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# Essayes.

Religious Meditations.

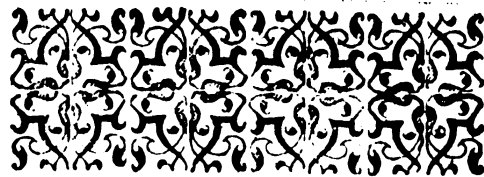
Places of perswasion and  
disswasion.

Scene and allowed.



AT LONDON,  
Printed for Humfrey Hooper, and are  
to be sold at the blacke Beare  
in Chauncery Lane.

1597.



To M. Anthony Bacon  
*his deare Brother.*

**L**oving and be-  
loved Brother, I  
doe nowe like  
some that haue  
an Orcharde ill  
neighbored, that  
gather their fruit  
before it is ripe,  
to preuent stealing. These fragments  
of my conceites were going to print,  
To labour the staie of them had bin  
troublesome, and subiect to interpre-  
tation; to let them passe had bene  
to aduēture the wrong they mought  
A 3 receiue

*The Epistle*

receiue by vntrue Coppies, or by some garnishment, which it mought please any that should set them forth to bestow vpon them. Therefore I helde it best discretion to publish them my selfe as they passed long agoe from my pen, without any further disgrace, then the weaknesse of the Author. And as I did euer hold, there mought be as great a vanitie in retiring and withdrawing mens conceites (except they bee of some nature) from the world, as in obtruding them: So in these particulars I haue played my selfe the Inquisitor, and find nothing to my vnderstanding in them contrarie or infectious to the state of Religion, or manners, but rather (as I suppose) medicinable. Only I disliked now to put them out because they will bee like the late new halfe-pence, which though the Siluer were good, yet the peeces were small.

*Dedicatorie.*

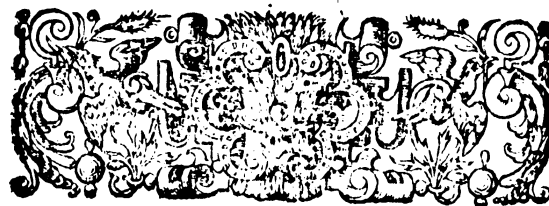
small. But since they would not stay with their Master, but would needes trauaile abroade, I haue preferred them to you that are next my selfe, Dedicating them, such as they are, to our loue, in the depth whereof (I assure you) I sometimes wish your infirmities translated vpon my selfe, that her Maiestie mought haue the seruice of so actiue and able a mind, & I mought be with excuse confined to these contemplations & Studies for which I am fittest, so commend I you to the preservation of the diuine Maiestie. From my Chamber at Graies Inne this 30. of Ianuarie. 1597.

*Your entire Louing brother.*

Fran. Bacon.

## Essaies.

1. *Of studie.*
2. *Of discourse.*
3. *Of Ceremonies and respects.*
4. *Of followers and friends.*
5. *Sutors.*
6. *Of expence.*
7. *Of Regiment of health.*
8. *Of Honour and reputation.*
9. *Of Faction.*
10. *Of Negotiating.*



## ESSAIES.

### Of Studies.



Studies serue for pastimes, for ornaments & for abilities. Their chiefe vse for pastime is in priuatenes and retiring; for ornamente is in discourse, and for abilitie is in iudgement. For expert men can execute, but learned men are fittest to iudge or censure.

¶ To spend too much time in them is slouth, to vse them too much for or-

**B** . . . nament

### *Of Studies.*

namment is affectation: to make iudgement wholly by their rules, is the humour of a Scholler. ¶ They perfect *Nature*, and are perfected by experience. ¶ Craftie men continue them, simple men admire them, wise men vse them: For they teach not their owne vse, but that is a wisdom without them: and about them wonne by obseruation. ¶ Reade not to contradict, nor to belieue, but to waigh and consider. ¶ Some bookes are to be tasted, others to be swallowed, and some few to be chewed and digested: That is, some bookes are to be read onely in partes; others to be read, but cursorily, and some few to be read wholly and with diligence and attention. ¶ Reading maketh a full man, conference a readye man, and writing an exacte man. And therefore if a man write little, he had neede haue a great memorie, if he conferre little, he had neede haue a present wit, and if he reade little, he had neede haue much cunning, to seeme to know that he doth not. ¶ Histories

### *Of discourse.*

2

ries make men wise, Poets wittie: the Mathematickes subtle, naturall Philosophie deepe: Morall graue, Logicke and Rhetoricke able to contend.



### *Of discourse.*

**S**ome in their discourse desire rather commendation of wit in being able to holde all arguments, then of iudgement in discerning what is true, as if it were a praise to know what might be said, and not what shoulde be thought. Some haue certaine Common places and Theames wherein they are good; and want varietie, which kinde of pouertie is for the most part tedious, and nowe

B 2

and

*Of discourse.*

and then ridiculous. ¶ The honourablest part of talke, is to guide the occasion, and againe to moderate & passe to somewhat else. ¶ It is good to varie and mixe speech of the present occasion with argument, tales with reasons, asking of questions, with telling of opinions, and iest with earnest. ¶ But some thinges are priuiledged from iest, namely Religion, matters of state, great persons, any mans present businesse of importance, and any case that deserueth pittie. ¶ He that questioneth much shall learne much, and content much, specially if hee applie his questions to the skill of the person of whome he asketh, for he shal giue them occasion to please themselues in speaking, and himselfe shall continually gather knowledge. ¶ If you dissemble sometimes your knowledge of that you are thought to knowe, you shall bee thought another time to know that you know not. ¶ Speech of a mans selfe is not good often, and there is but one case, wherein a man may commend himselfe

*Of discourse.*

3

selfe with good grace, and that is in commending vertue in another, especially if it be such a vertue, as whereunto himselfe pretendeth. ¶ Discretion of speech is more then eloquence, and to speake agreeably to him, with whome we deale is more then to speake in good wordes or in good order. ¶ A good continued speech without a good speech of interlocution sheweth slownesse: and a good reply or second speech, without a good set speech sheweth shallownesse and weaknes, as wee see in beastes that those that are weakest in the course are yet nimblest in the turne. ¶ To vse too many circumstances ere one come to the matter is wearisome, to vse none at all is blunt.

B 3 Of



## Of Ceremonies and Respects.

**H**E that is onely reall had need haue exceeding great parts of vertue, as the stone had neede bee rich that is set without foyle. ¶ But commonly it is in praise as it is in gaine. For as the prouerbe is true, *That light gaines make beaues Pur-ses:* Because they come thicke, whereas great come but now and then, so it is as true that smal matters winne great commendation: because they are continually in vse and in note, whereas the occasion of any great vertue commeth but on holy-dates. ¶ To attaine good formes, it sufficeth not to despise them, for so shal a man obserue them in others and

and let him trust himselfe with the rest: for if he care to expresse them hee shall leese their grace, which is to be naturall and vnaffected. Some mens behaiour is like a verse wherein euery sillable is measured. How can a man comprehend great matters that breaketh his minde too much to small obseruations? ¶ Not to vse Ceremonies at all, is to teach others not to vse them againe, and so diminish his respect; especially they be not to bee omitted to straungers and strange natures: ¶ Amongst a mans Peires a man shall be sure of familiaritie, and therefore it is a good title to keepe state; amongst a mans inferiours one shall be sure of reuerence, and therefore it is good a little to be familiar. ¶ Hee that is too much in any thing, so that he giue an other occasion of satietie, maketh himselfe cheape. ¶ To applie ones selfe to others is good, so it be with demonstration that a man doth it vpon regard, and not vpon facilitie. ¶ It is a good precept generally in seconding another: yet to adde somewhat of


B 4            ones

*Of followers and friends.*

ones owne; as if you will graunt his opinion, let it be with some distinction, if you wil follow his motion, let it be with condition; if you allow his counsell, let it be with alleadging further reason.



Of followers and friends.

ostly followers are not to be liked, least while a man maketh his traine longer, hee make his wings shorter, I reckon to be costly not them alone which charge the purse, but which are wearysome and importune in sures. Ordinary following ought to challenge no higher conditions then countenance, recommendation and protection from wrong.

¶ Faction followers are worse to be liked, which follow not vpon affection

*Of followers and friends.* 5

tion to him with whome they range themselues, but vpon discontentment conceiued against some other, whereupon commonly insueth that ill intelligence that we many times see between great personages. ¶ The following by certaine States answerable to that which a great person himselfe professeth, as of Souldiers to him that hath bene employed in the warres; and the like hath euer bene a thing ciuile, and well taken euen in Monarchies, so it be without too much pompe or popularitie. ¶ But the most honorable kind of following is to bee followed, as one that apprehendeth to aduance vertue & desert in all sortes of persons, and yet where there is no eminent oddes in sufficiency, it is better to take with the more passable, then with the more able. In gouernment it is good to vse men of one rancke equally, for, to countenance some extraordinarily, is to make them insolente, and the rest discontent, because they may claime a due. But in fauours to vse men with much difference



*Of followers and friends.*

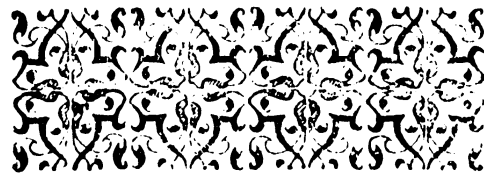
ence and election is good, for it maketh the persons preferred more thankfull, and the rest more officious, because all is of fauour. ¶ It is good not to make too much of any man at first, because one cannot holde out that proportion:

¶ To be gouerned by one is not good, and to be distracted with many is worse; but to take aduise of friends is euer honorable: *For lookers on many times see more then gamesters, And the vale best discovereth the hill.* ¶ There is little friendship in the worlde, and least of all betweene equals, which was wont to bee magnified. That that is, is betweene superiour and inferiour, whose fortunes may comprehend the one the other.

