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KING is a mortal God on earth, unto whom the Living God hath lent his own Name as a great honor, but with all told him, he should die like a man, least he should be proud and flatter himself, that God hath with his Name imparted unto him his Nature also.

2. Of all kind of men, God is the least beholding unto them, for he doth most for them, and they do ordinarily least for him.

3. A King that would not feel his Crown too heavy for him, must wear it every day, but if he think it too light, he knoweth not of what metal it is made of.

4. He must make Religion the Rule of Government, and not to Ballance the Scale, for he that casteth in Religion only to make the Scales even, his own weight is contained in these Characters; Ezekiel chapter, he is found too light, his Kingdom shall be taken from him.

5. And that King that holds not Religion the best reason of State, is void of all Piety and Justice, the supporters of a King.
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6. He must be able to give Counsell himself, but not to rely thereupon; for though happy events justify their Counsels, yet it is better that the evil event of good advice be rather imputed to a Subject then a Sovereaigne.

7. Hee is the fountain of Honor, which should not run with a waile pipe. Left the Courtiers fell the waters, and then (as Papists say of their holy wells) to lose the venere.

8. Hee is the life of the Law, not only as, as he is, Lex logus himelli, but because he animareth the dead letter making it active towards all his subjectts, promis & pens.

9. A wife King must doe lese in altering his Laws then he may for new government is even dangerous, it being true in the body politic as in the corporall, that omnis falsitas inimicat eſs percentias, and though it be for the better, yet it is not with a fearfull apprehension, for he that changeth the fundamental Laws of a Kingdome, thinketh there is no good title to a Crown but by conquest.

10. A King that fretteth to ake fates of justice, oppresteth the People, for he teacheth his Judges to fell justice; and Praes. parvis praelere vitia.

11. Bounty and magnificence are vertus very Rege, but a prodigal King is no other a Tyrant, then a parcimonious, for there at home draweth his contemplations abroad, but want supplyeth it else of what is next, and many times the next way, and herein must be wise and know what he may justly do.

12. That King which is not feared is no loved, and hee that is well seen in his craft must as well study to be feared as loved, yet not loved for fear, but feared for love.

13. Therefore, as he must always remembre him whose great name he beareth, that in manifesting the sweet influence of his mercy on the fewes stroke of his Justice sometime, to in this not to suffer a man of death to live; for besides that the land doth wonne the restraint of Justice, towards some doth more retard the affection of Love then the extent of mercy doth enflate it, and faire where love is bestowed faire is quite loft.

14. His greatest enemies, are his fatetters, for though they ever speake on his side yet their words will make against him.

15. The Love which a King oweth to a weake pulchritude should not be restrained to any one particular, yet that his more special favour do reflect uppon some worthy ones, is somewhat necessary because there are few of that capacity.

16. Hee must have a speical care of fives things; if he would not have his Crown be put on him In iuxta fidelitate.

1. First that simulans invincem be not in the Church, for that is duplex iniquitas.

2. Secondly that insanis equitas fit not in the Chaucery for that is regem miferendam.

3. Thirdly that mille iniquitas keepes not the Exchequer for that is ennum baratranum.

4. Fourthly that fideltas temeritas be not his generall, for that will bring but servum pereatitum.

5. Fifthly that if fideltas prudence be not his Secretary, for that he is anguis hab vitis herba.

To conclude, as he is of the greatest power to he is subject to the greatest Cares, made the fervant of his people, or else he were without a Calling at all.

Hee then that honoureth him not, is next an Atheist, wanting the feare of God in his heart.

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An explanation what manner of preutice should bee that are to execute the power or Ordinance of the Kings Prerogative written by the said Sir Francis Bacon, late i.ord Chancellour, and Lord of St. Albans.

That absolute Prerogative, according to the Kings pleasure, revealed by his Lawes, may be exercized and executed, by any Subject to whom power may be given by the King, in any place of Judgement or Commission, which the King by his Lawes have ordained, in which the Judge subordinae cannot wrong the people, the Lawes, being done a measure by which every Judge should govern.
govern and execute; against which law, if any Judge proceed, he is by the law questionable, and punishable for his transgression.

In his nature are all the Judges and Commissioner of the Land no other wise than in their Courts, in which the King in person is supposed to sit; who cannot make that treason, felony, or treason which the Law hath not made so to be, neither can punish the guilty by other punishment than the Lawes have appointed.

This Prerogative or power, as it is over all the Subjects, so being known by the Subjects they are without excute if they offend, and suffer no wrong if they be unjustly punished; and by this Prerogative the King governeth all sorts of people according unto known will.

The absolute Prerogative which is in Kings, according to their private will and judgment, cannot be executed by any Subject; neither is it possible to give such power by Communion, or to subject the People to the same for the King, in that He is the Subsistence of God immediately the Father of His People, and Head of the Common-wealth, hath by participation with God, and with His Subjects a discretion, judgment, and seeking love towards those over whom he reigneth, only proper to himself, or to His places and person, who seeing he cannot in any others infuse His will, whereby power or guilt, which God in respect of his place and charge hath enabled him withall, can neither subordinate any other Judge to govern by that knowledge, which the King can in other wise than by his knowne will participate unto him; And if any such subordinate Judge shall obtain Communion according to the discretion of such Judge to govern the people, that Judge is bound to take that to be his bound discretion, which the Law in which the Kings known will sheweth unto him to be that justice which he ought to administre, otherwise he might seeme to enforce himself above the Kings Law, who will not govern by him, or have a power derived from other then from the King, which in the kingdome will administer justice contrary unto the justice of the Land; neither can such a Judge or Commissioner, under the name of his authority, through his own high affection, seeing the conscience and discretion of every man is particular and private to himself, as the discretion of the Judge cannot be properly or possibly the discretion of the conscience of the King; and if no: his discretion, neither the judgment that is ruled by another mans only.

Therefore, it may seeme they rath desire to be Kings, then to rule the People under the King, which will not administrer justice by Law, but by their own will.

This administration in a Subject is derogative to the King Prerogative, for he administrer justice out of a private direction, being not capable of a general direction how to rule the Kings children, in pleasure, in causes of particular respect, which if no other than the King himself can do, how can it be to that any man should desire that which is untruly impossible, but that it must proceed out of some extrordinarie affection, the rather, seeing such places to be full of trouble, and being altogether unnecessary, no man will seek to tritur him self into it, but for hopes of gaine. Then is not any Prerogative oppugned but maintained, though it be desired, that every subordinate Magistrate may not be made supreme, whereby he may take upon the heares of the people, take from the King the respect due unto him only, or to judge the people otherwise than the King doth himself.

And although the Prince be not bound to render any account to the Law, which in person administreth it feleth, yet every subordinate Judge must render an account to the King, by his Lawes, how he hath administristre justice in his place where he is set. But if he hath power to rule by private direction, for which there is no Law, how can he be questioned by a Law, if in his private capacity he offends.

Therefore, if feloniously, that in giving such authority, the King ordained not subordinate Magistrates, but absolute Kings, and what doth the King leave to himselfe, who giveth so much to others, as he hath himselfe? Nor is there a greater bond to sty the Subject to his Prince in particular, then when he shall have recourse unto him, in his person, or in his power, for relief of the wrongs which from private men be offered, or for reformation of the oppressions of any subordinate Magistrate, shall impose upon the people, there can be no offence in the Judge, who hath power to execute according to his discretion, when the discretion of any Judge shall be thought to be limited.
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And therefore there can be therein no reformation, whereby the King in this use hath no prerogative to gaine his Subjects right, then the Subject is bound to suffer helplesse wrong, and the discontent of the people is call upon the King; the Lawes being neglected, which with their equity in all other causes and judgements saving this, interpole themselves and yeild remedy.

And to conclude, Custome cannot continue that which is any ways unreasonable of it self;—Wisdom, if justice will not approve that Government, where it cannot be but wrong must be commended. Neither can there be any rule by which to try it, nor means of reformation of it.

Therefore, whatsoever defendeth Government, must seek such as he is capable of, not such as seemeth to himself most eafe to execute; for it is apparent, that it is easie to him that knoweth not law nor justice, to rule as he listeth, his will never wanting a power to it self, but it is safe and blamelesse, both for the Judges and People, and honour to the King, that Judges be appointed who know the Law, and that they be limited to governs according to the Law.

Short Notes for civil conversation by Sir Francis Bacon.

To deceive mens expectations generally, (which Caeasar) large though a tardy mind, and unexpected constance, in matters of fear, anger, sudden joy or grief, and all things which may effect or alter the mind in publick or sudden accidents, or such like. It is necessary to ufe the fast course, not waving with actions, as in moving the head or hand too much, which is not direct and stickly operation of the spirit, and consequently like mind, as gesture, only it is sufficient, with leisure, to use a next action in either.

An Essay on Death, by the Lord Chancellour Bacon.

I have often thought upon death, and I find it is the least of all evils, all that which is past, is as a dream, and he that hopes or depends upon time coming dreams waking. So much of our life as we have discovered is already dead; and all the hours which we have not even from the breaths of our Mother, until we return to our Grand Mother the Earth, are part of our dying dayes, whereas of even this is one, and those that succeed are of the same nature, or we dye duly, and as others have given place to us, so we must in the end give way to others. Physicians in the name of Death, include all forrow, anguish, disease, calamity, or whatsoever can fall in the life of man, and likewise or unwelcome. But these things are familiar unto us, and we suffer them every hour; there-
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therefore we dye daily, and I am older since I affemed it, I know
many women that fear to dy, for the change is bitter, and she
would refuse to prove it; besides, the expectation brings terrour
and that exceeds the evil. But I do not believe that any man fear
to be dead, but only the stroke of death, and such are my hopes,
that if Heaven be pleased, and Nature renew but my leaf for 21
years more, without asking longer days, I shall be strong enough
to acknowledge without mourning, that I was begottn mortall,
vehicle walks not in the high-way, though the go for all, this is
strength, and the blood to veritie, to concern things that be de-
ferred, and to neglect that which is feared.
Why should Man be in love with his letters, though of Gold?
Art thou drowned in security, then I say, though art perfectly
dead? For though thou movest, yet thy soul is buried within
thee, and thy good Angel either forlakes his Guard, or sleepe,v;
there is nothing under Heaven, saving a true friend, who cannot
be counted within the number of moveables, unto which my
heart doth cleave.
And this dear freedom hast begot me thence, that I
mourn not for that end which must be, nor spend one with to
have one minute added to the incertaine date of my yeares. It
was no mean apprehension of Lucian, who says of Menedes, that
in his travels through Hell, he knew not the Kings of the Earth
from other men, but only by their lower crying and tears which
was fostered in them through the remembrance of the good
dayes they had seen, and the fruitfull havings which they so un-
willingly left behind them: he that was well fed, looked back
at his portion, and was loath to forsake his Parme, and others ei-
ther minding marriages, pleasures, profit, or preference, defered
be excused from Deaths banquet, they had made an appointment
with Earth, looking at the blessings, not the hand that enlarged
them, forgetting how unlooked they came hither, or with what
naked ornaments they were arrayed.
But were we servants of the present given, and observers
of the Heathens Rule Memento morti, and not become bestighted
with this seeming felicity, we should enjoy them as men
prepar'd to loose, and not wind up our thoughts upon so perishing a forme.

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be that is not flacky strong (as the servants of pleasure) how can
be be found usually, to quit the vaile and false village of his
prifon, the sole having shaken off her flesh, doth then see up for
her self, and considering things that are under, the was what fin-
ger hath enforced her; for the sole or of Idols are of the same
piece with those of State, but now and then nature is a fault,
and this good guest of ours, takes fayle in an unperfect body, and
so is slackned from fleeting her wonders, like an excellent Mufi-
cian which cannot utter himself upon a defective instrument. But
see how I am swerved, and lose my course, touching at the sole
that doth leet hold action with death, who hath the fairest proper-
ity in this frail, which is the end of all flesh, and the begin-
ing of incorruption.

This Ruler of Monuments, leads men for the most part out
of this world with their helts forward, in token that he is cour-
try to life, which being obtained, bids men headlong into this
wretched Theater, where being arrived, their first language is that
of mourning, nor in my own thoughts, can I compare man more
fitly to any thing then to the Indian Pig-tree, which being ripe-
ned to his full height, is said to decline his branches down to the
Earth, whereof the conceives against, and they become Roots
in their own flock.

So Man having derived his being from the Earth, first lives the
life of a Tree, drawing his nourishment as a Plant; and made ripe
for death, he bends downwards, and is fowed again in his Mother
the Earth, where he perisheth not, but expect a quickening. So
we see death exempts not a man from being, but only presents an
alteration; yet there are some men (I think) that bind other-
wise perladed. Death finds not a worse friend then an Alder-
man, to whom I never knew him welcome; but he is an im-
pornate Guest and will not be fard nay.

And though they themselves shall affirme, that they are not
within, yet the answer will be taken, and that which heightens
their fears is, that they know they are in danger to forfeit their
flesh but are not wise of the payment day, which tricky uncertain-
ity, in the occasion that (for the most part) they step out of this
world
world unarmisthe for their general account, and being all unprovided, desire yet to hold their gravity, preparing their forces to answer in earnest.

Thus I gather, that Death is disagreeable to most Citizens, because they commonly dye in their bed; this being a rule, that when their Will is made, they think themselves nearer a Grave, then before; now, they out of the wisdom of thousands, think to fear death, from whence there is no appeal, by not making a Will, or to live longer by protestation of their unwillingness to die. They are for the most part well made in this world (accounting their trances by Legions, as Men do Devils); their fortune looks toward them, and they are willing to anchor at it, and desire it (if it be possible) to put the evil day far off from them, as to adjourn their ungrateful and killing period.

No these are not the men, which have been spoken of death, or whose looks are affright to entertain a thought of him.

Death arrives grudgingly to such as sit in darkness, orlying heavy burdened with grief and trouble; to the poor Christian, that is bound in the Galley, to dispairful widows, penive prisoners, and deposed Kings; to them, whose fortune runs back, and whose spirits murmur, unto such death is a sedative, and the grave a place for retiredness and rest.

There wait upon the shore of death, and wait unto him to draw near, willing above all others to see his face, that they might be led to his place, waking the somnolent Sirens to wind down the watch of their life, and to break them off before the hour.

But Death is a doleful Messenger to an Usher, and Fate untimely cuts their thread; for it is never mentioned by him, but when Rumours of Warre; and civil Turmoil put him in mind thereof.

And when many hands are armed, and the peace of a City in disorder, and the Foot of the common Soldier founds an alarm on his stiles, then perhaps such a one (broken in thoughts of his master abroad, and dutying the Monuments of Coynes which are in his house) can be content to think of death, and being hale

Bacon's Remains.
yet living doth follow at the Funerals of His owne reputation.

