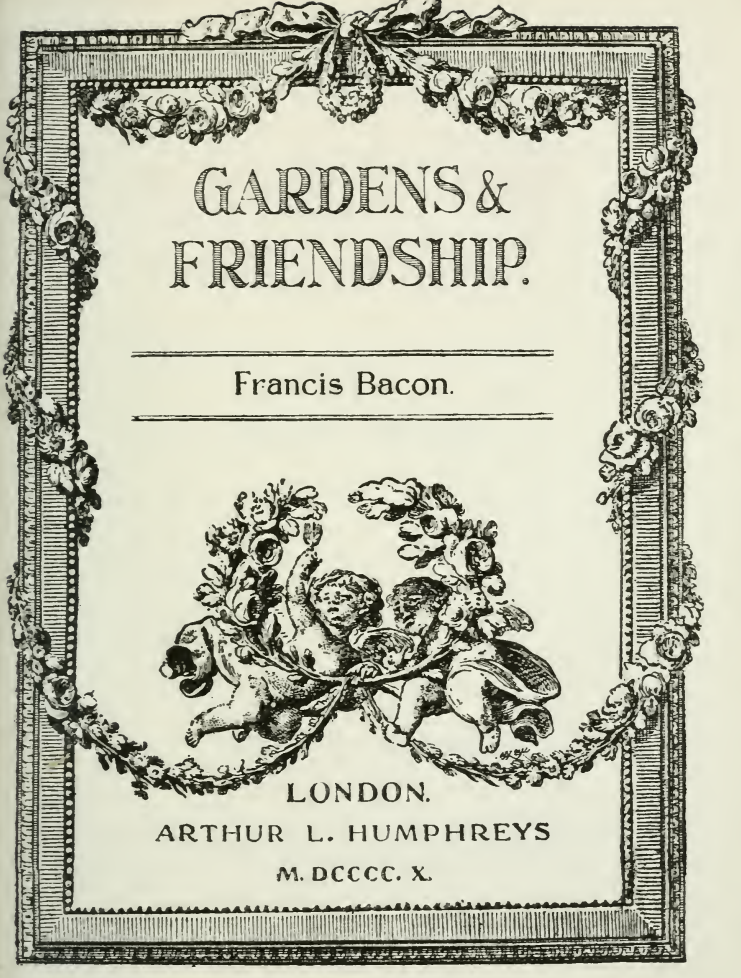


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GARDENS AND FRIENDSHIP



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FRIENDSHIP.

Francis Bacon.



LONDON.
ARTHUR L. HUMPHREYS
M. DCCCC. X.

*Gardens and
Friendship*

By
Francis Bacon

London
Arthur L. Humphreys
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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, not out of a pleasure in
solitude, but out of a love and desire to
sequester a man’s self for a higher conver-

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sation: 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 Appollonius 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 Latin adage meeteth with it a little, 'a great city, a great desert,' 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 farther, and affirm most truly, that it is a mere and miserable solitude to want true friends, without which the world is but a wilderness; and even in

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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.

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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 for the brain; but no receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, 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

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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 sorteth to inconvenience. The modern languages give unto such persons the name of favourites or privadoes, as if it were matter of grace or conversation; but the Roman name attaineth the true use and cause thereof, naming them ‘partakers of cares’; for it is that which tieth the knot. And we see plainly that this hath been done, not by weak and passionate princes only, but by the wisest and most

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politic that ever reigned, who have oftentimes joined 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.

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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 for a friend of his, against the pursuit of Sylla, and that Sylla did a little resent thereat, and began to speak great, Pompey turned upon him again, and in effect bade him be quiet; for that more men adored the sun rising than the sun setting. With Julius Caesar, Decimus Brutus had obtained that interest, as he set him down in his testament for heir and remainder after his nephew;

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and this was the man that had power with him to draw him forth to his death: for when Caesar would have discharged the senate, in regard of some ill presages, 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 dreamt 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 Philippics, calleth him 'venefica,'—'witch'; as if he had enchanted Caesar. Augustus raised Agrippa, though of mean birth, to that height, as, when he consulted with Maecenas about the marriage of his daughter Julia, Maecenas 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 Caesar,

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Sejanus had ascended to that height as they two were termed and reckoned as a pair of friends. Tiberius, in a letter to him, saith, ‘these things, by reason of our friendship, I have not concealed from you’; 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 Plautianus; for he forced his eldest son to marry the daughter of Plautianus, and would often maintain Plautianus in doing affronts to his son: and did write also in a letter to the senate by these words: ‘I love the man so well as I wish he may over-live 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