Of

*Of Sutes.*

6



Of Sutes.

**M**Anie ill matters are vnder-taken, and many good matters with ill mindes. Some embrace Sutes which neuer meane to deale effectually in them, But if they see there may be life in the matter by some other meane, they will be content to winne a thanke or take a second reward. Some take holde of Sutes onely for an occasion to crosse some other, or to make an information wherof they could not otherwise haue an apt precept, without care what become of the Sute, when that turne is serued. Nay some vndertake Sutes with a full purpose to let them fall, to the ende to gratifie

### *Of Suters.*

gratifie the aduerse partie or competitor. ¶ Surely there is in sorte a right in euerie Sute, either a right of equitie, if it be a Sute of controuersie; or a right of desert, if it bee a Sute of petition. If affection leade a man to fauor the wrong side in iustice, let him rather vse his countenance to compound the matter then to carrie it. If affection lead a man to fauour the lesse worthy in desert, let him doe it, without deprauing or disabling the better deseruer. ¶ In Sutes a man doth not well vnderstand, it is good to referre them to some friend of trust and iudgement, that may reporte whether he may deale in them with honor. ¶ Suters are so distasted with delaies and abuses, that plaine dealing in denying to deale in Sutes at first, and reporting the successe barely, and in challenging no more thanks then one hath deserued, is growen not onely honourable but also gracious. ¶ In Sutes of fauour the first comming ought to take little place, so far forth consideration may bee had of his trust, that if intelligence

### *Of Suters.*

7

ligence of the matter coulde not otherwise haue beene had but by him, aduantage be not taken of the note. ¶ To be ignorant of the value of a Sute is simplicitie, as well as to be ignorant of the right thereof is want of conscience. ¶ Secrecie in Sutes is a great meane of obtaining, for voicing them to bee in forwardnes may discourage some kinde of suters, but doth quicken and awake others. ¶ But tyming of the Sutes is the principall, tyming I saye not onely in respect of the person that shoulde graunt it, but in respect of those which are like to crosse it. ¶ Nothing is thought so easie a request to a great person as his letter, and yet if it bee not in a good cause, it is so much out of his reputation.

Of

*Of Expence.*



Of Expence.

**R**iches are for spending, and spending for honour & good actions. Therefore extraordinarie Expence must bee limited by the worth of the occasion; for voluntarie vndoing may bee as well for a mans countrie, as for the kingdome of heauen. But ordinarie expence ought to bee limited by a mans estate, and governed with such regard, as it be within his compasse, and not subiect to deceite and abuse of seruants, and ordered to the best shew, that the Bills maye be lesse then the estimation abroad. ¶ It is no basenes for the greatest to descend and looke into their owne estate. Some forbear it not vpon negligence alone,

*Of Expence.*

3

alone, but doubting to bring themselues into Melancholy in respect they shall finde it broken. But *Woundes cannot be cured without searching*. ¶ Hee that cannot looke into his owne estate, had neede both choose well those whom he employeth, yea and change them after. For new are more timorous and lesse subtle. ¶ In clearing of a mans estate, hee may as well hurt himselfe in being too suddaine, as in letting it runne on too long, for hastie selling is commonly as disadvantageable as interest. ¶ He that hath a state to repaire may not despise small things; and commonly it is lesse dishonourable to abridge pettie charges then to stoupe to pettie gettings. ¶ A man ought warily to begin charges, which once begunne must continue. But in matters that returne not, he may be more magnificent.

Of

*Of Regiment of health.*



## Of Regiment of health.

**H**ere is a wisdom in this beyond the rules of Physicke. A mans owne obseruation what he finds good of, and what he findes hurt of, is the best Physicke to preferue health. But it is a safer conclusion to say, This agreeth well with me, therefore I will continue it, then this I finde no offence, of this therefore I may vse it. For strength of nature in youth palleth ouer many excesses, which are owing a man till his age. ¶ Discerne of the comming on of yeares, and thinke not to doe the same things till. ¶ Beware of any suddain change in any great point

*Of Regiment of health.* 9

point of diet, and if necessitie inforce it, fit the rest to it. ¶ To be free minded, and chearefully disposed at howers of meate, and of sleepe, and of exercise, is the best precept of long lasting. ¶ If you flie Physicke in health altogether, it will be too strange to your body, whē you shall neede it, if you make it too familiar, it will worke no extraordinarie effect when sicknesse commeth. ¶ Despisē no new accident in the body, but aske opinion of it. ¶ In sicknesse respect health principally, and in health action. For those that put their bodies to indure in health, may in most sicknesse which are not very sharpe, be cured onely with diet and tendring.

¶ Physitians are some of them so pleasing and conformable to the humours of the patient, as they presse not the true cure of the disease; and some other are so regular in proceeding according to Arte for the disease, as they respect not sufficiently the condition of the patient. Take one of a middle temper, or if it may not bee found in one man, compound two of both sorts. & for



## Of Honour and reputation.



He winning of Honour is but the reuealing of a mans vertue and worth without disaduantage, for some in their actions doe affect Honour and reputation, which sort of men are commonly much talked of, but inwardly little admired: and some darken their vertue in the shew of it, so as they be vnder-valewed in opinion. ¶ If a man performe that which hath not bene attempted before, or attempted and giuen ouer, or hath bene atchieued, but not with so good circumstance, he shall purchase more Honour then by effecting a matter of greater diffi-

difficultie or vertue, wherein he is but a follower. ¶ If a man so temper his actions as in some one of them hee doe content euerie faction or combination of people, the Musicke will be the fuller. ¶ A man is an ill husband of his Honour that entereth into any action, the failing wherein may disgrace him more then the carrying of it through can Honour him. ¶ Discreete followers helpe much to reputation. ¶ Enuie which is the canker of Honour, is best extinguished by declaring a mans selfe in his ends, rather to seeke merite then fame, and by attributing a mans successes rather to diuine prouidence & felicitie then to his vertue or pollicie. ¶ The true Marshalling of the degrees of Soueraigne honour are these. In the first place are *Conditores*, founders of states. In the second place are *Legislatores* Lawgiuers, which are also called second founders, or *Perpetui principes*, because they gouerne by their ordinances after they are gone. In the third place are *Liberatores*, such as compound the

### Of Honour and reputation.

long miseries of ciuill warres, or deli-  
uer their Countries from seruitude of  
strangers or tyrants. In the fourth place  
are *Propagatores* or *Propugnatores impe-*  
*rii*, such as in honourable warres en-  
large their territories, or make noble  
defence against Inuaders. And in the  
last place are *Patres patria*, which raigne  
iustly and make the times good where-  
in they liue. Degrees of honour in sub-  
iects are first *Participes curarum*, those  
vpon whome Princes doe discharge the  
greatest waight of their affaires, their  
*Right handes* (as wee call them.) The  
next are *Duces belli*, great leaders, such  
as are Princes, Lieutenants, & do them  
notable seruices in the wars. The third  
are *Gratiosi*, fauorites, such as exceede  
not this scantling to bee sollace to the  
Soueraigne, and harmelesse to the peo-  
ple. And the fourth *Negotiis pares*, such  
as haue great place vnder Princes, and  
execute their places with sufficiencie.

Of

### Of Faction.

11



### Of Faction.



Anie haue a newe wisdome,  
indeed, a fond opinion; That  
for a Prince to gouerne his  
estate, or for a great person to  
gouerne his proceedings according to  
the respects of Factions, is the principal  
part of pollicie. Whereas contrariwise,  
the chiefest wisdome is either in order-  
ing those things which are generall, and  
wherein men of seuerall Factions doe  
neuerthelesse agree, or in dealing with  
correspondence to particular persons  
one by one, But I say not that the confi-  
deration of Factions is to be neglected.

¶ Meane men must adheare, but  
great men that haue strength in them-  
selues

### *Of Faction.*

selues were better to maintaine themselves indifferent and neutrall; yet euen in beginners to adheare so moderatly, as he be a man of the one Faction, which is passablest with the other, commonly giueth best way. ¶ The lower and weaker Faction is the firmer in coniunction. ¶ When one of the Factions is extinguished, the remaining subdiuideth which is good for a second Faction. It is commonly seene that men once placed, take in with the contrarie faction to that by which they enter. ¶ The Traitor in Factions lightly goeth away with it, for when matters haue stucke long in ballancing, the winning of some one man callteth them, and hee getteth all the thanks,

Of

### *Of Negotiating*

12



### *Of Negotiating.*



It is generally better to deale by speech then by letter, and by the mediation of a thirde then by a mans selfe. Letters are good when a man woulde draw an answer by letter backe againe, or whē it may serue for a mans iustification afterwards to produce his owne letter. To deale in person is good when a mans face breedes regard, as commonly with inferiours. ¶ In choyce of instruments it is better to choose men of a plainer sorte that are like to doe that that is committed to them; and to reporte backe againe faithfully the successe,

C 4

then

*Of Negotiating.*

then those that are cunning to contriue out of other mens businesse somewhat to grace themselues, and will helpe the matter in reporte for satisfactions sake.