I have said many hones, that I am privileged from that kind of naming, and could wish that like piece to all thole with whom I wage love. I might say much of the commodities that death can sell a man but briefly. Death is a friend of ours, and he that is ready to entertain him, is not as home; whilst I am, my Ambition is not to fore-crow the Tyde, I have but so to make my interest of it, as I may account for it. I would with nothing but what might better my days, nor desire any greater place then the front of good opinion, I make not love to the continuance of days but to the good news of them; nor with to dye, but referre my self to my house, which the great Dispenser of all things hath appointed me; yet as I am frail, and suffer'd for the fruit fault, were it given me to choose, I should not be earnest to see the evening of my age, that extremity of it fell being a disaster, and a meet return into infirmity. So that if perpetuity of life might be given me, I should think what the Greek Poet said; Such an Age is a mortal evil. And since I must needs be deid, I require it may not be done before mine enemies; that I be not frappe before the cold, but before my friends; for the night was even now, but that name is loit, nor now late, but early. mine eyes begin to discharge their watch, and compound with this fleshly weakness for a time of perpetuity. so I shall perfectly be as happy for a few hours, as I had dyed the last house I was borne.

The Lord Chancellour Bacon his Opinion, concerning the disposition of Suttons Charity, deliver'd unto King James.

May it please your Majesty,

I find it a positive precept of the Old Law, that there should be no Sacrifice without salt, the morall whereof (besides the Ceremony) may be, that God is not pleased with the body of a good intention except it be season'd with that spiritual wisdom and judgment, as it be not liable subject to be corrupted and perverted; for Salt in the Scripture is a figure both of wisdom and Learning.

This cometh into my mind upon this Act of Mr. Sutton, which seemeth to me as a Sacrifice without Salt, having the materials of a good intention, but not powdered with any such Ordinances and Institutions as may preserve the same from turning corrupt, or at least, from becoming unfavorable and of little use; for although the choice of the Foundes be of the best, yet neither they can live always; and the very nature of the work is felt, in the vaunt and smale proportions thereof, being apt to provoke a misemployment, it is no diligence of theirs, except these be a degeneration from that model that can excelle is from running the same way, that gifts of the like condition have heretofore done. For to designe the Charter-house (a manse for a Prince's habitation) for an Hospital, as some should give him Almes of a rich embayed door close to a Beggar.

An: certainly a man, fee ragnostum quocumbec considerandum, that if such an Edifice with five thousand pounds Revenue be erected into
into a Hospital, it will in small time degenerate to be made a preferment of some great person, to be Master, and he to take all the sweet, and the poor to be tithe, and take but the crumbs, as it comes to pass in divers Hospitals of this Realm, which have but the name of Hospitals, and are but wealthy Benefices, in respect of the Mastership, but the poor which is the proper good, little relieved.

And the like hath been the fortune of much of the Alms of the Roman Religion in their great Foundations, which being in vain-glory and ostentation, have had their judgment upon them in the end, in corruption and abuse.

This meditation hath made me presume to write these few lines to your Majesty, being no better then good wislies, which your Majesties great wisdom may make something of nothing of wherein I desire to be this underfoot, that if this foundation (such as it is) be perfect and good in Law, then I am too well acquainted with your Majesties disposition, to advise my brother of power, or profit, that is not grounded upon a right, nor further, if the defects are such, as a Court of Equity may remedy and cure, then I wish, that as St. Peter's shadow did cure Diseases, so the very shadow of a good intention, may cure defects of that nature.

But if there be a right and birth-right planted in the Heire, and not remediable by Courts of Equity, and that right be submitted to your Majesty, whereby it is both in your power and grace what to do, then I see with that rude Militie and Chaos of good deeds, were directed rather to a solid merit and durable charity, then to a blaze of glory, that will not ITEU, and quickly extinguish.

And this may be done, observing the precedes of St. Peter, success is the only varying circumstances: For it appears, that he had in notion a triple good, an Hospital, a School, and maintaining of a Preacher, which individuals reform to the general head, wise.

Relief of the Poor.

And the Advancement of Learning.

And the Propagation of Religion.

Now that I shall before your Majesty, in every of these three kinds; what it is that is most wanting in your kingdom, and what is like to be the most beneficial and effectual use of Benefices, and like to be least perverted. That I think should be no ill scope of any labour, how hardly ever performed, for out of variety presented election may be best grounded.

Concerning the relief of the Poor, I hold some number of Hospitals with competent good, then any Hospital of an exorbitant greatness; for though the court will be the more fair, yet the other will be the more felt.

For if your Majesty erect many, besides observing the ordinary maxim: bonum quo communito apud melius, choice may be made of those Towns and places, where there is most need, and to the remedy may be distributed as the Dioceses are diaphragmated.

Again, greatness of relief accumulated in one place, doeth rather invite a swarm and surcharge of Poor, then relieve those that are naturally bred in that place, like to ill tempered medicines, that draw more humour to the part, then they evacuate from it, but chiefly I rely upon the reason that I mentioned in the beginning, that in those great Hospitals the Revenue will draw the use, and not the use the Revenues, and so through the mass of their wealth, they will swiftly tumble down to a mis-employment. And if any man say, that in the two Hospitals of London there is a president of greatness concurring with good employment, let him consider, that those Hospitals have Annual Governors, that they are under the superintend care and policy of such a State, as the City of London, and chiefly, that the Revenues could not upon certainties for upon calamities, and free gifts would be wanting. If they appeared once to be perverted; so as to keep them in a continual good behaviour and save to employ them again, none of which points, so much with the present Case. The next consideration may be, whether this intended Hospital, as it hath a more ample endowment then other Hospitals, should not likewise work more in a better subject then other poor, as that it should be converted to the use of mayned Soldiers, decayed Merchants, and Honestholds, aged and destitute Church-men, and the like; and
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whose condition being of a better sort then those people and beg- 
gars, deferves both a more liberal dispens, and some proper 
place of relief not intermingled and coupled with the bafket sort 
of people, which project (though spurious) yet in my judgment 
will not answer the desigment in the event, in these rare times; 
for certainly, few men which have been some body, and beare a 
mind somewhat according to the Confidence and remembrance 
of that they have been, will ever descend to their condition, as to 
professe to live upon Alms; and to become a Corporation of de-
clared Beggars, but rather would choose to live obliciously, and ask 
to be hid themselves with some private friends; so that the 
end will be of such an intention, that it will make the place a re-
ceivable of the worst, idioit, and most despo severely of every 
profession, and to become a Celf of Liverymen and other 
men and Drunkards, which will rather give a scandal, then yield 
any fruit of the Common-wealth.

And of this kind, I can find but one example with us, which is 
the Almoners Knights of Winser, which particular would give a 
man small encouragement to follow that presidem.

Therefore, the best effect of Hospitallity is to make the Kingdom 
[if it were possible] capable of that Law, that there be no Beggars 
in Israel; for it is that kind of people that is a burden, an eye-
fore, a scandal, and a sort of pernicious rule in a State; but chiefly 
it were to be wished, that such a Beneficencie towards the relief 
of the poor, were so bellowed, as not only the needy and naked 
people should be sustained; but also that the honest portion which 
hath had means to live upon, with whom the poor are now charg-
ed should be in some sort eased, for that were a work generally 
acceptable to the Kingdom, if the publick fund of Almes 
might spare the private hand of Taxe.

And therefore, of all other employments of that kind, I com-
mend most the Houses of relief and correction, which are mix-
Hospitals, where the impotent person is relieved, and the sturdy 
Beggars buckled to work, and the able person also not main-
tained to be idle, which is ever joined with drunkenness and im-
purity, but is forfed with such works, as he can manage and per-
form.
nothing more wanting towards the flourishing state of Learning, then the honourable and plentiful Salaries of Readers, in Arts and Professions.

In which point, as your Majesty's bounty hath already made a beginning, so this occasion is offered to God to make an proceeding.

Surely, Readers in the Chair, are as Parents in Sciences, and desire to enjoy a condition not inferior to the children that embrace the particular part, else no man will sit longer in the Chair, then he can walk to a better preferment, and will esteem to pass, as Virgil saith.

Virum invalidi referant tenina nati, for if the principal, Readers through the means of their entertainment, be but men of superficial Learning, and that they shall take their place, but in p glare it will make the macle of Sciences, want the chief and solid dimension which is death, and to become but pretty and commendations habits of prudent,

Therefore, I could wish that in both the Universities, the Lectures as well of the three Professions, Divinity, Law, and Physics, as of the Arts of Speech, the Mathematices and others, were raised in their Penions to 100l. per annum a piece, which, though it be not near so great as they are in some other places, where the greatness of the reward doth with for the ablest men out of all France Parts to supply the Chair; yet it may be a portion to content a worthy and able man, if he be contemplative in nature, as most of the sires are that are correct for Lectures.

Thus may Learning in your Kingdom be advanced to a further height; for Learning, which I lay under your Majesty's most learned of Kings, is so certified, may also claim some degree of elevation thereby,

Concerning propagation of Religion, I shall in few words say before your Majesty three Propositions. None of them devices of mine own, otherwise then as I have approved them; two of which have been in agitation of speech and the third acted.

1. The first is a Colledge for controversies, whereby we shall not still proceed single but shall as it were double our files, which certainly will be found good in the encounter,

2. The second is a Receipt (not Seminary in respect of the vain words, and implicit obedience, and other things tending to the perturbation of States involved in that term) of Converts to the Reformed Religion, either of youth, or otherwise: for I like not the word Seminary, in respect of the vain words, and implicit obedience, and other things tending to the perturbation of States involved in that term) of Converts to the Reformed Religion, either of youth, or otherwise; for I doubt not but there are in Spain, Italy, and other Countries of the Papists many, whose hearts are touched with a sense of those corruptions, and acknowledgment of a better way; which grace is many times strangled, and choked through worldly consideration of necessity to live there, men not knowing where to have succour and refuge here.

This likewise I hold a work both of great piety and consequence, that we also may be wise in our Generation, and that the watchful and silent night may be used as well for towning of good deeds, as tears.

3. The third thing is an imitation of a memorable and religious Act of Queen Elizabeth, who finding a part of Lancashire to be extremely backward in Religion, and the Benefices swallow'd up in improprations, did by decree in the Dutchy Court, erect four fridends of 50l. per annum a piece for Preachers well chosen, to help the Harvest, which have done a great deal of good in those parts where they have laboured; neither do there want other Comers in the Realm, that for a time would require the like extraordinary helps.

Thus have I briefly delivered into your Majesty's my opinion touching the employment of such charity, whereby that miscarriage, which was in the Owen, little hither than a heas of meck, may be spread over your Kingdom to many fruitful purposes, your Majesty's planting and watering, and God giving the encrease, Amen.
A Letter of advice written to Sir Edward Cook, Lord Chief Justice of the King's Bench.

My very good Lord,

Though it were true, that who so considereth the wind and rain, shall neither know nor reap; yet there is a reason for every action, and so there is a time to speak and a time to be silent: there is a time when the words of a poor simple man may profit and be of value to the world. For the Proverbs, which delivered the City by his wisdom, found it without this opportunity, the power both of wisdom and eloquence lose but their labour; and the deaf adder, God therefore, before his Son that brings mercy, sent his Servants (the Trumpets of repentance) to level every high hill to prepare the way before him, making it smooth and straight, and as it is in spiritual things, where Christ never comes before his Way-maker hath laid even the heart with sorrow & repentance, since self-conceit and proud persons think themselves too good, and too wise to learn of their inferiors, and therefore need not the Physician: So in the acquiring of earthly wisdom, it is not possible for nature to attain any mediocrity of perfection before she be humbled by knowing her self and her own ignorance; and not only knowledge, but also every other gift (which we call the gifts of Fortune) have power to puff up earth. Afflictions only level those Medehils of Pride, ploweth the heart, and makes it for wisdom to bow her head, and for grace to bring forth her encrescent flabby is that man therefore, both in regard of heavenly wisdom, and of earthly, that is thus wounded to be cured; thus broken to be made stait and thus made acquainted with his own imperfections that he may be perfected. 

The remains of Bacon's work, as found in this document, discuss the importance of recognizing the right time to speak and the value of humility in wisdom. The author advises against self-conceit and emphasizes the importance of being teachable and humble, likening wisdom to a plow that levels the heart, making it receptive to further edification. The passage reflects on the necessity of being humbled by one's own ignorance before true wisdom can be attained. The discussion includes a metaphor about the earth needing to be plowed to receive the seeds of wisdom, and the importance of recognizing one's imperfections to achieve true perfection.
Secondly, you close the Auditory when that you would be observed; speech must either be live or short.

Thirdly, you converse with books, not with men, and of books especially humane, and have not excellent choice with them who are but books, with a man of action and employment. You seldom converse, and then with your underlings; not freely, but as a Schoolmaster with his Scholars, even to teach, and never to learn.

But if sometimes you would in your familiar discourse hear others, and make election of such as know what they speak, you should know that many of these tales which ordinarily you tell, to be but ordinary, and many other things which you delight to repeat, and serve in for novelties to be but Crambeeb cœlla, as in your pleadings you were wont to intone over mirth, and in inveigh liberally against the person which then bred you many enmities, whose payon ye: live, and the effect now appeared: So were you still wont to be a little too careless in this point, to praise and disparage upon slight grounds; and that some times untruly; so that your reproofs or commendations were for the most part neglectful and discontented, when the centre of a Judge coming slowly, but sorely, should be a brand to the guilty, and a crown to the virtuous.

You will jest at any man in publick, with as much respect of the person dignity, or your own, this disgraced your gravity, more than it can advance the opinion of your wit, and do all other acts which we see you do indirectly with any touch of vileny, having not respect to the true end.

You make the Law lean a little too much to your opinion; whereby you subject your self a legal Tyrann, striking with that weapon whom you please, since that you are able to turn the edge any way; For this, the wise Masters of the Law give warning to young students, that they should be wary, lest while they hope to be instructed by your integrity and knowledge, they should be deceived with your subtlety, armed with authority.

Your too much love of this world is seen, when having the Le:[v]ing to account, yearly, you relieve few or none; the hale that hath taken so much, in it give to loose. Herein you shew no bowels of com-

compasion, as if you thought all too little for your self, or that God had given you all that you have. (if you think wealth to be his gift, I mean that we get well, for I am sure the rest is not) only to that end that you should still gather more, and never be satisfied but cry how much you can gather, to account for at the great and general day; we desire you to amend this, and let your poor Tenants in Norfolk find some comfort, where nothing of your estate is spent towards their relief, but all brought upon lieth, to the impoverishment of the County.

In the last, which might have been your best of service to the State, affecting to follow that old rule, to give justice leaden bullets, and iron hands, you used too many delays, till the Delinquents hands were loath, and yours bound; in this you seemed another Fabius, but there the honour of Marcellus would have done better; What need you have sought more evidence then enough, whilst you pretended the finding out of more? missing your aim, you discredited what you had found.

Thus bell judgments think, though you never used, such speeches are fathered upon you: yet you might well have done it, and done it but right, for this crime was second to none, but the Powder Plot, that would have blown up all at once, a merciful cruelty, this would have done the fame by degrees a lingering but as sure a way, one by one might have been called out, till all Opposers had been removed.