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strength and severity of mind, and so extreme 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 Comineus observeth of his first 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 saith that towards his latter time that closeness did impair and a little perish his understanding. Surely Comineus might have made the same judgment also, if it had

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pleased him, of his second master, Lewis the Eleventh, whose closeness was indeed his tormentor. The parable of Pythagoras is dark but true,—‘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 man’s self to his friend works two contrary effects; for it redoubleth joys, and cutteth griefs in halves: for there is no man that imparteth his joys 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 man’s mind, of like virtue as the alchymists used to attribute to their stone for man’s body, that it worketh all con-

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trary 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 strengtheneth and cherisheth any natural action; and, on the other side, weakeneth and dulleth any violent impression; and even so is it 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 daylight in the understanding, out of darkness 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,

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his wits and understanding do clarify and break up in the communicating and discoursing with another; he tosseth his thoughts more easily; he marshalleth them more orderly; he seeth how they look when they are turned into words: finally, he waxeth wiser than himself; and that more by an hour's discourse than by a day's meditation. It was well said 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 lie 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

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stone which itself cuts not. In a word, a man were better relate himself to a statue or picture, than to suffer his thoughts to pass in smother.

Add now, to make this second fruit of friendship complete, that other point which lieth more open, and falleth within vulgar observation: which is faithful counsel from a friend. Heraclitus saith well in one of his enigmas, 'dry light is ever the best': and certain it is, that the 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 is a man's

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self, and there is no such remedy against flattery of a man's 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 man's self to a strict account is a medicine sometimes too piercing and corrosive; reading good books of morality is a little flat and dead; observing our faults in others is sometimes improper 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 extreme 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

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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 gamester seeth always more than a looker-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 be faithfully

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counselled ; for it is a rare thing, except OF
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it be from a perfect and entire friend, to have counsel given but such as shall be bowed and crooked 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 mixed 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 a 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 man's estate, will beware, by furthering any present business, how he dasheth upon other inconvenience; and therefore rest not upon scattered counsels; they will

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rather distract and mislead than settle and direct.

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 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 die 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

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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 allege 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 friend's mouth, which are blushing in a man's own. So again, a man's person hath many proper relations which he cannot put off. A man cannot speak to his son but as a father ; to his wife but as a husband ; to his enemy but upon terms ; whereas a friend may speak as the case requires, and

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not as it sorteth 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.



OF GAR-
DENS

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 build-

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ings and palaces are but gross handiworks : OF GAR-
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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, yew, pineapple-trees, fir-trees, rosemary, lavender, periwinkle, the white, the purple, and the blue, germander, flags, orange-trees, lemon-trees, and myrtles, if they be stoved ; and sweet marjoram, warm set. There followeth, for the latter part of January and February, the mezereon-tree, which then blossoms ; crocus vernus,

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both the yellow and the grey ; primroses, anemones, the early tulip, the hyacinthus orientalis, chamaïris, fritellaria. For March, there come violets, especially the single blue, which are the earliest, the yellow daffodil, the daisy, 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 wallflower, the stock-gilliflower, the cow-slip, flower-de-luces, and lilies of all natures, rosemary-flowers, the tulip, the double peony, the pale daffodil, the French honeysuckle, the cherry-tree in blossom, the damson and plum-trees in blossom, the white thorn in leaf, the lilac-tree. In May and June come pinks of all sorts, especially the blush-pink, roses of all kinds, except the musk which comes later, honeysuckles, strawberries, bugloss, columbine, the French marygold, flos Afri-

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canus, cherry-tree in fruit, ribes, figs in fruit, raspes, vine-flowers, lavender in flowers, the sweet satyrian with the white flower, herba muscaria, lilium convallium, the apple-tree in blossom. In July come gilliflowers of all varieties, musk - roses, the lime-tree in blossom, early pears, and plums in fruit, genitings, codlins. In August come plums of all sorts in fruit, pears, apricockes, barberries, filberts, musk-melons, monks-hoods of all colours. In September come grapes, apples, poppies of all colours, peaches, melo-cotones, nectarines, cornelians, wardenes, quinces. In October, and the beginning of November come services, medlars, bullaces, roses cut or removed to come late, hollyhocks, and such like. These particulars are for the climate of London ; but my meaning is perceived, that you may have 'perpetual spring,' as the place affords.