¶ It is better to found a person with whome one deales a farre off, then to fall vpon the pointe at first, except you meane to surprise him by some shorte question. ¶ It is better dealing with men in appetite then with those which are where they would be. ¶ If a man deale with an other vpon conditions, the starte or first performance is all, which a man can not reasonably demaunde, except either the nature of the thing be such which must goe before, or else a man can perswade the other partie that he shall still neede him in some other thing, or else that he bee counted the honestest man. ¶ All practise is to discouer or to worke: men discouer themselues in trust, in passion, at vnwares & of necessitie, when they would haue somewhat donne, and cannot find an apt precept. If you would worke any man, you must either know his nature, and

*Of Negotiating.*

13

and fashions and so leade him, or his ends, and so winne him, or his weaknesse or disaduantages, and so awe him, or those that haue interest in him and so gouerne him. ¶ In dealing with cunning persons, we must euer consider their endes to interpret their speeches, and it is good to say little to them, and that which they least looke for.

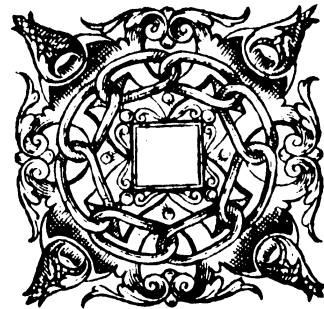
FINIS.







MEDITA-  
TIONES  
SACRÆ.



LONDINI.  
Excudebat Iohannes Windet.  
1597.

- 1 De operibus Dei, & hominis
- 2 De miraculis Seruatoris
- 3 De columbina innocentia, & serpentina prudentia
- 4 De exaltatione Charitatis
- 5 De mensura curarum
- 6 De Spe terrestri
- 7 De Hypocritis.
- 8 De impostoribus.
- 9 De generibus Imposturæ.
- 10 De Atheismo.
- 11 De Hæresibus.
- 12 De Ecclesia, & Scripturis



## MEDITATIONES SACRÆ.

### De operibus Dei & hominis.



*V*idit Deus omnia quæ fecerant manus eius, & erant bona nimis: homo autem conuersus, ut videret opera quæ fecerunt manus eius, inuenit quod omnia erant vanitas, & vexatio spiritus.


*Quare si opera Dei operaberis, sudor tuus ut unguentum aromaticum, & feriatio tua ut Sabbathum Dei. Laborabis in sudore bonæ conscientiæ, & feriabere in otio suauissimæ contemplationis. Si autem*  
*post*

## Meditationes Sacræ

post magnalia hominum persequeris, erit tibi in operando stimulus & angustia, & in recordando fastidium, & exprobratio. Et merito tibi euenit (ô homo) ut cum tu qui es opus Dei, non retribuas ei beneplacitiam; etiam opera tua reddant tibi fructum similem amaritudinis.

## De miraculis Seruatoris.

Bene omnia fecit.

erus plausus; Deus cum uniuersa crearet, vidit quod singula, & omnia erant bona nimis. Deus verbum in miraculis quæ edidit (omne autem miraculum est noua creatio, & non ex lege primæ creationis) nil facere voluit, quod non gratiam, & beneficentiam omnino spiraret. Moses edidit  
miracula,

## Meditationes Sacræ. 2

miracula, & profligauit Ægyptios pestibus multis; Elias edidit, & occlusit celum ne plueret super terram; & rursus eduxit de calo ignem dei super duces, & cohortes; Elizeus edidit, & euocauit ursas è deserto quæ laniarent impuberes; Petrus Ananiam sacrilegum hypocritam morte; Paulus Elimam magum cæcitate percussit: Sed nihil huiusmodi fecit Iesus. Descendit super eum spiritus in forma columbæ, de quo dixit, Nescitis cuius spiritus sitis, spiritus Iesu, spiritus columbinus, fuerunt illi serui dei, tanquam boues dei triturantes granum, & conculcantes paleam: sed Iesus Agnus dei sine ira, & iudicijs. Omnia eius miracula circa corpus humanum, & doctrina eius circa animam humanam. Indiget corpus hominis alimento, defensione ab externis, & curâ. Ille multitudinem piscium in retibus congregauit, ut uberiorem victum hominibus preberet, ille alimentum aquæ in dignius alimentum vini ad exhilarandum

### Meditationes Sacrae.

*dum cor hominis conuertit. Ille ficum, quod officio suo ad quod destinatum fuit, ad cibum hominis uidelicet non fungeretur, areferi inuisit. Ille penuriam piscium, & panum ad alendum exercitum populi dilatauit: Ille ventos quod nauigantibus minarentur corripuit: Ille claudis motum caecis lumen, mutis sermonem, languidis sanitatem, leprosis carnem mundam, demoniacis animum integrum, mortuis vitam restituit. Nullum miraculum indicij, omnia beneficentiae, & circa corpus humanum, nam circa diuitias non est dignatus edere miracula; nisi hoc unicum, ut tributum daretur Caesari.*

De

### Meditationes Sacrae.

3

## De Columbina innocentia, & Serpentina prudentia.

Non accipit stultus verba prudentiae, nisi ea dixeris quae versantur in corde eius.



*U*dicio hominis deprauato & corrupto, omnis quae adhibetur eruditio & persuasio irrita est, & despectui quae non ducit exordium a detractione, & representatione male complexionis animi sanandi, quemadmodum inutiliter adhibetur medicina non pertentato vulnere. Nam homines malitiosi, qui nihil sani cogitant, praoccupant hoc sibi, ut putent bonitatem ex simplicitate morum, ac inscitia quadam, & imperitia rerum humanarum

D

gigni.

## Meditationes Sacræ.

*gigni. Quare nisi perspexerint ea quæ versantur in corde suo, id est, penitissimas latebras malitiæ suæ perlustratas esse, ei qui suam molitur, de ridiculo habent verba prudentiæ; Itaque, ei qui ad bonitatem aspirat, non solitariam, & particularem, sed seminalem, & genitivam quæ alios trahat, debent esse omninò nota, quæ ille vocat Profunda Satanæ; ut loquatur cum auctoritate & insinuatione vera: Hinc est illud, Omnia probate, quod bonum est tenete. Inducens electionem iudiciosam ex generali examinatione: Ex eodem fonte est illud; Estote prudentes sicut serpentes, innocentes sicut columbæ. Non est deus serpentis, nec venenum nec aculeus, quæ non probata debeant esse, nec pollutione quis timeat, nam & sol ingreditur latrinas, nec inquinatur, nec quis se deum tentare credat, nam ex præcepto est, Et sufficiens est Deus ut vos immaculatos custodiat.*

De

## Meditationes Sacræ.

4

### De exaltatione Charitatis.

*Si gauisus sum ad ruinam eius qui oderat me, & exaltaui quòd inuenisset eum malum.*

**D***etestatio Iob; amicos redamare, est charitas publicanorum ex federe utilitatis, versus inimicos autem bene animatos esse, est ex apicibus iuris Christiani, & imitatio diuinitatis. Rursus tamen huius charitatis complures sunt gradus, quorum primus est inimicis resipiscentibus ignoscere, ac huius quidem charitatis etiam apud generosas feras umbra quædam, & imago reperitur; nam & leones in se submittentibus, & prosternentes non ulterius seuire perhibentur. Secundus gradus est inimi-*

D a

cis

## Meditationes Sacrae

cis ignoscere, licet sint duriores, & absq; reconciliationum piaculis. Tertius gradus est non tantum veniam, & gratiam inimicis largiri, sed etiam merita, & beneficia in eos conferre. Sed habent hi gradus, aut habere possunt, nescio quid potius ex ostentatione, aut saltem animi magnitudine quam ex charitate pura. Nam cum quis virtutem ex se emanare, & effluere sentit, fieri potest ut is efferatur, & potius virtutis suae fructu quam salute, & bono proximi delectetur. Sed si aliunde malum aliquod inimicum tuum deprehendat, & tu in interioribus cellulis cordis graueris, & angustieris, nec, quasi dies ultionis, & vindictae tuae aduenisset, latearis; hoc ego fastigium, & exaltationem charitatis esse pono.

De

## Meditationes Sacrae.

5

### De mensura curarum.

Sufficit diei malitia sua.