Besides, that other Plot was scandalous to Rome, making Popery odious to the eyes of the whole world, this hath been scandalous to the truth of the Gospel, and ever since the first mality, to this Instant, when justice hath her hands bound, the Divell could not have invented a more malicious practice to our State and Church; then this hath been, and is likely to be God avert the evil, but therein you committed another fault, that you were too open in your succeeding, and to taught them where to defend themselves; so you gave them time to undermine justice, and to work upon all advantages, both of affections and humours, and opportunities and breaches of friendship which they have so well followed, sparing neither pain nor cost, that it almost seemeth an offence to you to have done so much, indeed that you have done
BACONS REMAINEs.

Do more; you floupe the acquisitions and confections of some, who perhaps had they been suffed, would have spoken enough to remove some stumbling blocks out of your way: And that you did not this in the true form of any one, but out of a know not what present unadvised humour, supposing enough behind to discover all, which fell not out to; for there is a distinction in another sense, your love not right to the truth; and though you are to be condemned for what you did, yet you are to be reprehended for many circumstances in the doing; and doubletete in this crosse God hath an eye to your negligence, and their byres are left to be pricks in your fides, and thorns in your eyes.

Thus which we commend you for, are those many excellent parts of nature, and knowledge of the Laws, you are endowed with: But these are only good in their good use, where we thank you for standing stouterly on the behalf of the Common-wealth, hoping it proceeds not from a disposition to oppose great Ones, as your enemies say, but to do justly, and deliver truth indifferently, with respect of persons; and in this we pray for your prosperity, and are very that good actions should not ever succeed happily; but in the carriage of this you were too tyrannique for you took it in hand in an ill time, both in regard of the then present billets, which is interrupted, and in regard of his sicknees it concerned, whereby you dis-united your strength, and made a gap for the enemy to passe out of and to return and attack you: but now since the cause is ended, we desire you to give way to power, and to serve the Common-wealth again, and do what good you can since you cannot do all the good you would; and since you are taken upon this Rock, cast out the goods to save the bottom, stop the leak, and make towards Land, learn of the Steward to make friends of the unrighteous mammon.

These Spaniards in Mexico who were chas of the Indians, tell us what we ate to do with our goods in extremity, they being to passe over all the islands, and this is as well away their goods, as we were to savelly, but some more covenent, keeping their gold were either drowned with it, or taken and slain by the Spaniards, you have received, learn now to give. The Beaver learns us this lesson, who being hunted for his fomes bites them off, Carne.

BACONS REMAINEs.

vages, you have received, learn now to give. The Beaver learns us this lesson, who being hunted for his fomes bites them off, Carne.
BACONS REMAINES.

And now we beseech you, **My Lord**, to be sensible both of the stroke and hand that strikes you. Learn of **David** to be humble, and look upon God, he hath some great work to do, and he prepares you for it; he would not have you faint, nor yet bear this. Cast off with a Stoical resolution, there is a Christian meditator worthy your great name, I must be plain, perhaps rash: had every one had taken at sermon but written in your heart to provide, this work had been done long since, without the erring of your enemies; but when we will not mind our selves, God doth belong to him, and he is wise, and he is mighty, perhaps not in your eyes, but in his own. He therefore lends us outward Crostes, which while they come to us, they do comfort us. They are **friends**, in searching the love of his love for the love of his love, to humble our selves therefore to God is the part of a Christian: but for the World and our Enemies that conceal the Prove is apt, **Rebus angustis animosum aperit**, forte aperere pectoris issem contrarum venit in injustae secundum turgida vita.

The last part of this you forget, yet more need to be ashamed to make use of it, and being armed against calamities, you may stand firm against the affronts on the right hand, and on the left; for this is certain, the mind that is most prone to be picked up with prosperity, is most weak, and apt to be deceived with the hard tribute of adversity: indeed, she is able to stagger a strong man, striking terrible blows, especially if the enemy pass bold, even, but true Christian wisdom gives us armour of proof, against all these calumnies, and teaches us in all estates to be contented for though the cause our friends to declare them selves our enemies; though the give heart to the most coward to strike: though an hour's continuance counteracts an Age of prosperity: though the rest in our suffer all the evils that ever we have done, yet hath she no power to hurt the humble and wife, but only to make such as too much prosperity hath made fit in their own thoughts, but weak indeed, and fit for ruin, when the wise from hence rather gather profit and wisdom by the example of **David**, who faith, **Before I was child, I went sorrowful.**

Now then he knew the right way, and will look better to his footing. **Cardinal** faith that weeping, fasting, and fighting are three great purges of grief. Indeed, naturally they help to all way, sorrow, but God in this case is the both and only Physician, the means he hath ordained are the advice of friends, the amendment of our selves and amendment is both the physic and the cure. For friends, though your Lordship be called, yet I hope you are not altogether destitute: if you be, look on good books, they are true friends that will neither flatter nor dissemble, be you exult your self, applying what they teach to the party grieved, and you shall need no other comfort nor Counsellors. To them and to God, holy spirit directing you in the reading of them, I commit your Lordship, beseeching him to lend a good influence of these your troubles, and henceforth to work a Reformation in what hath been amiss, and a reunion perseverance proceeding, and growth in all that is good, and that for his glory, the benefit of your self, this Church and Common-wealth, whole faithfull Servant while you remain, I remain a faithfull Servant to you.

Suppose this bold, nolt occasion, provoked by something I hear, which I dare not write, be not to secure, though you see some Clouts break up all crostes and damages may be compared to a Woof, which coming upon a man suddenly, ceaseth his voice and heart to fail, but the danger that is expected is toothless, and half prevented.
A Letter to my Lord Treasurer, in excuse of his Speech in Parliament, against the Treble Subsidie.

It may please your good Lordship,

I was sorry to find by your Lordship's Speech yesterday, that my honest Speech in Parliament, delivered in discharge of my conscience, was offensive. If it were misreported, I would be glad to attend your Lordship to disavow any thing I said not. If it were misconstrued, I would be glad to expound my words, to exclude any sense I meant not; if my heart be misjudged by imputation of popularity or opposition.

I have great wrong, and the greater, because the manner of my Speech did most evidently shew that I spake sincerely, and only to satisfy my conscience, and not with any advantage or policy to sway the cause. And my terms carried all signification of duty & zeal towards her Majesty, and her service. It is very true, that from the beginning, whatsoever was a double subsidy, I did with might, for prejudices false, appear to be extraordinary, and for discontent false, might not have been layed upon the poverty, though otherwise I wished it as rising, as I think this will prove, and more: this was my mind; I confess it.

And therefore, I do most humbly pray your good Lordship, if it, to continue me in your own good opinion, and then to perform the part of an Honourable friend, towards your poor, humble, and obedient Servant, and Alliance, in drawing Her Majesty to accept of the sincerity and simplicity of my zeal, and to hold me in Her Majesty's good favour, which is to me dearer than my life. And so, &c.

Your Lordship's most humble in all duty.

FRAN. BACON.

A Letter to my Lord Treasurer, recommending his first since touching the Solicitors place.

My Lord,

After the remembrance of my humble duty, though I knew by late experience how mindful your Lordship was of me, and my poor fortunes, since it pleased your Lordship during your indisposition, when Her Majesty came to visit your Lordship, to make mention of me for my employment and preferment: Yet being now in the Country, I do presume, that your Lordship, who of yourself, had an honourable care of the matter, will not think it a trouble to be solicited therein.

My hope is this, that whereas your Lordship told me, Her Majesty was somewhat gratified upon the offence She took at my Speech in Parliament, favourable endeavours, which hath assurred me, that for your own part, you continue that I spoke to the best, will be as good a Tyde to remove Her from that shall. And it is not unknown unto your good Lordship, that I was the first of the ordinary sort of the Lower House that spake for the Subsidie. And that which I after spake in difference, was not in circumstance of time; which makes I think no great matter, since there is variety placed in Councils as a defence in Mischief, to make it more perfect. But I may justly doubt so much Her Majesty's ingratitude upon this particular; as Her concious; otherwife, if my insufficiency and unworthineffe, which I acknowledge to be greater; Yet it will be the leefe, because I purpose not to divide my self, between her Majesty, and the cause of other men, as others have done.
BACONS REMAINES.

But to attend her business only hoping that a whole man may do as well in half a man better able.

And if her Majesty think either that he shall make an adventure in using me, that is rather a man of study, then of practice and experience. Surely, I may remember to have heard that my Father (an example I confess rather ready then like) was made Solicitor of the Augmentation (a Court of much business) when he had never practised, and was but 27 years old.

And Mr. Brooke was now in my time called Attorney of the Dutchie when he had practised little or nothing, and yet hath discharged his place with great sufficiency.

But these things, and the like, as her Majesty shall be made capable of, wherein, knowing what authority your Lordships commendation hath with her Majesty, I conclude with myself that the substance of strength which I may receive will be from your Lordship.

It is true, my life hath been so private, as I have had no means to do your Lordship's service.

But as your Lordship knoweth I have made offer of such as I could yield; for as God hath given me a mind to love the publick, so incidentally I have ever had your Lordship in singular admiration, whose happy ability her Majesty hath so long used to her great honour and yours. Besides, that amendment of State or composure which I have received, hath been from your Lordship. And therefore if your Lordship shall stand a good friend to your poor Alge, you shall but twice give, which you have begun.

And your Lordship shall believe your benefice upon one that hath more sense of obligation than of self-love. Thus humbly defining pardon of so long a Letter, I wish your Lordship all happiness,

Your Lordship in all humbleness to be commanded.

June 6. 1579.

P. BACON.

A Letter of Ceremonies to Queen Elizabeth, upon the sending of a New-years Gift.

It shall please your Sacred Majesty,

According to the Ceremonies of the Time, I would not forget in all humbleness to present your Majesty with a small New-years Gift, nothing to my mind; and therefore to supply it, I am but in my mind, to give your Majesty this New-years Gift, that is, a New-Year, that shall be as no Year to your Body, and as a Year with two Harvests to your Coffers, and every other way prosperous and gladness, and so I remain

Your Majesty's loyal and obedient Subject,

FRAN. BACON.

A Letter of Ceremonies to Queen Elizabeth, upon the sending of another New-years Gift.

Most excellent Sovereign Mistress,

The New-year's Gift which I can give your Majesty is that which God hath given unto me; which is, a mind in all humbleness, to wait upon the Commandements and business wherein I would to God I were blest, that I saw Jesus, or that I could perform more.

For now I am like a Hawk, that bears when I see occasion of service; but cannot fly, because I am tied to another's Gift. But mean while, I continue of making your Majesty my Obligation of a Garment as unworthy the wearing, as his service that tends
BACONS REMAINEs.

A Letter of advise to the Earl of Essex, to take upon him the care of the Irish Business, when Mr. Secretary Cecil was in France.

My singular good Lord,

I do write, because I have not yet had time fully to express my conceit, nor now to attend you touching Irish Matters; considering them, as they may concern the State, that it is one of the most particular that hath come, or can come upon the State, to purchase your Lordship's honour upon. I am moved to think for three Reasons; because it is ingenerate in your house; in respect of my Lord your Father's noble attempts; because of all the accidents of State of this time, the labour refresh most upon that.

And because the world will make a kind of comparison between those that set it out of France, and those that shall bring it into France, which kind of honour, given the quickest kind of reflection, the transferring this honour upon your self consistereth upon one point: the one, if the principal persons employed come in by you, and depend upon you; the other, if your Lordship declare your self to undertake a care of that matter. For the persons it fell out well, that your Lordship had no interest in the persons of imputation.

For Sir William FitzWilliam, or Sir John Norris was yours, Sir William Ruffe was conceived yours, but was curbed, Sir Conyers Clifford (as I conceive it) dependeth upon you, who is fain to do well.

And if my Lord of Ormond in this interim shall accommodate well, I take it he hath always had good understanding with your Lordship; so as all things are not only whole and inire, but of a favourable aspect towards your Lordship.

If you now chuse well, wherein, in your wisdom you will remember there is a great difference in choice of persons, as you shall think the affairs to incline to composition or to war. For your care taking, general and popular conceit hath been, that Irish causes have been much neglected, whereby the reputation of better care will be a strength.

And I am sure, her Majesty, and my Lords of the Council, do not think their care dissolvent, when they have chosen whom to employ.

But that they will proceed in a Spirit of State, and not leave the main point to discretion.

Then if a resolution be taken, a consultation must be governed upon information, to be had from such as know the place and matters in fact.

And in the taking of information, I have always noted, there is a skill, and a wildness. For I cannot tell what an account or enquiry hath been taken of Sir William Ruffe, and of Sir R. Bingham of the Earl of Thomond, of Mr. Wilmot.

But I am of opinion, much more would be had of them, if your Lordship shall be pleased severally to confer not Obliter, but expressly and upon Caveat given them to think of it before. For, bene dico qui prudenter interrogat.

For the points of opposing them, I am too much a stranger to the business to deduce them, but in a Topique, as thinks the pertinent interrogatories, must be either of the possibilities and means of accord, or of the nature of the War, or of the reformation of the particular abuses, or of the joyning of practic with force, in the division of the Rebels.

If your Lordship doth put your fiddle in others Harvets, First, time being fitt to you in Mr. Secretary's absence.

Next, Volta ferius.

Thirdly, being mixt with matter of War, it is fittest for you. Lastly, I know your Lordship will carry it with that modesty, and respect towards aged Dignity, and that good correspondence towards my deare Aily, and your good friend now abroad, as no inconvenience may grow that way.
Bacon's Remaines.

That have I played the ignomineous game, which I do to no
body buy your Lordship, except I do it to the Queen, sometimes
when the times are on. But your Lordship will accept my duty,
and good meaning, and secure me, touching the privateness of that
I write.

Your Lordships to be commanded.

FRAN. BACON.

A Letter of advice to my Lord of Edin, upon the first Treaty
with Tyron, 1598, before my Lord was nominated.

for the Charge of Ireland.

My Lord,

Tell the Advertiser what your Lordship imparted to me;
and the like, I hold to be no more certain to make judg-
ment upon, than a Patient's water to a Physician: Therefore
I do upon one water to make a judgment, were indeed like a
fool to hold Montembeau, or Doctor Birch: yet for willing
duties, I will set down to your Lordship what opinion sprung in
my mind upon that Read.

The letter from the Council there haning to mistrust, I do
not much rely upon for three Causes.

First, because it is always both the grace and the safety from
blame of such a Council to err in caution: whereas I add that
it may be they or none of them are not without envy towards
the person who is used in treating the Accord.

Next, because the time of this treaty hath no show of dissipa-
tion. For that Tyron is now in no straight: But he is not now like
a Gamberer, that will give over because he is a Winner, then be-
cause he hath no more money in his purse.

Lastly, I do not see but those Articles, whereupon they ground
their Supposition may as well proceed out of fear, as out of false
hood.

For

Bacon's Remaines.

For the retaining of the dependence of the projecting the ad-
mition of a Sheriff, the refusing to give his Son for Hoggage, the
holding off from present repair to Dublin, the refusing to go pre-
ently to accord, without including Ormond, and others of his Aids,
may very well come of a guilty reservation, in case he should
receive hard measure, and not out of treachery, So as if the great
peril be faithful, and that you have not here some present Intelli-
gence of present Succours from Spain; for the expectation
whereof Tyron would gain time.