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And because the breath of flowers is far sweeter in the air, where it comes and goes like the warbling of music, 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 fast flowers 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's 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, especially 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, which is a most excellent cordial smell; then the flower of the vines, it is a little dust,

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like the dust of a bent, which grows upon the cluster in the first coming forth ; then sweet-briar, then wallflowers, which are very delightful to be set under a parlour or lower chamber window ; then pinks and gilliflowers, especially the matted pink and clove gilliflower ; then the flowers of the lime-tree ; then the honeysuckles, 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 thyme, and water mints ; therefore you are to set whole alleys of them, to have the pleasure when you walk or tread.

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For gardens, speaking of those which are indeed prince-like, as we have done of buildings, the contents ought not well

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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 carpenter's

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work, about twelve foot in height, by which you may go in shade into the garden. As for the making of knots, or figures, with divers coloured earths, that they may lie under the windows of the house on that side which the garden stands, they be but toys; you may see as good sights 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 carpenter's 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 feet high, framed also upon carpenter's 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

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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 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 enclosure; not at the hither 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 the ordering of the ground within the great hedge, I leave it to variety of device; advising, nevertheless, that what-

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soever form you cast it into first, it be not too busy, 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 carpenter's 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 embossments; and the whole mount to be thirty foot high, and some fine banqueting-house, with some chimneys neatly cast, and without too much glass.

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For fountains, they are a great beauty

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and refreshment ; but pools mar all, and make the garden unwholesome, and full of flies and frogs. Fountains I intend to be of two natures ; the one that sprinkleth or spouteth water ; the other a fair receipt of water, of some thirty or forty foot square, but without fish, 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, or the like, or gather any mossiness or putrefaction ; besides that, it is to be cleansed 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

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we will not trouble ourselves: 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 heath, which was the third part of our plot, I wish it to be framed,

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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 honeysuckle, 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 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 cowslips, some with daisies, some with red roses, some with lilies of the valley, some with sweet-williams red, some with bear's foot, and the like low flowers, being withal sweet and sightly; part of which heaps to be with standards of little bushes

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pricked upon their top, and part without: **OF GAR-
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the standards to be roses, juniper, holly, barberries, but here and there, because of the smell of their blossom, red currants, 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 fill them with variety of alleys, private, to give a full shade; some of them, wheresoever 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

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ranges ; and this should 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, lest they deceive the trees. At the end of both the side grounds, I would have a mount 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 arbours 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 dis-

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posed, 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 overcast days.

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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 nestling, and that no foulness appear in the floor of the aviary. So I have made a platform 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 workmen, with no less cost set their things together, and sometimes add statues and such things for

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OF GAR- state and magnificence, but nothing to
DENS the true pleasure of a garden.



OF LOVE THE stage is more beholding to love than the life of man; for as to the stage, love is ever 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

OF LOVE

that hath been transported to the mad **OF LOVE** degree of love, which shows 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 Decemvir and lawgiver; 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, 'We are a sufficient theme for contemplation, the one for the other': 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 subject, though not of the mouth, as beasts are, yet of the eye, which

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OF LOVE 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 merely 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 lover is more; for there was never 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

OF LOVE

men ought to beware of this passion, which OF LOVE
loseth not only other things, but itself. As for the other losses, the poet's relation doth well figure them : 'That he that preferred Helena, quitted the gifts of Juno and Pallas'; for whosoever esteemeth too much of an 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 fervent, and therefore show it to be the child of folly. They do best who, if they cannot but admit 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 men's fortunes, and maketh men that they can no ways be true to their own ends. I know not how, but martial men are given

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OF LOVE 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 man's 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 itself towards many, and maketh men become humane and charitable, as it is seen sometimes in friars. Nuptial love maketh mankind, friendly love perfecteth it, but wanton love corrupteth and embaseth it.

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 acting. And though the sects of philosophers of that kind be gone, yet there remain certain discoursing wits, which are of the same veins, though there be

OF TRUTH

not so much blood in them as was in those of the ancients. But it is not only the difficulty and labour which men take in the finding out of truth; nor again, that when it is found, it imposeth upon men's thoughts, that doth bring lies in favour; but a natural though corrupt love of the lie itself. 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 neither they make for pleasure, as with poets; nor for advantage, as with the merchant; but for the lie's sake. But I cannot tell: this same truth is a naked and open daylight, that doth not show the masks, and mummeries, and triumphs of the world, half so stately and daintily as candle-lights. Truth may perhaps come to the price of a pearl, that showeth best by day, but it will not rise

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to the price of a diamond or carbuncle, that showeth best in varied lights. A mixture of a lie doth ever add pleasure. Doth any man doubt that if there were taken out of men's 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 shrunken things, full of melancholy and indisposition, and unpleasing to themselves? One of the fathers, in great severity, called poesy 'the wine of evil spirits,' 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 men's depraved judgments and affections, yet truth, which only doth judge itself, teach-