**O**mnis esse in curis humanis debet, alioqui & inutiles sunt, ut quae animum opprimant, & iudicium confundant, & profana, ut quae sapiant animum, qui perpetuitatem quandam in rebus mundanis sibi spondeat. Hodierni enim debemus esse ob breuitatem eui, & non crastini, sed ut ille ait, Carpentis diem, Erunt enim futura praesentia vice sua; Quare sufficit sollicitudo praesentium. Neq; tamen curae moderatae, siue sint aconomicae, siue publicae, siue rerum mandatarum notantur. Sed hic duplex est excessus. Primus cum curarum series in Longitudinem nimiam, & tempora remotiora extendimus, ac si prouidentiam diuinam apparatu nostro ligare possimus,

C 3

possemus,

## Meditationes Sacrae

possemus, quod semper etiam apud Ethnicos infaustum & insolens fuit. Fere enim qui Fortuna multum tribuerunt, & ad occasiones praesentes alacres, & praesto fuerunt, felicitate magna usi sunt. Qui autem altum sapientes, omnia curata & meditata habere confisi sunt, infortunia subierunt. Secundus excessus est, cum in curis immoramur diutius quam opus est ad instam deliberationem, & ad decretum faciendum. Quis enim nostrum est, qui tantum curet, quantum sufficit, ut se explicet, vel se explicare non posse iudicet, & non eadem saepe retractet, & in eodem cogitationum circuitu inutiliter haereat, & deniq; evanescat? Quod genus curarum, & diuinis & humanis rationibus aduersissimum est.

De

## Meditationes Sacrae.

6

### De Spe terrestri.

Melior est oculorum visio, quam animi progressio.



Ensus purus in singula meliorem reddit conditionem, & potentiam mentis, quam istae imaginationes & progressiones animi. Natura enim animi humani etiam in ingenijs grauisissimis est, ut a sensu singulorum statim progrediatur, & saliat, & omnia auguretur fore talia, quale illud est quod praesentem sensum incutit, si boni est sensus facilis est ad spem indefinitam, si mali est sensus, ad metum: unde illud, Fallitur augurio spes bona saepe suo, & contra illud, Pessimus in dubijs augur. Sed tamen timor is est aliquis fructus, praeparat enim tolerantiam, & acuit industriam; Non vlla laborum o virgo no-

D 4

ua

### Meditationes Sacrae.

ua mi facies inopauè surgit. Omnia præcepti, atq; animo mecum ante peregi. Spes vero inutile quiddã videtur. Quorsum enim ista anticipatio boni? Attende, si minus cucniat bonum quàm speres, bonum licet sit, tamen quia minus sit, videtur damnum potius quàm lucrum ob excessum spei. Si par & tantum sit, & euentus sit spei equalis, tamen flos boni per spem decerpitur, & videtur ferè obsoletum, & fastidio magis finitimum. Si maior sit successus spe, videtur aliquid lucrifactum, verum est; sed annon melius fuisset sortem lucrifecisse nihil sperando quàm usuram minus sperando? Atq; in rebus secundis ita operatur spes; in malis autem robur verum animi soluit. Nam neq; semper spei materia suppetit, & destitutione aliqua vel minima spei, vniuersa fere firmitudo animi corrui, & minorem efficit dignitatem mentis, cum mala tolleramus alienatione quadam, & errore mentis, non scortitudine & iudicio. Quare satis leniter

### Meditationes Sacrae.

7

uiter fluxère Poeta spem antidotum humanorum morborum esse, quòd dolores eorum mitiget, cum sit reuera incensio potius, & exasperatio, quæ eos multiplicari, & recrudescere faciat. Nihilominus fit, ut pleriq; hominum imaginationibus spei & progressionibus istis mentis omnino se dedant, ingratiq; in præterita obliui ferè præsentium semper iuuenes, tantum futuris immineant. Vidi vniuersos ambulantes sub sole cum adolescente secundo, qui cõsurgit post eum; quod pelsimus morbus est, & status mentis insanissimus. Queras fortasse annon melius sit, cum res in dubia expectatione positæ sint, bene diuinare, & potius sperare quàm diffidere, cum spes maiorem tranquillitatem animi conciliet. Ego sane in omni mora, & expectatione tranquillum, & non fluctuantem animi statum ex bona mentis politia, & compositione, summum humanæ vitæ firmamentum iudico. Sedeam tranquillitatem, quæ ex spe



## Meditationes Sacrae.

*spe pendeat, ut leuem & infirmam recuso. Non quia non conueniat tam bona quam mala ex sana & sobria coniectura praeiudicare, & praesupponere, ut actiones ad probabilitatem euentuum magis accommodemus; modo sit hoc officium intellectus ac iudicij cum iusta inclinatione affectus. Sed quem ita spes coercuit; ut cum ex vigilanti & firmo mentis discursu meliora, ut magis probabilia sibi praedixerit, non in ipsa boni anticipatione immoratus sit, & huiusmodi cogitationi, ut somnio placido indulserit? Atque hoc est quod redit animum leuem, tumidum, inaequalem, peregrinantem. Quare omnis spes in futuram vitam caelestem consumenda est. Hic autem quanto purior sit praesentium sensus absque infectione, & tinctura imaginationis, tanto prudentior & melior anima vitae summae breuis spem nos vetat meliorare longam.*

De

## Meditationes Sacrae. 8

### De Hypocritis.

Misericordiam volo, & non Sacrificium.



*Omnia iactatio Hypocritarum est in operibus primae tabulae legis, quae est de uenerationibus Deo debitibus. Ratio duplex est, tum quod huiusmodi opera maiorem habent pompam Sanctitatis, tum quod cupiditatibus eorum minus aduersentur. Itaque redargutio hypocritarum est, ut ab operibus sacrificij remittantur ad opera misericordiae, unde illud, Religio munda & immaculata apud Deum & patrem haec est, visitare pupillos & uiduas in tribulatione eorum, & illud, Qui non diligit fratrem suum quem vidit, Deum quem non vidit quomodo potest diligere? Quidam autem altioris*

### Meditationes Sacræ.

tioris & inflatoris Hypocrisia seipfos decipientes, & existimantes se arctiore cum Deo conversatione dignos, officia charitatis in proximum ut minora negligunt. Qui error monastica vitæ non principum quidem dedit, (nam initia bona fuerunt,) sed excessum addidit. Rectè enim dictum est, Orandi munus magnum esse munus in ecclesia, & ex usu ecclesie est, ut sint cætus hominum à mundanis curis soluti, qui assiduis & deuotis precibus Deum pro ecclesie statu sollicitent. Sed huic ordinationi illa hypocrisia finitima est, nec vniuersa institutio reprobatur, sed spiritus illi se efferentes cohibentur: nam & Enoch qui ambulauit cum Deo, prophetizauit, ut est apud Iudam, atq; fructum sue prophetie ecclesiam donauit. Et Iohannes Bapt. quem Principem quidam vitæ monastice volunt, multo ministerio sanctus est tum prophetizationis, tum Baptizationis. Nam ad alios istos in deum officiosos refertur illa interrogatio,

### Meditationes Sacræ.

rogatio, Si iustè egeris, quid donabis Deo, aut quid de manu tua accipiet. Quare opera misericordie sunt opera discretionis hypocritarum. Contra autem fit cum hereticis, nam ut hypocrite simulata sua sanctitate versus Deum, iniurias suas versus homines obducunt, ita heretici moralitate quadam versus homines, blasphemias suas contra Deum insinuant.

### De Impostoribus.

Siue mente excedimus Deo, siue sobrii sumus vobis.



Era est ista effigies, & verum temperamentum viri, cui Religio penitus in precordijs insedit, & veri operarij Dei. Conuersatio ei quæ cum Deo est, plena excessus, & zeli, & extasis. Hinc gemitus ineffabiles, & exultationes, & raptus spiri-  
tus

### Meditationes Sacrae

tus, & agones. At quae cum hominibus est, plena mansuetudinis, & sobrietatis, & morigerationis; Hinc Omnia omnibus factus sum, & huiusmodi. Contra fit in hypocritis & impostoribus: Ii enim in populo & ecclesia incendunt se & excedunt, & veluti sacris turoribus afflati omnia miscent. Si quis autem eorum solitudines, & separatas meditationes, & cum Deo conuersationes introspiciat, deprehendet eas non tantum frigidas, & sine motu, sed plenas malitiae & fermenti, sobrij Deo, mente excedentes populo.

De

Meditationes Sacrae, 10

### De generibus imposturae.

Deiita prophanas uocum nouitates, & oppositiones falsi nominis scientiae.

Ineptas & aniles fabulas deiita. Nemo vos decipiat in sublimitate sermonum.



Res sunt sermones, & ueluti stili imposturae. Primum genus est eorum qui statim ut aliquam materiam nacti sunt, artem conficiunt, uocabula artis imponunt, omnia in distinctiones redigunt, inde posita uel themata educunt, & ex questionibus, & responsionibus oppositiones conficiunt; Hinc Scholasticorum quisquilia & turba. Secundum genus est eorum, qui uanitate ingenij,

### Meditationes Sacræ.

*ay, ut sacri quidem Poetæ, omnem exemplorum varietatem ad mentes hominum tractandas confingunt, unde vitæ patrum, & antiquorum hæreticorum fragmenta innumera. Tertium genus eorum, qui mysterijs, & grandiloquijs, allegorijs, & allusionibus omnia implet: quod genus mysticum & gnosticum complures heretici sibi delegerunt. Primum genus sensum & captum hominis illaqueat, secundum allicit, tertium stupefacit, seducunt vero omnia.*

### De Atheismo.

Dixit insipiens in corde suo, non est Deus.