I see no deep cause of distrusting the cause, if it be good. And
for the question, her Majesty beareth to me a Winner three
ways.

First, her purse shall have some rest.
Next it will divert the keen designs upon that place.
Thirdly, though her Majesty is like for a time to govern
Presemce on the North, and be not in true command in better state
there than before; yet for the two firsts of care of charge,
and advantage of opinion abroad before mention, she shall have
a time to use her Present Policy in two points to weaken them;
the one by division and diffusion of the heads, the other by re-
covering and winning the people from them by justice, which of
all other causes is the best.

Now for the Athenian question, you discourse well, quid igniur
agenda sit. I will shew my fools but since you will have it for
The Earl of Ormonde to be encouraged and comforted above all
things, the Garrison to be instantly provided, for opportunity
makes a thief; And if he should mean never to well now, yet
such an advantage, as the breaking of her Majesty's Garrisons
might temper a true man.

And because he may as well waver upon his own inconstancy as
upon occasion, (And wanton variableness is never restrained but
with fear.)

I hold it necessary he be menaced with a strong war, not by
words, but by munition, and preparation of Forces here, in case the
Accord proceed not, but none to be sent over, lest it disturb
the Treaty, and make him look to be over-run as soon as he hath laid
way Arms.
BACONS REMAINE.

A Letter of advice to my Lord of Essex, immediate before his going into Ireland.

My singular good Lord,

Your late Note of my silence on your occasions hath made me set down these few wandering lines, as one that would say somewhat, and can say nothing touching your Lordships intended charge for Ireland, which my endeavours I know your Lordship will accept graciously and well, whether your Lordship take it by the hand of the occasion ministered from your self, or of the affections from which it proceedeth, your Lordship is designed to a service of great merit, and great peril; and as the greatestneffe of the peril must needs include a like proportion; so the greatestneffe of the merit may include no small consequence of peril; if it be not temperately governed: For all immoderate faccesses extinguisheth merit, and leareth up dissat and envy, the affixed Fore-runners of whole changes of peril. But I am at the last point: First, some good spirit leading my pen to preluge to your Lordship faccesses; wherein it is true, I am not without my owne and Divinations, none of them appositions. And yet not all natural. For first, looking into the course of God's providence in things now depending, and calling to consideration, how great things God hath done by her Majesty, and for her, I collect he hath disposed of this great defection in Ireland, thereby to give an urgent occasion to the redention of that whole Kingdom, as upon the Rebellion of Desmond, there ensued the whole redention of that whole Province.

Next, your Lordship goeth against three of the unlucky Vices of all others, Dissollution, Ingratitude, and Inconuenience, which three offences, in all examples, have seldom their doom adjourned to the world to come. Lastly, he that shall have had the honour to know your Lordship inwardly as I have had, shall find Boon extra, whereby he may better ground a divination of good, then upon the defection of a sacrifice. But that part I leave; for it is fit for others to be confidion upon the Cause, The greatneffe and justice where of is such, as can hardly be matched in any example.
BACONS REMAINES.

It being no ambitious War of Foreigners, but a recovery of Subjects, and that after lenity of conditions often tried, and a recovery of them not only to obedience, but to humanity and policy from more than Indian Barbarians.

There is yet another kind of Divination familiar to masters of State, being that which Demoxenes so often relied upon in his time, when he faith, That which for the time past is worth of all, is for the time to come the best; which is, that things go ill not by accident, but by errors wherein your Lordship have been heretofore an awaking Confor, but look for no other now, but Medecine.

And although your Lordship shall not be the blessed Physician that cometh in the denomination of the Dioceset, yet you embrace that condition which many noble Spirits have accepted for advantage, which is, that you go upon the greater peril of your fortune, and the leis of your reputation, and so the honour countervail the adventure: of which honour your Lordship is) in no small possession, when that her Majesty known to be one of the judicious Princes, in discerning of Spirits that ever governed, hath made choice of you meekly out of her Royall judgment (her affection rather including to continue your attendance) into whole hond and trust to put the commandment and conduct of so great Forces, the gathering in the fruit of so great charge, the execution of so many conquests, the redeeming of the defaults of so many former governors, and the clearing of the glory of so many and happy yeers Reign, only in this part excepted.

Nay further, how far forth the peril of that State is interlaced with the peril of England.

And therefore how great the honour is to keep and defend the approaches of this Kingdom, I hear many discourse. And indeed there is a great difference whether the Torrey gather her self into her shell hurt or unhurt. And if any may be of opinion, that the nature of the enemy doth extimate the honor of the servitor, being but a Rebel and a Savage, I differ from him: for I see the justice triumphs that the Romans in their greatness did obtain, and that whereas the Emp emperors in their Siles, took additions and dominations, were of such an Enemy; that is, people barbarous.

BACONS REMAINES.

and not reduc'd to civility, magnifying a kind of Lawless Liberty, prodigall in life, hardened in body, fortify'd in Woods and Hogs, placing both justice and felicity in the sharpness of their swords.

Such were the Germans and ancient Britannis, and divers others; upon which kind of people, whether the victory were a conquest, or a reconquest, upon a Rebellion or Revolt, it made no difference that I could ever find in honour.

And therefore it is not the envying predatory War that hath the preheminence in honour, else should it be more honour to bring in a Carack of rich burthen, than one of the twelve Spanish Apotheoses.

But then this nature of people doth yeeld a higher kind of honour, considered in truth and substance, than any War can yeild, which should be achiev'd against a civil enemy, if the end may be pacifique, i.e. peaceable, so to replant and refund the honour and policy of that Nation, to which nothing is wanting but a just and civil Governor, which design as it doth descend to you from your noble Father, who left his life in that action, though he paid tribute to nature and not to fortune.

So I hope your Lordship shall be as fatal a Captain to this war, as Africano was to the War of Carthage after that both his Uncle and his Father had lost their lives in Spain in the same War. Now although it be true, that the things which I have writ (being but Representations unto your Lordship of the honour and appearance of success of the enterprise) be not much to the purpose of my direction; yet it is that which is belted to me, being no man of War and ignorance in the particulars of Estate. For a man may by the eye, set up the white right in the midle of the But, though he be no Archer.

Therefore, I will only add this with, according to the English phrase, which termeth a well-willing advice, I wish, that your Lordship in this whole action looking forward, set down this resolution.

That Merit is worthier than Fame.

And looking back hither, would remember this Text.

That Obedience is better than Sacrifice.
BACONS REMAINE.

For designing to Fame and Glory, may make your Lordship in the adventure of your person, to be valiant as a private Soullier, rather then as a General.

It may make you in your commandements, rather to be gracious, then disciplin.

It may make you proue Action, in respect of the great expectation conceived, rather hasty, then reasonably and hastily.

It may make you seek rather to achieve the War by force, then by its occurring of prudence.

It may make you, if God shall send you prosperous beginning, rather seek the fruition of that honor, then the perfection of the work in hand.

And for your proceeding like a good Protestant upon warrant, and not upon good mention, your Lordship knoweth in your wisdom, that as it is most fit for you to desire convenient liberty of instruction.

So is it no ill fit for you to observe the due limits of them, remembering that the exceeding of them, may not only procure, in case of adverse accidents, a dangerous disadavant, but also in case of prosperous success, to be subject to interpretation, as if all were not referred to the right end.

Thus I have preferred to write these few lines unto your Lordship, in method uncertain, which is, when a man speaketh of a subject not according to the parts of the matter, but according to the model of his own knowledge. And most humbly desire your Lordship, that the weakness thereof may be supplied in your Lordship, by a benigne acceptation, as it is in me by myself wishing.

F. BACON.

A Letter to the Earl of Essex, of offer of his service, when he was first enlarged to Essex house.

My Lord,

No man can express my doings better then your Lordship, which makes me need to say the less: only I pray you to believe, that I aspire unto the Conscience and commendation of your Lordship, and that I love something, I confess, better then I love your Lordship; yet I love few persons better, both for gratitude, which I am, and for your venue, which cannot hurt, but by accident, of which my good affection, it may please your Lordship to assure your self of all the true effects and offices I can yield.

For as I was ever sorry your Lordship should fly with many Wing doubtful, let rape fortune: So for the growing up of your own feathers, be they Olivers, or other kind, no man shall be more glad.

And this is the Axetree whereupon I have turned, and shall turn, which having already signified to you by some means, having to write a messenger for mine own Letter, I thought good to redouble also by Writing. And to commend you to God's good-will.

My Lord,

Tours in all humblest,

F. BACON.

From Gray's Inn, &c.
BACONS REMAINES.

Two Letters framed; the one as from Mr. Anthony Bacon to the Earl of Essex; the other, as the Earl's Answer thereto, delivered with the advice of Mr. Anthony Bacon, and the privy of the Earl to be shewn the Queen, upon some fictitious, as a means to work her Majesty, to receive the Earl again in favour and attendance.

My singular good Lord,

This standing as a flax, doth make me in my love towards your Lordship zealous, lest you do somewhat, or omit somewhat that amounteth to a new error: For I suppose of all former matters, there is a full expectation; wherein, for any thing that your Lordship doth, I for my part, who am remote, cannot censure nor devise, wherein my error should be, except in one point, which I dare not confute, nor divulge; which is that as the Prophet faith, in this affliction you look up, ad nauseam reminiscens, and so make your peace with God.

And yet I have heard it noted, that my Lord of Leicester, who could never get to be taken for a sinner, yet in the Queen's disfavour waxed seeming Religious, which may be thought by some, and used by others as a case of reconciling yours, if men do not see, or will not see the differences between your two dispositions.

But to be plain with your Lordship, my fear rather is, because I hear some of your good and wise friends, not unpractised in the Court, and supposing themselves not to be unlearned in that deep and intrenchable Center of the Court, which is her Majesty's mind, do not only sell the Bell, but even ring out peales, as if your fortune were dead and buried, and as if there were no possibility of recovering her Majesty's favour; and as if the best of your condition were to live a private and retired life, out of want, out of peril, and out of manifest disgrace: and so in this perturbation of theirs, include a perturbation to your Lordship, and to frame and accommodate your actions and mind to that end, I fear I say, that this untimely disparity, may in time bring forth a just dispair, by causing your Lordship to slack and break off your way, loyal, and reasonable endeavours and industry, for recomposing into her Majesty's favour in comparison whereof, all other circumstances are but as Accidents, or rather as vacuums, without any substance at all.

Against this opinion, it may please your Lordship to consider of the reasons which I have collected, and to make judgment of them; neither out of the melancholy of your patient fortune; nor out of the influence of that which cometh to you by others relation, which is subject to much tincture.

But, ex rebus quis, out of the nature of the persons and actions themselves, as the true, and least deceiving, grounded of opinion.

For though I am so unfortunate, as to be a stranger to her Majesty's eye, much more to her nature and manners; yet by that which is extant, I do manifestly discern, that the bath that Character of the divine nature and goodness, as qui amavit, amat et impotens.

And where the bath a creature, she doth not debase it, nor debase it, in so much, as if I observe rightly in these persons, whom the bath herebefore honored with her special favour, the bath covered and remitted, not only detections, and ingratiations in affection, but error in state and service.

Secondly, if I can Scholar-like, spell and put together the parts of her Majesty's proceedings now towards your Lordship, I cannot but make this conclusion, that her Majesty, in her Royal intention never purposed to call your Lordships doings into public question, but only to have used a cloud without a show, and confounding them by some restraint of liberty, and detaining from her presence. For both handling the cause in the Star Chamber was inforced by the violence of railing and Rumours, wherein the Queen thought to have satisfied the world, and yet spared your appearance.

BACONS REMAINES.

and out of manifest disgrace: and so in this perturbation of theirs, include a perturbation to your Lordship, and to frame and accommodate your actions and mind to that end, I fear I say, that this untimely disparity, may in time bring forth a just dispair, by causing your Lordship to slack and break off your way, loyal, and reasonable endeavours and industry, for recomposing into her Majesty's favour in comparison whereof, all other circumstances are but as Accidents, or rather as vacuums, without any substance at all.

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And then after, when that means which was intended to quench Malicious Brites turned to kindle them, because it was said your Lordship was condemned unheard, and your Lordships letter wrote that private Letter: Then her Majestie plainly saw that these winds of rumours could not be commanded down, without a handling of the cause by making your party, and admitting your defence; and to this purpose I do assure your Lordship that my brother Francis Bacon, who is to wise to be abused, though he be both revered more than is needful: yet in generality he hath ever constantly, and with a temperature adhered unto me; that both those days, that at the Star-chamber, and that at my Lords keepers were seen from the Queen mostly upon necessity, and point of honour against her own inclination. Thirdly, in the last proceedings I note three points which are directly significant, that her Majestie did expressly for her any point which was irrecoverable might make your Lordship many degree incapable of the return of her favour or might become character indicible of disgrace upon you, for the spred the publick places, which spared ignominy; the limited the charge precisely not to touch disloyalty; and no record remained to memory of the charge or sentence. Fouthly, the very distraction that was made of sequestration from the places of service in State, and leaving your Lordship the place of the Mr. of the Horrid do they in my understanding point at this, that her Majestie meant to use your Lordships attendance in Court while the example of other places stood suspended. Fiththy, I have heard & your Lordship knoweth better, than now since you were in your own custody the Majestie in your service, and by his mouth to whom the counsellor her royal grants and decrees, hath assured your Lordship the with best, and not suffer your ruines. Sixthly, as I have heard her Majestie to be a Prince of that magnanimity that she will spare the service of a meane then your Lordship, where it shall depend merely upon her Chares and will.

Seventhly I hold it for a principle that those diseases are hardest to cure, whereof the cause is obscure and these affect whereof the cause is manifest; whereas I conclude, that line it hath bene your care in your townes, towards her Majestie which have

have preceived you; that your reforming, and conformity may restore you; may be faterum proprius. Lastly considering your Lordship is removed from dealing in causes of State, and left only to a place of attendance: Me thinks the ambition of any which can endure no Partners in State matters may be to quenched, as they should not laboriously oppose themselves to your being in Court.

So as upon the whole matter I cannot find either in her Majesties person, nor in your own person, nor in any third person, either in former Presidents, nor in your own case, any cause of peremptory dispair.

Neither do I speak this but that if her Majestie out of her resolution should sign you to a private life, you should upon the appointment be as willing to go in the Wildemuse, as into the Land of Promise.

Only I wish that your Lordship will not preoccupate dispair, but put trust next to God, in her Majesties grace, and not be wanting to your self.

I know your Lordship may justly interpret, that this which I perswade have some reference to you particular, because I may truly say, tell me now seabo, for I am witness in my self, but marabo, or seabo. I shall in some forbe, or hold out. But though your Lordships years and health, may expect return of grace and fortune yet your eclipse for awhile is an ultimun caele, to my fortune, and were not that I desired hope to see my Brother established by her Majestie, as I think him well worthy for that he hath done and suffered, it were time I did take that course, from which I disavow your Lordship. Now in the mean time I cannot chuse but perform that honor, it duties unto you, to whom I have been so deeply bound unto, &c.
My Lord of Essex his Answer to Mr. Anthony Bacon's Letter.