OF TRUTH

eth that the inquiry of truth, which is **OF**
the love-making or wooing of it, the **TRUTH**
knowledge of truth, which is the presence
of it, and the belief 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: 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 inspireth light into the
face of his chosen. The poet that beauti-
fied 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 tossed upon the sea: a
pleasure to stand in the window of a
castle, and to see a battle and the adven-

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tures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth, (a hill not to be commanded, and where the air is always clear and serene,) and to see the errors, and wanderings, 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 man's 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 man's nature, and that mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it. For these winding and

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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 Montaigne saith prettily, when he inquired 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 brave towards God and a coward towards men. For a lie faces God, and shrinks from man.' Surely the wickedness of falsehood 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.

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TRUTH

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OF MAR-
RIAGE

HE that hath wife and children hath given hostages to fortune ; for they are impediments to great enterprises, either of virtue or mischief. Certainly the best works, and of greatest merit for the public, have proceeded from the unmarried or childless men, which both in affection and means have married and endowed the public. 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 impertinences. 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 a pride in having no children, because they may be thought so much

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RIAGE

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 hath 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 their girdles and garters to be bonds and shackles. Unmarried men are best friends, best masters, best servants ; but not always the best subjects, for they are light to run away, and almost all fugitives are of that condition. A single life doth well with churchmen, 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 soldiers,

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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 maketh the vulgar soldier more base. Certainly, wife and children are a kind of discipline 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. Grave natures, led by custom, and therefore constant, are commonly loving husbands ; as was said of Ulysses, ‘he preferred his aged wife Penelope to immortality.’ Chaste 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 think her

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husband wise, which she will never do if she find him jealous. Wives are young men's mistresses, companions for middle age, and old men's nurses; so as a man may have a quarrel to marry when he will. But yet 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 choosing, against their friends' consent, for then they will be sure to make good their own folly.

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

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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 of 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 finger's end pressed or tortured, and thereby imagine 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, 'the array of the deathbed has more terrors than death itself.' Groans and convulsions,

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and a discoloured face, and friends weeping, and blacks and obsequies, and the like, show 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 flieth to it; fear preoccupateth it; nay, we read, after Otho the emperor had slain himself, pity, which is the tenderest of affections, provoked many to die out of mere compassion to their sovereign, and as the truest sort of followers. Nay, Seneca adds niceness and satiety: ‘Reflect how often you do the same things; a man may wish to die, not only because he is either brave or wretched, but even

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because he is surfeited with life.' A man would die, 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 died in a compliment; 'Livia, mindful of our union, live on, and fare thee well.' Tiberius in dissimulation, as Tacitus saith of him, 'his bodily strength and vitality were now forsaking Tiberius, but not his duplicity': Vespasian in a jest, sitting upon the stool, 'I am become a divinity, I suppose': Galba with a sentence, 'If it be for the advantage of the Roman people, strike,' holding forth his neck; Septimius Severus in dispatch, 'If aught remains to be done by me, dispatch'; and the like. Certainly the

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Stoics bestowed too much cost upon death, and by their great preparations made it appear more fearful. Better saith he, 'who reckons the close of his life among the boons of 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 fixed 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: 'When dead, the same person shall be beloved.'

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DEATH

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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, neither 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 man's self. The rising unto place is laborious, and by pains men come to greater pains; and it is sometimes base, and by indignities men come to dignities. The standing is slippery, and the regress is either a downfall, or at least an eclipse, which is a melancholy thing: 'Since you are not what you were, there is no reason why you should wish to live.' 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

OF GREAT PLACE

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 men's 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 faults. 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. 'Death presses heavily upon him, who, well known to all others, dies unknown to himself.' In place there is licence to

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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 man's motion; and conscience of the same is the accomplishment of man's rest: for if a man can be partaker of God's theatre, he shall likewise be partaker of God's rest. 'And God turned to behold the works which His hands had made, and He saw that everything was very good'; and then the Sabbath.

In the discharge of thy place set before thee the best examples; for imitation is

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a globe of precepts; and after a time set before thee thine own example; and examine thyself 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 thyself by taxing their memory, but to direct thyself what to avoid. Reform, therefore, without bravery or scandal of former times and persons; but yet set it down to thyself, 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 ancient time what is best, and of the latter time what is fittest. Seek to make thy course regular, that men may know beforehand what they may expect; but be not too positive and peremptory; and express thyself well

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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 as a matter of course, than 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 busy in all. Embrace and invite helps and advices touching the execution of thy place; and do not drive away such as bring thee information as meddlers, but accept of them in good part.