*Rimum dixit in corde, non ait, cogitavit in corde; hoc est, non tam ita sentit penitus, sed vult hoc credere, quoniam expedire sibi*

### Meditationes Sacræ. 11

*sibi videt, ut non sit Deus omni ratione sibi hoc suadere, & in animum inducere conatur; & tanquam thema aliquod, vel positum, vel placitum asserere, & astruere, & firmare studet. Manet tamen ille igniculus luminis primi, quo Divinitatem agnoscimus, quem prorsus extinguere, & stimulum illum ex corde euellere frustra nititur. Quare ex malitia voluntatis suæ, & non ex nativo sensu, & iudicio hoc supponit, ut ait comicus Poeta. Tunc animus meus accessit ad meam sententiam, quasi ipse alter esset ab animo suo. Itaq; Atheista magis dixit in corde, quam sentit in corde, quod non sit Deus. Secundo, dixit in corde, non cre locutus est, sed notandum est hoc metu legis & famæ fieri, Nam ut ait ille, Negare Deos difficile est in concione populi, sed in concessu familiari expeditum. Nam si hoc vinculum tollatur è medio, non est hæresis qua maiore studio se pandere, & spargere, & multiplicare nitatur*

E                      quàm

### Meditationes Sacrae.

quàm *Atheismus*. Nec videas eos qui in hanc mentis insaniam immersi sunt, aliud ferè spirare, & importunè inculcare, quàm verba *atheismi*, ut in *Lucretio Epicuro*, qui ferè suam in Religionem inuentionem singulis alijs subiectis intercalarem facit. Ratio videtur esse, quòd *Atheista* cum sibi non satis acquiescat estuans, nec sibi sati credens, & crebra sua opinionis deliquia in interioribus patiens ab aliorum assensu refocillari cupit. Nam rectè dictum est. Qui alteri opinionem approbare sedulo cupit, ipse diffidit. Tertio insipiens est, qui hoc in corde dixit, quòd verissimum est, non tantum quòd diuina non sapiat, sed etiam secundum hominem. Primo enim ingenia, quæ sunt in *Atheismum* proniora, videas ferè leuia, & dicacia, & audacula, & insolentia: eius deniq; compositionis, quæ prudentia, & grauitati morum aduersissima est. Secundo inter viros politicos, qui altioris ingenij & latioris cordis fuerunt, Religio-

nem

### Meditationes Sacrae. 12

nem non arte quadam ad populum adhibuerunt, sed interiore dogmate coluere, ut qui providentiæ & fortunæ plurimū tribuerint. Cætra qui artibus suis, & industrijs, & causis proximis, & apparentibus omnia ascripserunt, & ut ait *Propheta*, Rebus suis immolarunt, pusilli fuerunt politici, & circumforanei, & magnitudinis actionum incapaces. Tertio, in physicis & illud affirmo parùm *Philosophia naturalis*, & in ea progressum limitarem ad *Atheismum* opiniones inclinare. Contra multum *Philosophia naturalis*, & progressum in ea penetrantem ad Religionem animos circumferre. Quare *atheismus* stultitia & inscitia ubiq; conuictus esse videtur, ut meritò sit dictum, *Inipientium non est Deus*.

E 2 De

## Meditationes Sacrae.

### De Hæresibus.

Erratis nescientes scripturas, neque  
potestatem Dei.



*Anon iste mater omnium ca-  
nonum aduersus hæreses. Du-  
plex erroris causa, ignoratio vo-  
luntatis Dei, & ignoratio, vel  
leuior contemplatio potestatis dei. Volun-  
tas dei reuelatur magis per scripturas  
scrutamini, potestas magis per creaturas  
contemplamini. Ita asserenda plenitudo  
potestatis Dei, ne maculemus volunta-  
tem. Ita asserenda bonitas voluntatis, ne  
minuamus potestatem. Itaq; Religio vera  
sita est in mediocritate inter superstitio-  
nem cum hæresibus superstitiosus ex vna  
parte, & Atheismum cum hæresibus pro-  
phanis ex altera. Superstitio repudiata  
luce scripturarum, seq; dedens traditioni-  
bus*

## Meditationes Sacrae. 13

*bus prauis vel apocryphis, & nonis reue-  
lationibus, vel falsis interpretationibus  
scripturarum multa de voluntate Dei fin-  
git, & somniat, a scripturis deuia & alie-  
na. Atheismus autem & Theomachia con-  
tra potestatem Dei insurgit, & tumultu-  
atur, verbo dei non credens, quod volun-  
tatem eius reuelat ob incredulitatem po-  
testatis eius, cui omnia sunt possibilis. Hæ-  
reses autem que ex isto fonte emanant,  
grauiores videntur ceteris. Nam & in po-  
litis atrocius est potestatem & maiestatem  
minuere, quam famam principis notare.  
Hæresium autem que potestatem Dei mi-  
nunt, præter Atheismum purum tres sunt  
gradus, habentq; vnum & idem mysteri-  
um: (Nam omnis antichristianismus o-  
peratur in mysterio, id est sub imagine bo-  
ni) hoc ipsum, vt voluntatem dei ab om-  
ni aspersione malitiæ liberet. Primus gra-  
dus est eorum, qui duo principia constitu-  
unt paria, ac inter se pugnantis, & con-  
traria, vnum boni, alterum mali. Secun-*

### Meditationes Sacræ.

Idus gradus est eorum, quibus nimium la-  
sa videtur maiestas Dei in constituendo  
aduersus eum principio affirmatiuo &  
actiuo. Quare exturbata tali audacia, ni-  
hilo minus inducunt contra deum princi-  
pium negatiuum & priuatiuum. Nam  
volunt esse opus ipsius materie & creatu-  
re internum, & natiuum, & substantiu-  
um, ut ex se vergat & relabatur ad con-  
fusionem, & ad nihilum, nescientes eius-  
dem esse omnipotentia ex aliquo nihil fa-  
cere, cuius ex nihilo aliquid. Tertius gra-  
dus est eorum, qui arctant & restringunt  
opinionem, priorem tantum ad actiones  
humanas, que participant ex peccato,  
quas volunt substantiue, absq; nexu ali-  
quo causarum, ex interna voluntate &  
arbitrio humanopendere, statuuntq; lati-  
ores terminos scientie Dei, quam potest-  
atis, vel potius eius partis potestatis Dei,  
(nam & ipsa scientia potestas est) qua scit  
quam eius, quam mouet, & agit, ut presci-  
at quedam otiose, que non predestinet &  
preordi-

### Meditationes Sacræ. 14

præordinet. Et non absimile est figmento,  
quod Epicurus introduxit in Democriti-  
smum, v. fatum tolleret, & fortunæ lo-  
cum daret, declinationem videlicet atomi,  
quod semper à prudentioribus inanis-  
simum commentum habitum est. Sed quic-  
quid a deo non pendet, ut autore, & prin-  
cipio, per nexus & gradus subordinatos  
id loco Dei erit, & nouum principium, &  
Deaster quidem. Quare merito illa opi-  
nio respuitur, ut lesio & diminutio maie-  
statis & potestatis Dei. Et tamen admo-  
dum rectè dicitur, quod Deus non sit  
author mali, non quia non author, sed  
quia non mali.

E 4

De

Meditationes Sacræ.

De ecclesia & Scrip-  
turis.

Proteges eos in tabernaculo tuo à  
contradictione linguarum.

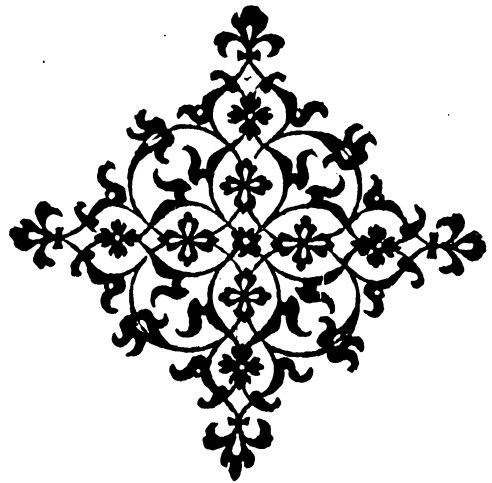


*Contradietiones linguarum v-  
biq; occurrunt extra taberna-  
culum Dei. Quare quocunq;  
te verteris, exitum controuer-  
siarum non reperies nisi huc te receperis.  
Dices, verum est, nempe in unitatem ec-  
clesiæ. Sed aduerte. Erat in tabernaculo  
Arca, & in Arca Testimonium vel tabula  
legis. Quid mihi narras corticem Taber-  
naculi, sine nucleo testimonij? Taberna-  
culum ad custodiendum & tradendum  
testimonium erat ordinatum. Eodem mo-  
do*

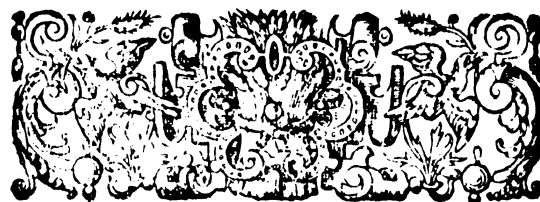
Meditationes Sacræ. 25

*do & ecclesiæ custodiæ, & traditio per ma-  
nus scripturarum demandata est,  
sed anima Tabernaculi  
est testimonium.*

F I N I S.