Mr. Bacon,

I thank you for your kind and careful Letter, it persuadeth me that which I write strongly, and hope for weakly, that is, the possibility of restoring the Queen to her Majesty's favor; your arguments that would cherish hope turn into delusion. You say the Queen never meant to call me to publick Censure, which sheweth her goodness; but you see I put it, which sheweth her power. I believe most readily, her Majesty never intended to bring my case to a publick Sentence, and I believe as verily, that since the Sentence, she meant to restore me to a condition upon her Majesty's Person. But they that could use occasions, which was not in me to let and amplify occasions, and prudently occasions, to represent to her Majesty, a necessity to bring me to the one, and will do the like to stop me from the other.

You say my errors were my prejudice, and therefore I can mend my self.

It is true: But they that know I can mend my self and that I will ever recover the Queen, that I will never lose her again, will never suffer to obtain interest in her favor. And you say the Queen never forsook entirely, where the inwardly favored. But I know not whether the Hourglass of Time hath altered her. But sure I am the fairest Glass of all others, in which all the latter are contained. And I do not doubt, that her Majesty, both in composition, and in all these, I am a creature, and every composition, for I know the hands saved me from overthrow.

But for her first love, and for her last procedure, and all her great benefits, I can but pray for her Majesty: and my endeavours is now to make my prayers for her, and for my self, better heard. For thanks be to God, they that can make her Majesty believe I counterfeit with her, cannot make God believe I counterfeit with him.

And they which can let me from coming near to her, cannot let me from drawing near to him, as I hope I do daily. For your Brother, I hold him an honest Gentleman, and with him all good, much rather for your sake: your self I know hath suffered more for me, and with me, than any friend I have.

But I can but lament freely, as you see I do, and advise you not to do; as I do, that is dispair: you know Letters what hurt they have done me, and therefore make sure of this. And yet I could not, as having no other pledge of my love, but communicate openly to you, the state of my heart, and yours.

Your loving friend,

Robert Essex.

A Letter to Mr. Secretary Cecil, after the defeating of the Spanish Forces in Ireland, inviting him to embrace the occasion of reducing the Kingdom to civility, with some Reasons for the same.

I may please your Lordship, as one that with thee all interest of honour, and as one that cannot leave to lose the State; the interest I have, ce may come to have in it; and as one that now (this dead vacation time) have some leisure, now is time to propose unto you that which though you cannot but see, yet I know not whether you apprehend and set it in to high a degree, but is, for the best action of imposture to your self, of sound honour and merit of her Majesty.

And this Grown without veracity or popularity that the riches of any occasion, or the rite of any opportunity, can possible minster.
nife, or offer, and that is the cause of Ireland, if they be taken by the right handle. For if the wound be not ripped up again, &c. I think no physician will go on with much letting of blood, in declamation, nor &c., but will intend to purge and corroborate, to which purpose I find you make opinion (without labour of words) in the included.

And sure I am, that if you shall enter into the matter, according to the verity of your own spirit; nothing can make unto you a more gainful return. For you shall make the Queen's felicity complete, which now as it is, is incomparable.

And for yourself, you shall make your self as good a Patient as you are a stock politike.

And to have no jelle generous ends, then dexterous delivery of your self towards your ends; and as well have true Arts and Grounds of Government, as the facility and felicity of Practice and Negotiation; and to be as well seen in the period, and riddles of states, as in your own circle and way: then the which I suppose, nothing can be a better addition and accumulation of honour unto you.

This I hope may in private life, either as a kinman that may be bold, or as a scholar that hath liberty of discourse, without committing any absurdity: if not, I pray your honour to believe, I ever loved her Majesty and the State, and now love, my self.

And there is never any vehement love, without some absurdity: as the Spaniard well saith, Definabo con la calumna: So defying your Honours pardon, I ever continue.

Considerations touching the Queen's Service in Ireland,

The reduction of the Country as well to civility and justice, as to obedience and peace; which thing, as the affairs now stand, I hold to be incomparable, consisteth of four points,

1. The extinguishing of the Rebellious of War,
2. The recovery of the hearts of the People.

3. The removing of the causes and occasions of new troubles,

For the first, concerning the places, times and particularities of further prosecution in Paft, I leave it to the opinion of men of War, that the difficulty is to distinguish and discern, the propositions which shall be according to the ends of the State here, that is, small, and summary towards the extinguition of the troubles from these, which though they pretend the publicke end, yet may refer indeed to the more private, and compendious ends of the Council there, or other particular Governors or Captains, but still as I touch in my Letters, I do think much letting blood in declamation, is against Method of Cure, and that it will but exasperate necessity and disparage, and conciliate discovery of the tender that is done already, which now blazeth to the best blew. For Toglaco, and prelections of two or three principal Rebell's, they are of no doubt true etenit full in Italy, usually practised upon the first, but in this when a side goes down, and may do good into kinds the one, if they take effect, the other in the dilatory, which followeth amongst the Rebels themselves; but of all other points to my understanding, the most effectual is the expressing or impressing of the discipline of this state, upon that miserable, and delibrate Kingdom. Containing the same between these two Lifs or Boundaries, the one that the Queen doth not an extinguition of the people but reduction, & that now hath established them, by her royal power, & arms, according to the necessity of the occasion; her Majesties taken no pleasure in the extinguition of Blood, or displaining of ancient generations; the other that her Majesties princely care is principally, and intentionally been upon the action of Ireland, & that she doeth not so much the care of charge, as the royal performance of her office of protection, and reclaim of those her subjects, &c. &c. In a word, that the care is altered as far as may stand with the honour of the time past, which it is safe to reconcile, as in my last I thought, &c., again. I do repeat, that if her Majesties design be to reduce wild & barbarous people to civility, & justice, as well as to rebels to obedience, it maketh weakness, true Christianity, & conditions turn grace, &c. hath a fineness in turning, civility upon, some of honour, which is agreeable to the honour of their time.
And besides her Majesty shall solidly abate the Lifts of her forces, and shall do nothing to Countervail it in point of reputation of her publick proceeding, I doubt things may too soon fall back into the state they were in. Next to this adding reputation to the cause by impriming an opinion, of her Majestie care, and intention upon this action is the taking away of reputation from the contrary side, by cutting off the opinion and expectation of foreign succours, to which purpose this enterprise of Algiers if it hold according to the advertisement. And if it be not wrapped up in the period of this Sommer feemeth to be an opportunity Cæliae Denissis.

And to the same purpose nothing can be more fit than a treaty, or shadow of a treaty of a peace with Spain, which we think should be in our power at least Ramore rice, to the disuing of as wise people as the Irish.

Lastly, for this point that the Ancients called Pateri auch ro this ad Sancti, and which is but a mockery when the enemy is strong or proud, but effectual in his declaration, that is a liberal proclamation of grace, and pardon to such as shall submit, and come within a time prefixed of, of some further reward to such as shall bring others in. That one sword may be sharpened against others is a matter of good experience, and now I think will come in time. And peace, though I with the exclamations of such a pardon exceeding few, yet it will not be safe to continue some of them in their strength, but to translate them and their generation into England, and give them recompence, and satisfaction here, for their particular acts there; so the King of Spain did by divers families of Portugal, to the effecting of all the points aforesaid. And likewise these which fall within the divisions following, nothing can be in privity, either of time or matter precedent; to the sending of some Commission of the continuance. Ad victoriam est consecranda, for it must be a very great demonstration of her Majesties care of that Kingdom.

In credence to any that shall come in, and submit a Brideel to any that have their fortunes there, and shall apply their propositions to private ends, and an evidence that her Majesties politique Counse is without neglect or respiration; it is hath beguine

beene the wildenes of the best examples of government towards the recovery of the hearts of the people. These be but three things in Naturæ rerum.

Religio,

Integritas et præstatio.

Obligation et reward.

For Religion to speak first of piety, and then of policy, All Divines do agree, that if Conscience be to be enforced at all (where they differ yet two things must proceed out of their incorporation, the one means of justification, and the other of opposition. Neither of which they have yet had. Besides, till they be more like reasonable men, than they yet are, their society were rather scandalous to true Religion than otherwise, as Peries called before Swine, For till they be cleansed from their Blood, Inconstancy, and theft, &c. which are now not the lapses of particular persons but the very Laws of the Nation, They are incommensurable with Religion refined with policies there is no doubt but to wrestle with them now, is directly opposite to their reformation, and cannot but continue their Alienation of, made from this government; Besides one of the principal perfections, where, by the heads of the rebellion have prevailed both with the people, and with the forranier, hath beene the defence of the Catholique religion, and it is that likewise hath made the forranier reciprocally more plausible with the Rebell.

Therefore a toleration of religion for a time not definite, except it be in some principall towns and precincts, after the manner of some French edicts, seemeth to me to be a matter warrantable by religion, and in policy of absolute necessity, and the continuance in this point I fear hath been a greater caustic, back of the affairs there. Neither is any English papist, or Recusant, shall foe liberty of his Conscience transfer his person, family, and fortunes therein, do I hold it a matter of danger, but expending to draw an undertaking, and to bring matters of population. Neither if Rome will content itself by conceiving it may be some degree to the like tolleration in England, do I hold it a matter of any moment, but rather a good mean to take off the censure, and exasperate of the humour of Rome, and to try further accommodates and understandings.
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interdictions of Ireland; but there would go hand in hand with this same course of advantage Religion. Indeed, where the people is capable thereof, is the feeding over of some good Preachers, especially of that sort which are vehement and zealous preachers, and not Scholasticall, to be resident in the principal Towns, allowing them some stipend out of her Majesties Revenues, as her Majesty hath most religiously and graciously done in England; and the great considering and replenishing the College began at Dublin, the placing of good men to the Bishops, the taking care of the veneration of Bibles, Catechisms, and other books of instruction, into the Irish language and the like Religious course, both for the honour of God, and for the avoiding of scandal, and in satisfaction here, by a toleration of Religion there. For instance, the Barbarism and devotion of the Country considered it is not possible they should find any sweetness at all of it, which hath been the error of times past, formal and fetched far off from the State, because it will require running up and down for procès of polling and exactions by fees, and many other delays and taxes: and therefore, there must be an interim, in which the justice must be only summary, the rather, because it is fit and safe for a time, the Country do participate of a Marshal Government; and therefore I could with every principal town or place of habitation, there were a Captain of Governor, and a Judge, such as Recorders and learned Stewards are here in Corporations, who may have a Prerogative Commission to hear and determine, Secundum i anus discretionem, and as near as may be to the Customs and Laws of England, and that by Bill or Plain, without or upon a writ receiving from their sentence matter of Freehold and inheritance to be determined before a supernum Judge here, in, and both sentences, as well the Bailly Judge, as the inquest, to be reversed, if it can be before the Council of the Prince to be established with fit informations.

For obligation and reward, it is true no doubt, which was antiently said that a State is contained in two words, premium and pena, and I am persuaded if a penny in the pound which hath been spent in pena, for this kind of War be spent in pena, a chastisement of Rebels without other interest or enmity of this State, had been spent in pena.

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spent in pena, that is, in rewarding, things had never grown to this extremity. But to speak forward, the keeping of the principal Irish persons in terms of contentment, and without particular complaint; and generally the carrying of an even course between the English and the Irish, whether it be in competition, or whether it be contentious, as if they were one Nation, without the same partial course that hath been held by the Governors and Conçelours that some have favoured the Irish; and some contrary is one of the best medicines of that State.

And as for the points of governing their Nobility as well in this Court, as there of Knighthood, of education of their Children there, and the like points of comfort and allurement, they are things which fall into every man's consideration. For the expatriating of the seeds of trouble, I suppose the main roots are but three.

The first, the ambition and avarice of the chief of the Families and Houses.

Secondly, the licentious idleness of their Kernels and Servants largely upon the Country by Selves and such oppressions.

And the third, the barbarous customs in habit of apparel in their Poets or Herold, that infect them in savage manners and stature other such dregs of Barbarism & Rebellion, which by a number of politick Statures of Ireland, and to be put in execution, are already forbidden, and which such addition may be made, as the present time requireth. But the deducing of this Barbarism requires a more particular notice of the State and manners there, then falls within my compass. For Plantations and Buildings I do find it strange, that in the last Plot for the population of America, there were limitations how much in Demesnes, and how much in Farm and Tenantry, how many Buildings should be erected, how many Irish in mixture there should be admitted; but no restraint that they might not build, or pass at their pleasure, much lesse any condition, that they should make such forts and defensible.

The which was too much detestable to my understanding; so as for this last point, of Plantations and Buildings, etc. we two considerations which I hold most material, the one of quieting; the other for affording.
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The first is, that choice be made of such persons for the Government of Towns and Places, and such Undertakers be produced, as be men gracious and well-beloved, and are like to be well followed; wherein for Manumission may well be, because it is not easy in times of dearth to be had: it will be fit to supply in an extraordinary manner and occasion; and the former Undertakers stand interested, there will be some difficulty.

But surely, in mine opinion, either by agreeing with them, or by over- ruling them by a Parliament in Ireland, which in this case of a political proceeding, infinite occasions will require speedily to be held: it will be fit to supply in an extraordinary manner and occasion; and the former Undertakers stand interested, there will be some difficulty.

For first, the places both Maritime and in Land, which are fertile for Colonies and Garisons, as well for double for Foraigners, as for keeping the Country in Bridal, would be found surveyed and resolved upon; and then, that the Plantations be tried, to build on those places only, and to fortify, as shall be thought convenient.

And lastly, it followeth of course, in Countries of new Populations, to invite, and provoke inhabitants, by ample Liberties and Charters.

A Letter of recommendation of his service to the Earl of Northampton, a few days before Queen Elizabeth's death.

May it please your good Lordship,

As the time of the sowing of a Seed is known, but the time of coming up and flourishing is casual, or according to the Season: So I am wisdom to my self, that there hath been covered in my mind a long time, a Seed of affection and zeal towards

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your Lordship, by the esteemation of your veneration, and your particular care and favour to my Brother deceased, and to my self; which Seed, I have sprung, now bursteth forth into this position.

And to be plain in your Lordship to your Lordship, it is very true, and no mistake; for I believe, that the great capacity and love towards Studies and Contemplations of a higher and more noble nature, than popular a matter in the World, and in a person of your Lordship's quality, and in a mind of a, and in a mind of a great and chief motive, to draw my affection and admiration towards him.

And therefore, good my Lord, if it may be of any use to your Lordship, by my hand, tongue, pen, means, or friends, I humbly pray your Lordship to hold me your own, and that with all not to do so much disadvantage to my good mind, as to conceive this my commendation of my humble service proceeding out of any strings of my occasions; but merely out of an election, and indeed the whole of my heart: and so willing your Lordship all prosperity, I continue.

A Letter of service to the Duke of Buckingham, upon his first coming in.

May it please your most excellent Majesty,

It is observed upon a place in the Country, by some, Ego sum Florentem et Litiannum, it is not said Ego sum Flora and Litiannum, because the Majesty of that person is not inclined for a few, nor appropriated to the great.