The vices of authority are chiefly four: delays, corruption, roughness, and facility. For delays, give easy access; keep times appointed; go through with that which is in hand, and interlace not business but of necessity. For corruption, do not only bind thine own hands or thy servants' hands from taking, but bind the

OF GREAT PLACE

hands of suitors also from offering; for integrity used doth the one; but integrity professed, and with a manifest 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 changest 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

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than bribery; for bribes 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 showeth the man'; and it showeth some to the better and some to the worse: 'By the consent of all he was fit to govern, if he had not governed,' saith Tacitus of Galba; but of Vespasian he saith, 'Of the emperors, Vespasian alone changed for the better after his accession'; 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 virtue; and as in nature things move violently to their place, and

OF NOBILITY

calmly in their place, so virtue 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 man's self whilst he is in the rising, and to balance 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
GREAT
PLACE

WE will speak of nobility first as a portion of an estate; then as a condition of particular persons. A monarchy,

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where there is no nobility at all, is ever a pure and absolute tyranny, as that of the Turks ; for nobility attempts 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

OF NOBILITY

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 honour and means.

OF NO-
BILITY

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

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OF NO- BILITY

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 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 honour. Certainly, kings that have able men of

OF ANGER

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 NO-
BILITY

To seek to extinguish anger utterly is but a bravery of the Stoics. We have better oracles: 'Be angry, but sin not: let not the sun go down upon your anger.' Anger must be limited and confined both in race and in time. We will first speak how the natural inclination and habit 'to be angry' may be attempered 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.

OF
ANGER

For the first, there is no other way but to meditate and ruminate well upon the effects of anger, how it troubles man's life: and the best time to do this, is to

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ANGER

look back upon anger when the fit is thoroughly over. Seneca saith well, 'that anger is like ruin, which breaks itself 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, 'and leave their lives in the wound.' 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 himself hurt; and

OF ANGER

therefore tender and delicate persons must needs be oft 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 itself; 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 man's reputation doth multiply and sharpen anger; wherein the remedy is, that a man should have, as Consalvo was wont to say. 'a thicker covering for his honour.' But in all refrainings of anger, it is the best remedy to win time, and to make a man's self believe that the opportunity of his revenge is not yet come, but that he foresees a time for

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it, and so to still himself in the meantime, 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 extreme bitterness of words, especially if they be aculeate and proper; for 'ordinary abuse' is 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 show bitterness, do not act anything that is not revocable.

For raising and appeasing anger in another, it is done chiefly by choosing 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 con-

OF PRAISE

tempt: 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.

OF
ANGER

PRAISE is the reflection of virtue; but it is as the glass, 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 virtuous: for the common people understand not many excellent virtues: the lowest virtues draw praise from them, the middle virtues work in them astonishment or admiration; but of the highest virtues they have no sense or perceiving at all; but shows and 'appearances re-

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PRAISE

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sembling virtues' serve best with them. Certainly, fame is like a river, that beareth up things light and swollen, and drowns things weighty and solid; but if persons of quality and judgment concur, then it is, as the Scripture saith, 'a good name is like sweet-smelling ointment'; it filleth all round about, and will not easily away; for the odours of ointments 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 merely 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 man's 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

OF PRAISE

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, 'disregarding his own conscience.' Some praises come of good wishes and respects, which is a form due in civility to kings and great persons, 'to instruct under the form of praise'; 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 jealousy towards them; 'the worst kind of enemies are those who flatter'; inso-much as it was a proverb amongst the Grecians that 'he that was praised to his hurt, should have a push rise upon his nose'; as we say, 'that a blister will rise upon one's tongue that tells a lie.' Certainly moderate praise, used with opportunity and not vulgar, is that

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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 man's self cannot be decent, except it be in rare cases ; but to praise a man's office or profession, he may do it with good grace, and with a kind of magnanimity. The cardinals of Rome, which are theologues, and friars, and schoolmen, have a phrase of notable contempt and scorn towards civil business ; for they call all temporal business of wars, embassages, judicature, and other employments, 'sbirrerie,' which is 'under-sheriffries,' as if they were but matters for under-sheriffs and catch-poles ; though many times those under-sheriffries do more good than their high speculations. St Paul, when

OF PRAISE

he boasts of himself, he doth oft interlace **OF**
'I speak like a fool'; but speaking of his **PRAISE**
calling, he saith, 'I will magnify my
apostleship.'