OF  
The Coulers of good  
and euill a frag-  
ment.



1 5 9 7.

- 2 *¶* Si cetera partes vel secula secundas unanimiter deferunt, cum singula principatum sibi vindicent melior reliquis videtur. Nam primas quaque ex zelo videtur sumere; secundas autem ex vero tribuere.
- 3 *¶* Cuius excellentia vel exuperantia melior id toto genere melius.
- 4 *¶* Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem, & probatio eius quod ad opinionem pertinet hac est. Quod quis si elam putaret fore facturus non esset.
- 5 *¶* Quod rem integram servat bonum quod sine receptu est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum.
- 6 *¶* Quod ex pluribus constat, & divisibilis est maius quam quod ex paucioribus & magis unum: nam omnia per partes considerata maiora videntur; quare & pluralitas partium magnitudinem praefert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, & impedit comprehensionem.
- 7 *¶* Cuius privatio bona, malum, cuius privatio mala bonum.
- 8 *¶* Quod bono, vicinum bonum, quod a bono remotum malum.
- 9 *¶* Quod quis culpa sua contraxit, maius malum, quod ab externis impositum minus malum.
- 10 *¶* Quod opera, & virtute nostris partum est, maius bonum, quod ab alieno beneficio, vel ab indulgentia fortuna delatum est, minus bonum.
- 11 *¶* Gradus privationis maior videtur quam gradus diminutionis, & rursus gradus inceptions maior videtur quam gradus incrementi.



**I**N deliberatiues the point is what is good and what is euill, and of good what is greater, and of euill what is the lesse.

So that the perswaders labor is to make things appeare good or euill, and that in higher or lower degree, which as it may be perfourmed by true and solide reasons, so it may be represented also by coulors, popularities and circumstances, which are of such force, as they sway the ordinarie iudgement either of a weake man, or of a wise man, not fully and considerately attending and pondering the matter. Besides their power to alter the nature of the subiect in appearance, and so to leade to error, they

they are of no lesse vse to quicken and strengthen the opinions and perswasions which are true : for reasons plainly deliuered, and alwaies after one manner especially with fine and fastidious mindes, enter but heauily and dully; whereas if they be varied and haue more life and vigor put into them by these fourmes and insinuations, they cause a stronger apprehension, and many times suddenly win the minde to a resolution. Lastly, to make a true and safe iudgement, nothing can be of greater vse and defence to the minde, then the discovering and reprehension of these coulers, shewing in what cases they hold, and in what they deceiue : which as it cannot be done, but out of a very vniuersall knowledge of the nature of things, so being perfourmed, it so cleareth mans iudgement and election, as it is the lesse apt to slide into any error.



A Table of Coulers, or apparances of good and euill, and their degrees as places of perswasion and dissuasion; and their severall fallaxes, and the elenches of them.

*Cui cetera partes vel secta secundas unanimiter deserunt, cum singula principatum sibi vendicent melior reliquis videtur, nam primas quaeque ex zelo videtur sumere, secundas autem ex vero & merito tribuere.*

**S**O Cicero went about to proue the Secte of *Academiques* which suspended all asseueration, for to be the best, for sayth he, aske a *Stoicke* which Philosophie is true, he will preferre his owne : Then aske him which approacheth next the truth, he will confesse the *Academiques*. So deale with the *E-*  
*picture*

*A Table of the Coulers*

*picure* that will scant indure the *Stoicke* to be in sight of him, as soone as he hath placed himselfe, he will place the *Academiques* next him.

So if a Prince tooke diuers competitors to a place, and examined them severallie whome next themselves they would rather commend, it were like the ablest man should have the most second votes.

The fallax of this couler hapneth oft in respect of enuy, for men are accustomed after themselves and their owne faction to incline to them which are softest, and are least in their way in despite and derogation of them that hold them hardest to it. So that this couler of melioritie and preheminance is oft a signe of enervation and weakness.

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

**A**ppertaining to this are the fourmess;  
*Let us not wander in generalities: Let us compare particular with particular, &c.*  
This

*of good and euill.*

18

This appearance though it seeme of strength and rather Logically then Rhetoricall, yet is very oft a fallax.

Sometimes because some things are in kinde very casuall, which if they escape, proue excellent, so that the kinde is inferior, because it is so subiect to perill, but that which is excellent being proued is superior, as the blossome of March and the blossome of May, whereof the French verse goeth.

*Bourgeon de Mars enfant de Paris,*

*Si un eschape, il en vaut dix.*

So that the blossome of May is generally better then the blossome of March; and yet the best blossome of March is better then the best blossome of May.

Sometimes, because the nature of some kindes is to be more equall and more indifferent, and not to have very distant degrees, as hath bene noted in the warmer clymates, the people are generally more wise, but in the Northerne climate the wits of chiefe are greater. So in many Armies, if the mat-

F

ter

*A Table of the Coulers*

ter should be tryed by duell betweene two Champions, the victory should go on one side, and yet if it be tryed by the grosse, it would go of the other side; for excellencies go as it were by chance, but kindes go by a more certaine nature, as by discipline in warre.

Lastly, many kindes haue much refuse which counteruale that which they haue excellent; and therefore generally mettall is more precious then stone, and yet a dyamond is more precious then gould.

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

SO the Epicures say of the Stoicks felicitie placed in vertue; That it is like the felicitie of a Player, who if he were left of his Auditorie and their applause, he would streight be out of hart and countenance, and therefore they call

*of good and euill.*

19

call vertue *Bonum theatrale*. But of Riches the Poet sayth:

*Populus me sibilat,  
At mihi plando.*

And of pleasure.

*Grata sub imo  
Gaudia corde premens, vultu simulare  
pudorem.*

The fallax of this couler is somewhat subtile, though the aunswere to the example be readie, for vertue is not chosen *propter auram popularem*. But contrariwise, *Maxime omnium te ipsum reuerere*, So as a vertuous man will be vertuous in *solitudine*, and not onely in *theatro*, though percase it will be more strong by glory and fame, as an heate which is doubled by reflexion; But that denieth the supposition, it doth not reprehend the fallax whereof the reprehension is a low, that vertue (such as is ioyned with labor and conflict) would not be chosen but for fame and opinion, yet it followeth not that the chiefe motiue of the election should

F 2

not

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not be reall and for it selfe, for fame may be onely *causa impulsiva*, and not *causa constituens*, or *efficiens*. As if there were two horses, and the one would doo better without the spurre then the other : but agayne, the other with the spurre woulde farre exceede the doing of the former, giuing him the spurre also; yet the latter will be iudged to be the better horse, and the foume as to say, *Tush, the life of this horse is but in the spurre*, will not serue as to a wise iudgemente: For since the ordinary instrument of horsemanship is the spurre, and that it is no manner of impediment nor burden, the horse is not to bee accounted the lesse of, which will not do well without the spurre, but rather the other is to be reckoned a delicacie then a vertue, so glory and honor are as spurres to vertue: and although vertue would languish without them, yet since they be alwayes at hand to attend vertue, vertue is not to be sayd the lesse, chosen for it selfe;  
because

*of good and euill.*

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because it needeth the spurre of fame and reputation: and therefore that position, *Nota eius rei quod propter opinionem & non propter veritatem eligitur, hac est quod quis si clam putaret fore facturum non esset* is reprehended.

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

HERCOF *Aesope* framed the Fable of the two Frogs that consulted together in time of drowth (when many plashes that they had repayed to were dry) what was to be done, and the one propounded to goe downe into a deepe Well, because it was like the water woulde not fayle there, but the other aunswered, yea but if it do faile how shall we get vp againe? And the reason is, that humane actions are so vncertayne and subiecte to perills, as that seemeth the best  
F 3 course

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course which hath most passages out of it.

Appertaining to this perswasion the fourmes are, *you shall ingage your selfe.* On the other side, *Tantum quantum uoles sumes ex fortuna,* you shall keepe the matter in your owne hands. The reprehension of it is, *That proceeding and resolving in all actions is necessarie:* for as he sayth well, *Not to resolue, is to resolue,* and many times it breedes as many necessities, and ingageth as farre in some other sort as to resolue.

So it is but the couetous mans disease translated into power, for the couetous man will enjoy nothing because he will haue his full store and possibilitie to enjoy the more, so by this reason a man shoulde execute nothing because hee should be still indifferent and at libertie to execute any thing. Besides necessitie and this same *iacta est alea* hath many times an aduantage, because it awaketh the powers of the minde, and strengtheneth indeuor. *Ceteris pares necessi. ato certe superiores estis.*

*s Quod*

*of good and euill.*

21

*s Quod ex pluribus constat et diuisibilius est maius quam quod ex paucioribus et magis unum: nam omnia per partes considerata maiora uidentur; quare et pluralitas partium magnitudinem praese fert; fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti et impedit comprehensionem.*

**T**His couler seemeth palpable, for it is not pluralitie of partes without maioritie of partes that maketh the totall greater, yet neuertheless it often carries the minde away, yea, it deceyueth the sence, as it seemeth to the eye a shorter distance of way if it be all dead and continued, then if it haue trees or buildings or any other markes whereby the eye may deuide it. So when a great moneyed man hath deuided his chests and coines and bags, hee seemeth to himselfe richer then hee was, and therefore a way to amplifie any thing, is to breake it, and to make

F 4

an

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an anatomie of it in feuerall partes, and to examine it according to feuerall circumstances, And this maketh the greater shew if it be done without order, for confusion maketh things muster more, and besides what is set downe by order and diuision, doth demonstrate that nothing is left out or omitted, but all is there; whereas if it be without order, both the minde comprehendeth lesse that which is set downe, and besides it leaueth a suspition, as if more might be sayde then is expressed.