And yet notwithstanding this Royal grace of accent, which nature and judgment have planted in your Majesties mind, as a Portall of all the rest, could not of it self (my imperfections considered
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ordered] have animated me to have made oblation of my self immedi-
dately to your Majestie, had it not been joyned with a habite of
like liberty, which I enjoyed with my late dear Sovereign Mi-
tresse, a Prince happy in all things, but most happy in such a Suc-
cession.

And yet further and more nearly, I was not a little encourag-
ed not only upon a supposal that unto your Majesties cares, oc-
cept to the Ay of all Vessels, there might have come some small
breath of the good memory of my Father, so long a principal
Counsellour in your Kingdom, but also by the particular knowl-
dge of the infinite devotion, and incessant endeavours beyond
the strength of his body, and the nature of the times, which
appeared in my good Brother towards your Majesties service, and
near on your Majesties part through your singular benignity, by
many most gracious and lively significations and favours, accep-
ted and acknowledged beyond the merit of any thing he could
expect.

All which endeavours and duties for the most part, were com-
mon to my self with them, though by design between Brethren
diffembled.

And therefore high and mighty King, my most desired and
dread Sovereign Lord, since now the corner stone is laid of the
brightest Monarch in Europe; and that God above, who is no-
to give a mighty hand in bridging the Flodds and Fathiers
of the Seas, and of Peoples hearts, hath by the miraculous and
universal consent (the more strange, because it proceeded from
such diversity of causes) in your coming, in giving a sign and to-
ken what be intended in the continuance, [think there is no Sub-
ject of your Majesties who lacketh this ] but, and is not hollow
and unworthy, whose heart is not set on fire, no, only to bring you
Peace-offering, to make you propitious, but to sacrifice himselfe
a burnt offering to your Majesties service: among which
member, no man fesse shall be more pure and fervent. But how farre
forth it shall blaze out, that reflect in your Majesties employ-
ment.

Fortourn your fortune in the grandesse thereof, hath for a time
shched your Majestie of the fruitie vertue, which one calleth the
prin-

principal, Principle est verum maxima, &c. Because your Majestie
halt many of yours which are unknown unto you, I must leave
all to the tryall of further time, and feeling after the happiness
of kissing your Royall hand, continue ever, &c.

A Letter to Mr. Papel in Scotland, upon the entrance of
his Majesties Reign.

SIR,

The occasion enhaweth in me a remembrance of the constant
and mutuell good offices which passed between my good Bro-
ther and your self; whereunto, as you know I was not altogether
a stranger, though the nature of the time and design betwene us
Brethren made me more refered: But well do I bear in mind the
great opinion which my Brother (whose judgment I much revere-
rence) would often express to me of your extraordinary fulness
and effect, which he found in you, in the business, and service of the
King our Sovereign Lord, This latter bred in me
an election as the former gave an inducement for me to make this
signification of my desire of a mutuell entertainment of my good
affection, and correspondence between us, hoping both that some
good effect may result of it towards the Kings service, and that
for our particular, though occasion give you the precedence of
furtheing my being, known by good note to the King: So we
shall have some means given to requisite your favours, and confer
your commendations: And as I with my loving recommendation
good Mr. Papel, I leave you to Gods goodness.

From Greys-Innestik 25 of
March.
A Letter of commanding his love to the Lord of Kinloch, upon his Majesty's entrance.

My Lord,

The present occasion awakens in me a remembrance of the constant amity, and mutual good offices which passed between my Brother deceased, and your Lordship, whereas I was long strange in respect of the time, I had reason to pretend, and withall, I must to minds the great opinion which my Brother, who seldom failed in judgment of persons, would often express to me of your Lordship's great wisdom and soundness both in head and heart, towards the service of our Lord the Sovereign King.

The one of those bade me in an election, and the other a confidence to address my good will, and sincere affection to your Lordship, not doubting in regard that my course of life hath wrought me not to be altogether unlike in the matters of the Kingdom, that I may be in some use both in point of service to the King, and in your Lordships particular.

And on the other side, I will not omit, to desire humbly your Lordship's favour, in furthering a good conceit and impression of my most humble duty and true zeal towards the King, to whom Majesty's words cannot make me known, neither mine own, nor others; but time will, to no disadvantage of any, that shall fore-run his Majesty's experience, by their humanity and commendations. And so I commend your good Lordship to God's providence and protection.

From Gray-Junts, &c.
A Letter to Mr. Davies, when Queen the King at his first entrance.

Mr. Davies,

Though you were on the scaffold yet you could not go before you had spoken with your self to the purpose whereof I will now write. And therefore, I know not, but that it was altogether needless I love that I meant to shew you, that I was not allusen. Besides, I commend myself to your love, and to the well seeming of my name, as in repose and answering question, if there be any biding or scribbling at it in that place, as in impressing a good opinion of me chiefly in the King's whole favor, I make my little comfortable assistance, as otherwise in that Court; and not only, but generally to perform to me all the good officers, which the vivacity of your wit will suggest to your mind, to be performed to one, in whole affection you have to great sympathy, and in whose fortune you have to great interest: So desiring you to be good to concealed Poems, I continue.

Tours, &c.

A Letter to Mr. Foulke, 28. March, 1603.

Mr. Foulke,

I did write to you yesterday (by Mr. Luke, who was dispatched hence from their Lordships, with a letter or exhibit of those parts of acquaintance between us in my Brothers time, and now upon the same case, finding to fit a messenger, I could not fail to salute you, hoping it will fall out to happily, as that you shall be one of the Kings servants, which his Majesty will apply here about us, where I hope to have some means not to be barren in friendship towards you. We all think for the King's coming, accounting all this but as the evening of the day, before the rising of the Sun, till we have his presence. And though his Majesty must be now James Byrnes, to have a face to Scotland, as well as to England, yet Quod numinum in tergo aequum. The expectation is here, that he will come in haste and not in strength. So for this time, I commend you to God's good will, and remain.

Tours, &c.

A Letter to Dr. Morison, a Scottish Physician upon his coming to this.

Mr. Dr. Morison,

I have thought good by this my Letter, to renew this my ancient acquaintance, which hath past between us, signifying my good mind to you, to perform to you any good office, for your particular, and my expectation, and a firm alliance on the like on your part towards me, wherein, I confesse you may have the heart of me, because occasion hath given you the preceedency in involving you with opportunity to use my name well, and by your loving to him to further a good opinion of me in his Majesty, and the Court.

But I hope my experience of matters here, will, with the light of his Majesty's favor, enable me specially both to acquire your kindnesse, and to a trust and that he's good testimony, and rapidity. So not doubting, to see you here with his Majesty, confiding that it belongs to your Art to feel pulses, and finding you, Galen doth not let down greater variety of places, then do you here in mean hearts. I will you all prosperity, and remain.

From my Chamber at Gray-Inne, &c.
A Letter to Mr. Robert Kerney upon the Death of Queen Elizabeth.

Mr. Kerney,

This alteration is so great, as you might justly conceive some readines of my affection towards you, if you thought of nothing from me; I living in this place; it is in vain to tell you with what wonderfull skill and calm this wheel is turned round, which whether it be a remnant of her felicity that is gone, or a fruit of his reputation that is coming, I will not determine, for I cannot but divide myself between her memory and his name; yet were I to account it as a fair morning before Sun-rising before his Majesties presence; though for my part, I see not whence any weather should arise; the Papists are conceived with fear enough, and hope too much; the French is thought to turn his prattles, upon procuring some disturbance in Scolland, where Crowns may do wonders. But this day is to welcome to that Nation and the time to issue, as I do not hear the effect. My Lord of Scone hampewpexpec that the release by the next dispatch, and is already much wished, and much well-wished. There is continuall pouting by men of good quality towards the King; the rather, I think, because this Spring time is but a kind of stop; it is hoped, that as the S are here, have performed the parts of good Attorneys, to deliver the King quiet possession of his Kingdoms, so the King will re-deliver them quiet possession of their places, rather filling places void, then removing men placed.
BACONS REMAINES.

A Letter unto my Lord of Southampton, upon the King's coming in.

It may please your Lordship,

I would have been very glad to have prevented my humble service to your Lordship by my attendance, if I could have foreseen that it should not have been unpleasant to you; and therefore, because I will commit no error, I choose to write, afflicting your Lordship, how credible ever, yet it is as true, as a thing that God knoweth, that this great change in me, hath wrought no other change towards your Lordship, than this, that I may safely be now, that which I was truly before. And to craveing no other pardon, then for troubling you with this letter, I do not now begin to be, but continue to be, Yours Lordship's humble, and much devoted,

FRAN. BACON.

A Letter to the Lord of Northumberland, after he had been with the King.

It may please your Lordship,

I would have left this journey, but yet I have not that I went for: For I have had no private conference to purpose, with the King; no more hath almost any other English. For the speech his Majesty admitteth with some Noble men, is rather matter of grace, then matter of business. With the Attorney he spake being urged by the Treasurers of Scotland, but no more then need

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needs must, after I had received his Majesty's first welcome, and was promised private audience, yet not knowing what manner of service your Lordship's Treasurer carrieth (for I saw it not,) and knowing that privy-counsel in such item at such, I chose rather to deliver it to Sir Thomas Harskyns: then to come in my hand; upon expectation of audience, your Lordship shall find an answer the furtherest from vain-glory that may be. And rather like a Prince of the ancient form, than of the latter time, his speeches swift, and curtaint, and in the full dialect of his Nation, and in speech of business short, in speech of disburse large, he affecteth popularity, by grace which he hath heard to be popular, and not by any fashions of his own, he is thought somewhat general of his favours, and his interest of audience, is rather, because he is much abroad, and in presence, than that he giveth audience he balanceth a mixture of both King's races, as Nations, for perhaps they publish will harken to him. I told your Lordship once before my opinion, that we thought his Majesty rather asked council of the same part than of the time to come, but it is yet early to be 1st and in any kind of opinion for particular particulars: I refer the conference, having in those generali, gone further, in to render an Argument, then I would have done, were not the bearer hereof so prompt, as I about to do.

A Letter to the Earl of Salisbury, passing the Salisbury place, as what time he should do in dusky full terms of favour with his Lordship.

It may please your Lordship,

I am not pray to my ease of any such ill deserving towards your Lordship, as that I should think it any inordinate thing to be a further into your favour in this reasonable manner, because your Lordship's being come, as with your good favour you cannot see to her, but rather it were a harm, and arrogant part in me to forbear it, as is thought Mr. Attorney shall be their justice of the common
A Letter to the Lord Treasurer Buckhurst, upon the like Argument.

May it please your Lordship.

I have found an argument touching the advancement of Learning which I have dedicated to his Majesty the most learned of a Sovereign temporal Prince, that time hath known, and upon reason not unlike, I humbly present one of them Books to your Lordship, not only as a Chancellour of the University, but as one that was excellently bred, in all Learning which I have ever noted or thought in all your speech, and behaviour, and therefore your Lordship will yield a gracious aspect to your first letter, and take pleasure in the adorning of that, whereewith your letter is so much adorned, and to humbly desiring your favourableness acceptance thereof, with signification of humble Duty to remain, &c.

Yours, &c.

A Letter of the like argument to the Lord Chancellor Egerton.

May it please your good Lordship.

Humbly present your Lordship with a work, wherein as you have much commandement over the Author, so your Lordship hath also great interest in the argument; for to speak with all the few have the like use of Learning, or like judgement great planer of learning, not only in the Church, which have been in your own court, but also in your commendatory voice, no man hath more constantly held decorum digniorum, and therefore this is in beholding to learning, and your Lordship

Yours, &c.
BACONS REMAINEIS.

This Letter, if it shall be answer'd by you in deed & not in word, I suppose it will not be worse for us both, else it is but a few lines lost, which for a much smaller matter I would adventure, so true being to your self I form my part.";

A Letter to my Lord of Salisbury touching the Solicitors place.

It may please your good Lordship,

I am not ignorant how mean a thing I stand for, desiring to come into the Solicitors place; for I know well it is not the thing I have been time having wrought alteration, both in the profession, and in the particular place, yet because I think it would increase my practice and that it may satisfy my friends, & because I have been more than I would have it done, wherein I may say to your Lordship in the confidence of your poor Kinsman and of a man by you advanced. It was for open you from dodd, for I am sure it was not possible for a man living to have received from any other more significant and comfortable words of hope, your Lordship being pleased to tell me during the course of my last service that you would raise me & that when you were relieved to raise a man you were more careful of him than himself, & that what you had done for me in my marriage, was a benefit to me but not only to your Lordship; & therefore I might assure my lord you would not leave me here with many like speeches, which I know well my duty; than to take any other hold of, then the hold of a thankfull remembrance, & know all the world knoweth that your Lordship is a dealer of holy water, but noble, & respectable; & on my part I am on a sure ground, that I have committed no thing that may be serve any alteration; & if I cannot observe you as I would, you in your Lordship will impute it to my want of experience, which I shall gather better when I am once tried; and therefor, my hope is your Lordship will think a good work, and consider that time growths precius, and it is a "I am now undergoing a great many things, I know your time is not so need an hundred such as I am, yet I shall ever be ready to give you my best affections and suppy as much as I may with a wother thing, by thakfulness."
A Letter to the Lord Chancellor of the like Argument.

It may please your good Lordship.

As I conceived it to be a resolution both with his Majesty, and among your Lordships of his Council that I should be placed Solicitor, and the Solicitor removed to be the King's Serjeant, so I most humbly thank your Lordships, furtherance, and forwarderffe therein, your Lordship being the man that first devis'd the means, wherefore my humble request unto your Lordship is, that you would let in with some strength to finish this your work, which if you do your Lordship, I defect the rather because being placed I hope by so many favourers, to be able to do you some better service; for as I am, your Lordship cannot use me not scarcely in need know me, not that I think I shall or can do any greater matters: but certainly it will frame me to use a more inebrious obedience and subjection, as much as I can in so much as I do your Lordship, and not I hope without some good offices which may deserve your thanks. And herewith all good my Lord I humbly pray your Lordship to consider that time groweth precious with me, and that a married man is seven years elder in his thoughts the first day, and therefore what a discomfitable thing it is for me to be unleas'd till I persuad'd by your Lordship's licence and therefore that that time I will live and dy, otherwise for my own private comfort I would be better for me that the King did close me out of his Book, or that I should return to endeavour to serve him in some other kind, then for me to stand thus at a stop, and to have that little reputation which by my industry I gather to be scattered and taken away by continual disgraces, every new man coming above me, and that I should never have fair promises, and hope from all your Lordships, for I know not what service, saving that your Lordships all told me were good, and I would believe you in a much greater matter, and if it were nothing else I hope the modesty of my life deserve somewhat; For I know well the Solicitor's place is not as your Lordship left it, time working alteration somewhat in the profession, much more in that special place, and were it not to satisfy my wife's friends, and to get my children out of being a Common gaze, and a speech, I would never speak word for it. But to conclude as my honourable Lady was a mean to make me to change the name of another, so if it please you to help me as you said to change my own name, I cannot be but more, and more bounden to you, and I am much deceived if your Lordship find not the King well inclined, as for my Lord of Salisbury forward and inmotion.