This couler deceyueth, if the minde of him that is to be perswaded, do of it selfe ouer-conceiue or preiudge of the greatnesse of any thing, for then the breaking of it will make it seeme lesse, because it maketh it appeare more according to the truth, and therefore if a man be in sicknes or payne, the time will seeme longer without a clocke or howre-glasse then with it, for the minde doth value euery moment, and then the howre doth rather

*of good and euill.*

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ther summe vp the moments then deuide the day. So in a dead playne, the way seemeth the longer, because the eye hath preconceyued it shorter then the truth: and the frustrating of that maketh it seeme longer then the truth. Therefore if any man haue an ouergreat opinion of any thing, then if an other thinke by breaking it into feuerall considerations, he shall make it seeme greater to him, he will be deceyued, and therefore in such cases it is not safe to deuide, but to extoll the entire still in generall.

An other case wherein this couler deceyueth, is, when the matter broken or deuided is not comprehended by the sense or minde at once in respect of the distracting or scattering of it, and being intire and not deuided, is comprehended, as a hundred poundes in heapes of five poundes will shewe more, then in one grosse heape, so as the heapes be all vppon one table to be seene at once, otherwise not, or flowers growing scattered in diuers



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uers beds will shewe, more then if they did grow in one bed, so as all those beds be within a plot that they be object to view at once, otherwise not; and therefore men whose liuing lieth together in one Shire, are commonly counted greater landed then those whose liuings are dispersed though it be more, because of the notice and comprehension.

A third case wherein this couler deceiueth, and it is not so properly a case or reprehension as it is a counter couler being in effect as large as the couler it selfe, and that is, *Omnis compositio indigentia cuiusdam videtur esse particeps*, because if one thing would serue the turne it were euer best, but the defect and imperfections of things hath brought in that help to piece them vp as it is sayd, *Martha Martha attendis ad plurima, unum sufficit*. So likewise hereupon *Aesope* framed the Fable of the Fox and the Cat, whereas the Fox bragged what a number of shifts and deuises he had to get from the houndes, and the

*of good and euill.*

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the Catte saide she had but one, which was to clime a tree, which in prooffe was better worth then all the rest, whereof the prouerbe grew, *Multa nouit Vulpes sed Felis unum magnum*. And in the morall of this fable it comes likewise to passe: That a good sure friend is a better helpe at a pinch, then all the stratagems and pollicies of a mans owne wit. So it falleth out to bee a common errour in negotiating, whereas men haue many reasons to induce or persuaide, they striue commonly to vtter and vse them all at once, which weakeneth them. For it argueth as was said, a needines in euery of the reasons by it selfe, as if one did not trust to any of them, but fled from one to another, helping himselfe onely with that. *Et quae non prosunt singula multa iuuant*. Indeed in a set speech in an assemblie it is expected a man shoulde vse all his reasons in the case hee handleth, but in priuate pertwasions it is alwayes a great errour.

A fourth case wherein this colour may bee reprehended is in respecte of that

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that same *vis unita fortior*, according to the tale of the French King, that when the Emperours Amb. had recited his maysters stile at large which consisteth of many countries and dominions: the French King willed his Chauncellor or other minister to repeate and say ouer Fraunce as many times as the other had recited the seuerall dominions, intending it was equiualent with them all, & beside more compacted and vnited.

There is also appertayning to this couler an other point, why breaking of a thing doth helpe it, not by way of adding a ihew of magnitude vnto it, but a note of excellency and raritie; whereof the fourmes are, *Where shall you finde such a concurrence? Great but not compleat,* for it seemes a lesse worke of nature or fortune to make any thing in his kinde greater then ordinarie, then to make a straunge composition.

Yet if it bee narrowly considered, this colour will bee reprehended or incountred by imputing to all excellencies in compositions a kind of pouertie or

### *of good and euill. 24*

or at least a casualty or ieopardy, for sith that which is excellent in greatnes somewhat may be taken, or there may be decay; and yet sufficiencie left, but from that which hath his price in composition if you take away any thing, or any part doe fayle all is disgraced.

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

**T**He formes to make it conceyued that that was euill which is chaunged for the better are, *He that is in hell thinkes there is no other heauen. Satis quercus, Acornes were good till bread was found &c.* And of the other side the formes to make it conceyued that that was good which was chaunged for the worle are, *Bona magis carendo quam fruendo sentimus, Bona à tergo formosissima, Good things neuer appear in their full beautie, till they turne their backe and be going away, &c.* The reprehension of this colour is, that the good or euil which is removed

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remoued may be esteemed good or euil cōparatiuely and not positiuely or simply. So that if the priuation bee good, it follows not the former condition was euil, but lesse good, for the flower or blossom is a positieue good, although the remoue of it to giue place to the fruite be a comparatiue good. So in the tale of *Æsop*; when the olde fainting man in the heat of the day cast downe his burthen & called for death, & when death came to know his will with him, said it was for nothing but to helpe him vppe with his burthen agayne: it doth not follow that because death which was the priuation of the burthen was ill, therefore the burthen was good. And in this parte the ordinarie forme of *Malum necessarium* aptly reprehendeth this colour, for *Priuatio mali necessarij est mala*, and yet that doth not conuert the nature of the necessarie euil, but it is euill.

Againe it commeth sometimes to passe, that there is an equalitie in the chaunge or priuation, and as it were a *Dilemma boni* or a *Dilemma mali*, so that the

*of good and euill.*

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the corruption of the one good is a generation of the other, *Sorti pater equus utriusque est*: And contrarie the remedy of the one euill is the occasion and cōmencement of an other, as in *Scilla* and *Charibdis*.

7. *Quod bono vicinum, bonum: quod a bono remotum malum.*

**S**Vch is the nature of things, that things contrarie and distant in nature and qualitie are also seuered and disioyned in place, and things like and consenting in qualitie are placed, and as it were quartered together, for partly in regarde of the nature to spredde, multiplie and infect in similitude, and partly in regard of the nature to break, expell and alter that which is disagreeable and contrarie, most things do eyther associate and draw neere to themselves the like, or at least assimilate to themselves that which approacheth neer them, and doe also diue away, chase and

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and exterminate their contraries, And that is the reason commonly yeelded why the middle region of the aire should be coldest, because the Sunne and stars are eyther hot by direct beames or by reflection. The direct beames heate the vpper region, the reflected beames from the earth and seas heate the lower Region. That which is in the middest being furthest distant in place from these two Regions of heate are most distant in nature that is coldest, which is that they tearme colde or hot, *per antipersistasin*, that is inuironing by contraries, which was pleasantly taken holde of by him that said that an honest man in these daies mult needs be more honest then in ages heretofore, *propter antipersistasin* because the shutting of him in the middell of contraries mult needs make the honesty stronger and more compact in it selte.

The reprehension of this colour is, first many things of amplitude in their kind doe as it were ingrosse to themselves all, and leaue that which is next them

*of good and euill.*

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them most destitute, as the shootes or vnderwood that grow neare a great and spread tree, is the most pyned & shrubbie wood of the field, because the great tree doth deprive and deceiue them of sappe and nourishment. So he saith wel, *Diuitis serui maxime serui*: And the comparison was pleasant of him that compared courtiers attendant in the courtes of princes, without great place or office, to fasting dayes, which were next the holy daies, but otherwise were the leanest dayes in all the weeke.

An other reprehension is, that things of greatnes and predominancie, though they doe not extenuate the thinges adioyning in substance; yet they drowne them and obscure them in shew and appearance. And therefore the Astronomers say, that whereas in all other planets coniunction is the perfectest amitie: the Sunne contrariwise is good by aspect, but euill by coniunction.

A third reprehension is because euill approacheth to good sometimes for concalement, sometimes for protection,

G and

*A Table of the colours*

and good to euill for conuerſion and reformation. So hipocriſie draweth neer to religion for couert & hyding it ſelfe: *Sæpe latet vitium procinitate boni,* & Sanctuary men which were cõmonly inordinate men & malefactors, were wont to be neereſt to prieſtes and Prelates and holy men, for the maieſtie of good thinges is ſuch, as the confines of them are reuered. On the other ſide our Sauiour charged with neerenes of Publicanes and rioters ſaid, *The Phisitian approacheth the ſicke, rather then the whole.*

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

**T**He reaſon is becauſe the ſting and remorse of the mind accusing it ſelfe doubleth all aduerſitie, contrarywiſe the conſidering and recording inwardly that a man is cleare and free from fault, and juſt imputation, doth attemper outward calamities: For if the euill bee in the

*of good and euill.*

27

the ſence and in the conſcience both, there is a gemination of it, but if euill be in the one and conſort in the other, it is a kind of compenſation. So the Poets in tragedies doe make the molt paſſionate lamentations, and thoſe that fore-runne ſinall diſpaire, to be accusing, queſtioning and torturing of a mans ſelte.