A Letter to the King touching the Solicitor's place.

It may please your excellent Majesty.

How honestly ready I have been, most gracious Sovereign, to do your Majesty humble service to the best of my power, and in manner beyond my power, as I now stand I am not so unfortunates but your Majesty knoweth, for both in the Communion of union, the labour whereof for two of my profession, relish much upon my hands, and this last Parliament in the Bill of the Subsidies, both Body and preamble, in the Bill of Attainders both Treason, and the rest in the matter of perseverance in the Ecclesiastical petitions, in the grievances, and the like, as I was ever careful and not without good incesse, sometimes to put forward that which was good, sometimes to keep back that which was good, sometimes to keep back that which was worse. So your Majesty was pleased kindly to accept of my service and to say to me, such contests were the wars of Peace, and such victories the victories of Peace, and therefore such favours that obtained them were by Kings that reign in peace no less to be esteemed the conquerors in the Wars, in all which, notwithstanding I can challenge...
A Letter to the Lord of Salisbury, of course upon a New-year's gift.

It may please your good Lordship,

Having no gift to present you within my degree proportionable to my mind, I desire nevertheless to take the advantage of a ceremony to express my self to your Lordship, being the first time, I could make the like acknowledgment out of the affection of a subject: wherefore, I most humbly pray your Lordship to think of me, that now it hath pleased you by many accustomed and great benefits, to add the assurance and comfort of your love and favor to the precedent disposition which was in me, to admire your virtue and merit. I do esteem whatsoever I have, or may have in this world, but as a trifle, in comparison of having the honor and happiness to be a near and well-accepted citizen, so to rare a, and so excellent, a person as your Lordship is. And therefore, it shall be to my great delight and satisfaction, for (Gracious Sovereign) if thou art willing, another shall put in before me. You have it need not to set a branch, or else it shall be a name more to do you service. And therefore, my most humble duty unto your Lordship is, That this which seemed to me intended, may speedily be performed; and I hope my former service shall be but as a beginning to better, when I am better strengthened. For sure I am no mean heart is fuller, say not, but many may have greater hearts; but I say not fuller of love and duty towards your Lordship and your children, as I hope time will manifest against envy and detraction. To conclude, I humbly crave pardon for my boldness.

A second Letter to the Chancellor.

May it please your Lordship,

Having finished an argument touching the advancement of learning which I have formerly dedicated to his Majesty, I humbly
BACONS REMAINES.

humbly presume (once more) to present one of them Books to your Lordship, not only as a Chancellour of the University, but as one that was excellently bred, in all learning which I have ever had occasion from all your speeches, and behaviour, and therefore your Lordship will yield a gratious aspect to your first lover, and take pleasure in the admiring of that, wherein your felicity is so much adored, and to humbly express your favourable reception thereof, with signification of humble Duty to remain.

yours &c.

Another Letter to the Lord Chancellour touching the former Argument.

My Lord,

A S I conceived it to be a resolution both with his Majesty, and among your Lordships of his Counsell, that I should be placed Solicitor, and the Solicitor removed to be the Kings Sergeant, so I would humbly thank your Lordship for this deliverance, and the benefice therein, your Lordship being the man that first devised the mean, wherefore my humble request unto your Lordship is that you would let me have some strength to help this your work, which is the more necessary for me to do, that I think I shall be able to do a better service, for as I am, your Lordship cannot use me, nor learn in need know me, but that I think I shall be able to do a greater matter: but certainly it will frame me to use a more industrious obedience and application to such as I have occasion to do for your Lordship, and not I hope without some good offices which may be dear to your Lordship. And hereunto, as I have been told, your Lordship humbly pray your Lordship to consider that time is precious with me, and that a married man is seven years older in years than the first day, and therefore what a discontentable thing it is to me to be unsettled still, more surely is it not that I think my self born to do my Sovereign service, and therefore in that station I will live and dye, otherwise for my own private comfort it were better for me that the King did blot me out of his Book, or that I should turne to endeavour to serve him in some other kind, then for me to stand thus at a stop, and to have that little reputation which by my industry I gather to be esteemed, and also by continual disgraces, every new man comming above me, and have I am not that I shall never have fair promises, and hope from all your Lordships. For I know not what service saving that your Lordship will be as good as you, and I would be as good as you are as you are, and I would be as good as you are, and I would be as good as you are.

yours &c.

BACONS REMAINES.

and therefore in that station I will live and dye, otherwise for my own private comfort it were better for me that the King did blot me out of his Book, or that I should turne to endeavour to serve him in some other kind, then for me to stand thus at a stop, and to have that little reputation which by my industry I gather to be esteemed, and also by continual disgraces, every new man comming above me, and have I am not that I shall never have fair promises, and hope from all your Lordships. For I know not what service saving that your Lordship will be as good as you, and I would be as good as you are, and I would be as good as you are, and I would be as good as you are, and I would be as good as you are.

An expostulatory Letter to Sir Vincent Skinner.

I See that by your need your delays this matter is grown to a new question wherein the matter is self, if it had been played at the beginning my Lord Treasurer, and Mr. Chancellour I should not have more; have need upon it, for the great and daily travail which I take in this Majesty's service, either are rewarded in substance, or they are but my duty, or else may deserve a much greater reward. Neither can I think myselfe of any man so that in the service of the King I am moved the double,
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that knew not what warrant you had. But my wrong is, that you having had my Lord Treasurers, and Mr. Chancellor's Warrant for payment of above a moneth since, you lay, making your payments be like upon such differences, as are better known to your selfe, then agreeing to due respect of his Majesties service, have declared it all this time, otherwise I might have expected, either from our ancient acquaintance, or from that regard which one in your place may owe to one in mine; by occasion whereof, there enueth unto mee a great inconvenience. This now my name in a sort must be in question amongst you, as if I were a man likely either to demand that which were unreasonable, or to be denied that which is reasonable; and this must be, because you can please me at pleasure.

But this I leave with this, that it is the first matter wherein I had occasion to differ of your Lordship, which I thought to fall to this. That whereas Mr. Chancellour the last time in my mind hearing, very honorably said, that he would not discontent any in my place, it seems you have no such occasion.

But my writing to you now, is to know of you where the day now is, without being any more beholding to you, to whom indeed no man ought to be beholding in those cases in a right course, and so I bid you farewell.

Yours, &c.

A Letter to Mr. Davies, His Majesty's Attorney in Ireland.

Mr. Attorney,

I thank you for the Letter, and the discourse of this new accident, which means things then appeared. I see manifestly the beginning of better or worse: but me thinks, it is first a tender of the better and worse following.

But upon refusal or difficult, I would have been glad to have seen you here; but I hope occasion recovers our meeting for a vacation.

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I would have more fruit of conference to require your Proclamation, which in my judgment is wisely and seriously penned, I send you another with us, which happened to be in my hands, when your came, I would be glad to hear often from you, and be advertised how things passe, whereby to have some occasion to think on my good thoughts, though I can do little, at least it will he a companion in exercise of friendship, which on my part remaineth ever ready, that I hear of your service, and the good respect I had towards myself. And so I continue,

Yours, &c.

Mr. Pierce.

I am glad to hear of you as I do and for my part you shall find me ready to take any occasion to further your credit and praisement; and I dare assure you, though I am no undertaker to prepare your way with my Lord of Salisbury for any good fortune which may befall you, You reach me to compaign of business, whereby I write more briefly, yet I am in useful as that which I allude for my own excuse, I cannot admit for yours. For I must be sorry that you have been too much by expecting, expect your Letters with the fruit of your sufficiency, as to understand how things passe in that Kingdom, and therefore, having been I pray continue.

This is not meant curiosity, for I have ever (I know not by what instinct) wished to that unobstructed part of this Crown. And so with my very loving communications, I remain.

Yours, &c.
A Letter to Mr. Murrey of the Kings Bed Chamber.

Mr. Murrey,

I am very true, that his Majesty most graciously at my humble request knighted the last Sunday my Brother in law, a worthy young Gentleman, for which favour, I think my felic most bound to his Majesty, then for the benefit of ten Knights. And to tell you truly, my meaning was not that the trust of this other Gentleman Mr. Temple, should have been moved in my name.

For I should have been unwilling to have moved his Majesty for more than once at once, though many times in this Majestis Courts of justice, if we move once for our friends, we are allowed to move again for our Fee.

But indeed my purpose was, that you might have been pleased to have moved us as for my self,

N verthelesse it is so far gone, and that the Gentlemen friends are in some expectation of success, I leave it to your kind regard, what is further to be done as willing to give satisfaction to the which have put me in grief, and lost of the other in plette to have good manners, and so with my loving commendations, I remain

Yours, &c.

A Letter to my Lady Pagineon in answer of a Message by her sent.

Madam,

You shall with right good will be made acquainted with anything what between you and us. As you hear a mind of love and concord; otherwise, you must be content to be a stranger.

A Letter to Mr. Matthews imprisoned for Religion.

Mr. Matthews,

Do not think me forgetful or altered towards you; but if I do, think it is that I should do you any good. I should make my power more than it is. I do hear that which I am right sorry for, that you grow more impatient and bold than at first, which makes me to fear the ill of that, which seems not to stand at a flay.

Of my self am out of doubt you have been miserably abused when you were first seduced, and that which I take in compunction, others may take in severity. I pray God that understand us all better then we understand one another in this you, as I hope he will at the last within the bounds of loyalty to his Majesty and natural piety towards your Country, and I entre you much to meditate sometimes upon the extreme effect of Superstition in this last Powder Treason, to be tabled and pictured in the Tables of meditation as another Hell above the ground, and well justifying the Centurie of the Heathen that Superstition is far worse than Atheism, by how much it is lesse evil to have no opinion of God
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God at all, then such as are impious towards his divine Majesty and goodness.

Good Mr. Mathew, receive your letter back from the best of your friends, and being willing to have written a great deal more, I continue,

Yours, &c.

Sir Thomas Bodley’s Letter to Sir Francis Bacon, about his Cogita & V:5, whereas he declared his opinion of it as touching the same.

S I R,

As soon as the Term ended, supposing your Letter was more than before, I was come to thank you two or three times, rather chiding it by word than by letter, but I was still disappointed of my purpose, as I am at this present upon an urgent occasion, which doth me not to put it to Fulham and hath made me now determine to impart my mind in writing.

I think you know I have read your Cogita & V:5, which I procure I have done with great delight, reputing it a token of your singular love, that you rejoined me with those your chiefest friends, to whom you would commend your last perusal of your draught. For which I pray you give me leave to say this unto you.

First, that the depth of my affection to your person and spirit, to your works and your words, and to all your abilities, were as highly to be valued, as your affection is some, if it might work with your terms in amature and claim your love by just delight. But there can be no comparison where our states are so uneven, and the means so different, and yet in love, I must leave it to be praised in the nature that is, and you shall more and more add to your worth.

As touching the subject of your Book, you have set a foot for many rare and noble speculations, as I cannot count but wonder (and I shall

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I shall wonder at it ever) that your expence of time considered in your publick profession, which hath in manner no acquaintance with any Scholarship or Learning, you should have cut out the quittance, and picked up the top of the chiefest kind of Learning.

For however, in some points you do vary altogether from what is and hath been the received Doctrine of our Schools, and was always by the wit of the wise, as till they have been deemed of all Nations and Ages adjurged the true, yet is it apparent, that in those very points and in all your Proposals and Plots in that book, you shew your self a Master-Workman.

For my self, I must conclude and I speak it in generall, that for the matter of Learning I am not worthy to be reckoned in the number of Scholars.

And yet because it may seem, that being willing to communicate your Treasurie to your friends, you are likewise willing to listen to whatsoever I, or other may except against it. I must deliver unto you for my part, that though I am one of that crew that say there is, and expect there are an greater fall of certeiny in your description, yet, sure, you shall come to acknowledge.

For your own eyes have been the first to puzzle and errors of conceit in the book; but you know as well as they do proceed from the same root.

I am one of those that do and have in observing other men’s, or by the manifestations of their own imprudence,

Fools and fallible in this kind, to expel such errors or by reason of nature, as is not in the art by nature immanente which is instance you know to many sorts of fallacies, or of some other kind, which cannot be discovered by course of conjecture, howbeit, I am full of this belief that as philtis is manifest from a dates by philitians it is much to be ascribed to their negligence or ignorance or other touch of my instruction, but they need no better in their practice, for few are found of that profession so well instructed in their Art, as they might by their receipts which are doth afford, which though it be defective in regard of such
BACONS REMAINEIS.

...such perfection, yet for certain it doth flourish with admirable remedies, such as tract of time hath taught by experience events, and are the open high way to that principal knowledge that you recommend.

As for Alchemy and magic, some conclusions they have, that are worthy the believing, but all their skill is so accompanied with subtilty and guile, that both the Craft & Craftsmen are not only despised, but named with disdaine, whereas you do make your principal affection meats, you should not have drawn your examples, from that which is taught in the liberal sciences, but by picking out cures that happen very often, and may by all contemnation be subject to reproof, but by controlling the generall, arts and sciences, and eminent passages, and Aphorisms, which the greatest Artists, and Philosophers, have from time to time defended.

For it goeth for current amongst all men of learning, that those kind of Artes which Clerks in times past did term Quaestiones in medicina, confirm their Proposicions by infallible demonstrations.

And likewise in the sciences and directions are delivered amongst us, as well effect very near, or as much altogether, as every Faculty doth promise, now in cases we should concur, to doe as ye advise, which is to renounce our common Notions, and cancel all our Actions, Rules, and Reasons, and to come 

And now the practical part, there is nothing more certain in my understanding, that it would infallibly bring us to Barabas, and after many thousand years, leave us more unprovided of theoricae furtunaet, then we are at this present, for that were indeed to become very Babel at Tuthla drapa, when we shall leave no prudence of any former principles but be driven to begin the world again, and to travel by trials of Action and Conjectures (which are your proofs by particulars) what to place in intellectus, for our general conjecture, being a maxim of all mens approving, is nothing but you are in so much, and in so appearance it would be of great reckoning then now it is accounted.

As for that which you inculcate, of a knowledge more excellent then...
BACONS REMAINES.

And therefore, other issues of their actions, devices, and the like, are not to be expected, then is apparent by Records were in former times observed.

I remember here a Note which Paterculus made of the incomparable wise of the Greeks and Romans in their flourish time, that there might be this reaion of their notable downfall in their issue that came after, because by nature, Omnis summum odio potius effusa est ad summam honesta; but in perfection, more ef is in full, that men perceiving that they could do no farther, being come to the top, they turned back again of their own accord, to taking these Studies had a most in request, and keeping themselves to new endeavours as far as they could, that it might be, had been by prevention surrised by others.

So it fares in particular with the eloquence of that Age, that when their Successors found that hardly they could equal, or by no means excell the Predecessors, they began to neglect the study thereof, and both to write and speak form many hundred years in rusticall manner, till that latter revolution brought the Wheel about again, by inflaming gallant spirits to give the order afresh, with flattering and striving to climb up the top and height of perfection, not in that gift once, but in every other skill in any part of Learning.