*Seq; unum clamat cauſaq; caputq; malum.* & contrariwiſe the extremities of worthe perſons haue bene annihilated in the conſideration of their owne good deſeruing. Beſides when the euill cometh from without, there is left a kinde of euaporation of grieſe, if it come by humane iniurie, eyther by indignation and meditating of reuenge from our ſelues, or by expecting or foreconceyuing that *Nemeſis* and retribution will take holde of the authours of our hart, or if it bee by fortune or accident, yet there is left a kinde of expoſtulation againſt the diuine powers.

*Atque Deos atque aſtra vocat crudelis mater.*

But where the euill is deriued from a

G 2

mans

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mans own fault there all strikes deadly inwards and suffocateth.

The reprehension of this colour is first in respect of hope, for reformation of our faultes is in *nostra potestate*, but amendment of our fortune simplicie is not. Therefore *Demosthenes* in many of his orations sayth thus to the people of *Athens*. *That which hauing regarde to the time past is the worst pointe and circumstance of all the rest, that as to the time to come is the best: What is that? Euen this, that by your sloth, irresolution, and misgouernement, your affaires are growne to this declination and decay. For had you used and ordered your meanes and forces to the best, and done your partes euery way to the full, and notwithstanding your matters should haue gone backwards in this manner as they doe, there had beens no hope left of recouerie or reparation, but since it hath beene onely by your owne errorrs &c. So Epictetus in his degrees saith, The worst state of man is to accuse externe things, better then that to accuse a mans selfe, and best of all to accuse neyther.*

An

*of good and euill.*

28

An other reprehension of this colour is in respect of the wel bearing of euils, wherewith a man can charge no bodie but himselfe, which maketh them the lesse.

*Leue fit quod bene fertur onus.* And therefore many natures, that are eyther exreamely proude and will take no fault to themselues, or els very true, and cleauing to themselues (when they see the blame of any thing that falles out ill must light vpon themselues) haue no other shift but to beare it out wel, and to make the least of it, foras wee see when sometimes a fault is committed, & before it be known who is to blame, much adoe is made of it, but after if it appeare to be done by a sonne, or by a wife, or by a neere friend, then it is light made of. So much more when a man must take it vpon himselfe. And therefore it is commonly seene that women that marrie husbandes of their owne choosing against their friends consents, if they be neuer so ill vsed, yet you shall seldome see them complaine but to set

G 3

a

*A Table of the colours*

a good face on it.

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

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

The formes be, *you haue wonne this by play, you haue not onely the water, but you haue the receit, you can make it againe if it be lost &c.*

Next because these properties which we inioy by the benefite of others carry with them an obligation, which seemeth a kinde of burthen, whereas the other which deriue *fiō* cui selues, are like the freest patents *absq; aliquo inde reddendo,* and

*of good and euill.*

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and if they proceede from fortune or prouidence, yet they seeme to touch vs secretly with the reuerence of the diuine powers whose fauours we tast, and therefore worke a kind of religious feare and restraint, whereas in the other kind, that come to passe which the Prophet speaketh, *Letantur & exultant, immolant plagis suis, & sacrificant reti suo.*

Thirdeiy because that which cometh vnto vs without our owne virtue, yeeldeth not that commendation and reputation, for actions of great felicitie may drawe wonder, but prayselesse, as Cicero said to Cesar: *Qua miremur habemus, qua laudemus expectamus.*

Fourthly because the purchases of our own industrie are ioyned commonly with labour and strife which giues an edge and appetite, and makes the fruition of our desire more pleasant, *Suanis cibus a venatu.*

On the other side there bee fowre counter colours to this colour rather then reprehensions, because they be as large as the colour it selfe, first because

G 4 felicitie

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felicitie seemeth to bee a character of the fauour and loue of the diuine powers, and accordingly worketh both confidence in our selues and respecte and authoritie from others. And this felicitie extendeth to many casuall thinges, whereunto the care or vertue of man cannot extend, and therefore seemeth to be a larger good, as when *Cesar* sayd to the sayler, *Cæsarem portas & fortunam eius*, if he had saide, *& virtutem eius*, it had bene small comfort against a tempest otherwise then if it might seeme vpon merite to induce fortune.

Next, whatsoeuer is done by vertue and industrie, seemes to be done by a kinde of habite and arte, and therefore open to be imitated and followed, whereas felicitie is imitable: So wee generally see, that things of nature seeme more excellent then things of arte, because they be imitable, for *quod imitabile est potentia quadam vulgatum est.*

Thirdly, felicitie commendeth those things which cometh without our owne

*of good and euill.*

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owne labor, for they seeme gifts, and the other seemes penyworths: whereupon *Plutarch* sayth elegantly of the actes of *Timoleon*, who was so fortunate, compared with the actes of *Agésilau* and *Epaminondas*, *That they were like Homers verses they ranne so easily and so well*, and therefore it is the word we giue vnto poesie, terming it a happie vaine, because facilitie seemeth euer to come from happines.

Fourthly, this same *præter spem, vel præter expectatum*, doth increase the price and pleasure of many things, and this cannot be incident to those things that proceede from our owne care, and compasse.

*10 Gradus priuationis maior videtur quam gradus diminutionis; & rursus gradus inceptiois maior videtur quam gradus incrementi.*

**I**T is a position in the *Mathematiques* that there is no proportion betweene some-



*A Table of the colours*

somewhat and nothing, therefore the degree of nullitie and quidditie or act, seemeth larger then the degrees of increase and decrease, as to a monoculos it is more to loose one eye, then to a man that hath two eyes. So if one haue lost diuers children, it is more griefto him to loose the last then all the rest, because he is *spes gregis*. And therefore *Sybilla* when she brought her three books, and had burned two, did double the whole price of both the other, because the burning of that had bin *gradus priuationis*, and not *diminutionis*. This couler is reprehended first in those things, the vse and seruice whereof resteth in sufficiencie, competencie, or determinate quantitie, as if a man be to pay one hundred pounds vpon a penaltie, it is more for him to want xii pence, then after that xii pence supposed to be wanting, to want ten shillings more: So the decay of a mans estate seemes to be most touched in the degree when he first growes behinde, more then afterwards when he proues  
nothing

*of good and euill.*

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nothing worth. And hereof the common fourmes are, *Scra in fundo parsimonia*, and as good neuer awhit, as neuer the better, &c. It is reprehended also in respect of that notion, *Corruptio vniuersus, generatio vlcerius*, so that *gradus priuationis*, is many times lesse matter, because it giues the cause, and motiue to some new course, As when *Demosthenes* reprehended the people for harkning to the conditions offered by King Phillip, being not honorable nor equall, he saith they were but elements of their sloth and weakenes, which if they were taken away, necessitie would teach them stronger resolutions, So Doctor *Hector* was wont to Dames of London, when they complayned they were they could not tell how, but yet they could not endure to take any medicine, he would tell them, Their way was onely to be sicke, for then they would be glad to take any medicine.

Thirdly, this couler may be reprehended, in respect that the degree of  
decrease

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decrease is more sensitiue, then the degree of priuation; for in the minde of man, *gradus diminutionis* may worke a wauering betweene hope and feare, and so keepe the minde in suspence from settling and accommodating in patience, and resolution; hereof the common fourmes are, *Better eye out, then alwayes ake, make or marre, &c.*

For the second braunch of this couler, it depends vpon the same generall reason: hence grew the common place of extolling the beginning of euery thing, *Dimidiū qui bene cepit habet.* This made the Astrologers so idle as to iudge of a mans nature and destiny by the constellation of the moment of his natiuitie, or conception. This couler is reprehended, because many inceptions are but as *Epicurus* termeth them, *tentamenta*, that is, imperfect offers, and essayes, which vanish and come to no substance without an iteration, so as in such cases the second degree seemes the worthyest, as the body-horse in the  
Cart,

*of good and euill.*

32

Cart, that draweth more then the fore-horse, hereof the common fourmes are, *The second blow makes the fray, The second word makes the bargaine, Alter principium dedit, alter abstulit, &c.* Another reprehension of this couler is in respect of defatigation, which makes perseuerance of greater dignitie then inception, but settled affection or iudgement maketh the continuance.

Thirdly, this couler is reprehended in such things which haue a naturall course, and inclination contrary to an inception. So that the inception is continually euacuated and gets no start, but there behoueth *perpetua inceptio*, as in the common fourme. *Non progredi, est regredi. Qui non proficit, deficit:* Running against the hill: Rowing against the streame, &c. For if it be with the streame or with the hill, then the degree of inception is more then al the rest.

Fourthly, this couler is to be vnderstoode of *gradus inceptiois à potentia,*  
ad

*A Table of the Coulers*  
*ad actum comparatus; cum gradu ab actum*  
*ad incrementum: For other, maior*  
*videtur gradus ab impotentia ad*  
*potentiam. quàm a potentia*  
*ad actum.*

FINIS.



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