For I do hold it an erroneous conceit to think of every Science, that as new, they are proffered to be have before in all peace in Ages, though not alike in all place, nor at all times alike in one and the said place, but according to the changing and twining of times, with a more exact and plain, as with a more rude and obscure kind of teaching.

And if the question should be asked, what proof have I of it, I have the Doctrine of Aristotle, and of the deepest learned Clerks, of whom we have any means to take any notice, that as there is of other things, so there is of Sciences, Origines et inseritas, which is also the meaning, if one should expound it of Nihil omnem sub sole, and is as well to be applied, as folia p. ad dita, ut nihil autem dita aut sunt aut in alterum, dita aut sunt, faltim quod non at faltim qui faltim primum. I have further for my warrant that famous complaint of Solomon to his Son, against the infinite making of Books in his time, of which in all con gravity is must needs be understood that a great part were observations and introductions in all kind of literature, and of those there is not so much as one petty Pamphlet, only some parts of the Bible excepted, remaining to posterity.

As then there was not in like manner any sort of to be found of millions of Authors that were long before Solomon, and yet we must give credit to that which we affirmed, that whatsoever was then or had been before, it could never be truly pronounced of it. Behold this is now.

Whereupon must all my conclusion infer, seeing all the endeavours, study, and knowledge of Mankind in whatsoever Art or Science, have ever bin the same, as there are at this present, though full of mutability according to the changes and accidental occurences of Ages and Countries, and Clerks dispositions, which can never be but largely to mention and commend both in their devices, and in their professe of their knowledge, if now we should accord in opinion to ye a.

First to condemn our present knowledge of doubts and incerti
tudes, which you confirm but by argument without other force of argument and then to declare all our Axions and Maximes, and generall affirmations that are left by tradition from our Eders to us, which (for it is to be intende) have paffed all probations of the sharpes minds that ever were.

And lastly to devise, being now become again as it were Abar
dane, by the frequent pelting of particulars, to come to the notice of the true generals, and so in order to create new principles of Science, the end of all would be that when we shall be dispossessed of the learning which we have, and our consequent results, will be but as in a Circle to condemn us to the place from whence we set forward, and bring us to the purpose to be restored in integrum, which will require as many Ages as have marched before us to be perfectly achieved.

And this I write with no dislike of increasing our knowledge with new found devices, which is undoubtedly a practice of high commendation, in regard of the Benefit they will yield for the commenariat, in regard of the Benefit they will yield for the commonall, and will all usefully contribute, that the world hath ever been, and will all usefully contribute the infinite very full of such devices, whole industry that way hath beene
bacons remaines.

been very obtinate and enimicall that waye, and hath produced strange effectes, above the reach, and the hope of mens common capacitie, and yet our notions and theorums have alwayes kept in grace both with them, and with the rest that ever were named among the learned, by this they fee to what boldnesse I am brought by your kindnesse, that if I seem to be too farcical in this contradiction, it is the opinion that I hold of your Nobill disposition, and of the freedome in these estates that you will afford your especial favours that hath induced me to do it, and though I may truly saye that since the carriers horse cannot hatch the begett waye in which I have been hatched, yet such is my Censor of your Cognizance, that I must tell you to be plain, you have very much wronged your self, and the world, to whom I shall not a creature so long in your Coffers, for though I standed well assured for the tenure of Subiects, of your maine discourse, you are not able to impannall a substantial Jury in any university that will give upp a verdict to acquite you of error, yet it cannot be gainsaid, but all your troubles ever doth abound with choice conceits of the present state of learning and wisdomy conceptions of the meanes to procure it as may pervert with any student to looke more narrowly to his Business, not only by applying to the greatest perfection of that which is now a dayes divulged in the sciences, but by diving yet deeper into (as it were) the bowels, and secrets of nature, and by enquiring into the powers of his judgement, and wise of your leaue of St. Pauls confessor mettora dama, which confessor would to God, to whome in your ear you had followed at the first, when you fell into the study of such a study, as was so worthy such a student, Neuertheless being to thy is, that you are therein teasted, and your Country foundling trested. I cannot but with with all my heart, as I do very often, that you may gain a firme reward to the full of your deities, which I hope will come with heapes of happiness and honour.

From Pasham, Feb. 19. 1607.

T. B.

post script.

SIR,

No kind of boldnesse dare draw on another, insomuch as I henceforward to signify, that before the transcrit of your book be fitted for the press, it will be requisite for you to call your eye upon the thing, which in the framing of some periods, and in divers words and phrases, will hardly go current, if the copy brough to me, be left the same that you would publish.

Sir, Clouds of misery darken so much of your name are not in the Sun-shine of prosperity, as they prevail with many good Natures farfisaed with commendable judgment to give wrong Censures of them. I am one of those that cannot justify myself so far, as not to be liable to reproves, yet I am of that rank that cannot stoop to the snare of every malicious tongue, But in you I have found such abundance of ease, who never knew me, but in my time of Eke, that I must needs leave this with you as a Record to witness my blame and reproach, if I be ingratitude for so far as either abilities of body or goods of fortune may extend to perform. And herewto I best his hand, that resolves to live and dye,

Your faithful friend to serve you,

A. B.
THE

CHARACTERS

OF A

Believing Chriftian, in Paradoxes, and occasioning Contradictions.

I.

A Chriftian is one that believes things his refon cannot comprehend; he hopes for things which neither he nor any man alive ever saw; he labours for that which he can never obtain; yet in the fll of his believe appearing not to be fälle, his hope makes him not afhamed; his labour is not in vain.

II.

He believes three to be one, and one to be three; a Father not to be elder than his Son, a Son to be equal with his Father, and one proceeding from both to be equal with both; he believes three persons in one nature, and two Natures in one Perfom.
VIII.

He lives not to himself, yet of all others, he is most wise for himself. He discerneth himself often, yet no man loveth himself so well as he. He is most reproached, yet most honoured. He hath most afflictions, and most comfort.

IX.

The more injury his Enemies do him, the more advantage he gains by them. The more he forsakes worldly things, the more he enjoys them.

He is the most temperate of all men, yet fares most deliciously, he lends, and giveth most freely. Yet he is the greatest writer, he is meek towards all men, yet inexorable by men. He is the best Child, Husband, Brother, Friend, yet hates Father, and Mother, Brother, and Sister. He loves all men as himself, yet hates some men with a perfect hatred.

XI.

He desires to have more grace then any man hath in the world, yet is truly sorrowful when he seeth any man have less then himself. He knoweth no man after the flesh, yet gives all men their due respects, he knoweth if he please man he cannot be the servant of Christ, yet for Christ his sake he pleareth all men in all things. He is a Peace maker, yet is continually fighting and an irreconcilable Enemy.

XII.

He believeth him to be worse than an Infidell that provides not for his family, yet himself live, and dies without Care. He accounts all his inferiors, yet stands upon authority. He is severe to his Children, because he loveth them, and being favourable unto his Enemy, he revengeth himself upon him.

XIII.

He believeth the Angels to be more excellent Creatures then himself, and yet counts them his servants. He believeth that he receiveth many good things by their means, and yet he neither praises their affliction, nor offers them thanks, which he doth not disdain to do to the meanest Christian.

XIV.

He believeth himself to be a King how mean ever he be. How great power he be, he thinketh himself not to good to be a servant to the poorest Saint.

XV.

He is often in prison yet alwayes at liberty. A Freeman though a servant. He loves not honour amongst men, yet highly prizeth a good name.

XVI.

He believeth that God hath hidden every man that doth him good, to do, to be ye of any man is the most thankfull to them that do ought for him. He would lay down his life to save the soul of his Enemy, yet will not adventure upon one sinne to save the life of him who loved his.

XVII.

He swareth to his own hindrance, and changeth not, yet knoweth that his Oath cannot tie him to sinne.

XVIII.

He believeth Christ to have need of any thing hee doth, yet maketh account he doth relieve Christ in all his acts of Charity. He knoweth he can do nothing of himself, yet laboureth to work out his own salvation, he confesseth hee can do nothing, yet as truly professeth he can do all things, he knoweth that flesh, and blood cannot inherit the Kingdom of God, yet believeth he shall go to Heaven both body, and soul.

XIX.

He trembles at Gods word, yet counteth it sweeter to him then honey, and the honey-Combe and dearer then thousands of Gold, and Silver.

XX.

He believeth that God will never damn him, and yet fears God for being able to call him into HELL, He knoweth he shall not be saved by not for his good works, yet he doth all the good works he can.
XXI.
He knoweth God's providence is one all things, yet is so diligent in his calling, and business, as if he were to cut out the thread of his fortunes. He believes before hand that God hath purposed what he shall be, and nothing can make him to alter his purpose, yet prays and endevours, as if he would force God to save him for ever.

XXII.
Hee prays and labours for that which he is confident God means to give, and the more assured he is, the more earnest he prays, for that he knows he shall never obtain, and yet gives not over. He prays, and labours for that which he knows he shall be no longer happy, without he prays with all his heart not to be lead into temptation, yet rejoiceth when he is fallen into it, he believes his prayers are heard even when they are denied, & gives thanks for that which he prays against.

XXIII.
He hath within him both flesh and spirit; yet he is not a double minded man, he is often led Captive by the law of sinne, yet it never gets dominion over him, he cannot sinne, yet he can do nothing without sinne. Hee can do nothing against his will, yet maintains he doth what he would not. He waveth and douseth yet obtains.

XXIV.
He is sometimes so troubled, that he thinks nothing to be true in Religion; yet if he did think so, he could not at all be troubled. He thinks sometimes that God hath no mercy for him, yet resolves to dye in the pursuit of it. He believes like Abraham against hope, and though he cannot answer Gods Logick, yet with the woman of Canaan, hee hopes to prevail with the Rhetorick of impropriety.

XXV.
He wretchoes and yet prevails, and though yielding himself unworthy of the least blessing he enjoys, yet Jacob like, he will not let him go without a new blessing. He some times thinks himselfe to have no grace at all, and yet how poor and afflicted hee be besides, he would not change conditions with the most prosperous man under Heaven, that is a manifest Worldeing.

XXVI.
He thinks sometimes that the Ordinance of God doe him no good, yet he would rather part with his life, then be depriv'd of them.

XXVII.
He was born dead, yet so that it had been Murder in any to have taken his life away. After he began to live, he was ever dying.

XXVIII.
And though he habe an eternal life begun in him, yet hee makes account he hath a death to passe through.

XXIX.
He counts himselfe a hainous sinne, yet is ever busied in crucifying the flesh and in putting to death his earthy Members, not doubting, but there will come a time of glory, where he shall be esteemed precious in the sight of the great God of Heaven and Earth, appearing with bountifice at his Throne, and asking any thing he needs, being endued with him lilly, by acknowledg's his great crimes and offences, and that he delivereth nothing but severe punishment.

XXX.
He believes his soule and body shall be as full of glory, as them that have more, and no more full than theirs that have lef, XXXI.
He lives invisible to those that see him, and those that know him best do but gaze at him; yet those many times judge more truly of him then he doth of himself. The
XXXII

The world will sometimes accompany a Saint, when God accounted him a hypocrite, and afterwards when the World branded him for an Hypocrite, then God owned him for a Saint.

XXXIII

His death makes not an end of him. His soul which was put into his body is not to be perfected without his body: yet his soul is more happy, when it is separated from his body, then when it was joined unto it. And his body, though torn in pieces, burnt in ashes, ground to powder, turned to rust and cinders, shall be no loss.

XXXIV

His advocate, his surety, shall be his judge; his mortal part shall become immortal, and what was found in corruption, shall be raised in incorruption and glory, and a finite creature, shall possess an infinite happiness.

A Confession of the Faith, written by Sir Francis Bacon, Knight, Viscount of St. Alban, about the time he was Solicitor General to our late Sovereign Lord King James.

I believe, that nothing is without beginning, but God, nor Nature no Matter, no Spirit, but one only, and the same God, that God as he is Eternal, Almighty, only wise, only God in his Nature: for he is eternally Father, Sonne, and holy Spirit in Persons.

And therefore, that before him, with whom all things are present.
Bacon's Remaines.

Likewise that whencesoeuer God doth break the law of Nature by miracles (which are ever new Creatures) he never cometh to that point or pace, but in regard of the work of Redemption which is the greater, and wherewithall unto all Gods Saints and Mortals do referre.

That God created man in his own likeness or Image in a reasonable Soul, an incenency, in free-will, in Sovereignty. That he gave him a law and commandment which was in his power to keep, but he kept it not.

That man made a total defection from God, presuming to imagine, that the commandments and prohibition of God were not the rules of good and evil, but that good and evil had their principles and Beginnings, to the end, to depend no more upon God will revealed, but upon him and his own light as a God, then the which, there would not be a Sinne more opposite to the whole law of God.

That (nevertheless) this great Sinne was no originally moved by the malice of man, but was intimated by the suggestion and instigation of the Devil, who was the first defeated Creature, who did fall of malice and not by temptation.

That upon the fall of man death and vanity upon the Justice of God, and the Image of God was defaced, and Heaven, and Earth which was made for man were subdued and corrupted by his fall. But then that instant and without intermission of time after the words of God's law became through the fall of man frustrate, as to obedience there succeeded the greater word of the promise, the righteousness of God might be wrought by faith.

That as well the law of God as the word of his promise endure the same for ever, but that they have been revealed in several manners according to the dispensation of times for the law was first imprinted in that remnant of light of nature which was left after the fall being sufficient to accuse, then it was more manifestly expressed in the written law, & was yet more opened to the Prophets, & lastly expounded in the true perfection of the Sonne of God the great Prophe and interpreter of the law.

The like wise the word of the promise was manifested & revealed. First by the immediate revelation & inspiration after the figures which were of two Natures.
The one, of the Rites and Ceremonies of the Law; the other, of the Church of the Jews, which though both contain the true, yet is prejudiced of a perpetual allegory and symbol of the work of redemption, to follow the same Promise of Evangel, was more clearly revealed and declared by the Prophets and then by the Son himself. And this was by the Holy Ghost which illuminateth the Church to the end of the World.

That in the fullness of Time, according to the promise and oath of God, a chosen Image descended the blessed Seed of the Woman, Jesus Christ the only begotten Son of God, and Saviour of the World, who was conceived by the Holy Ghost, and took flesh of the Virgin Mary.

That the Word did not only take flesh, or was joined to flesh, but was flesh, though without confusion of substance or nature, so as the Eternal Son of God, and the ever-blessed Son of Man was one Person, for which the blessed Virgin may be truly and Catholically called Dei Para the Mother of God. So one as there is unity in universal Nature. Not that the soul and body of Man to perfect, for the three heavenly Unities (whereof that is the second) exceed all natural Unities; that is to say, the unity of God and Man in Christ and the Church, the Holy Ghost being the worker of both these latter Unities. For by the Holy Ghost was Christ incarnate & quickened in the flesh, and by the Holy Ghost is Man regenerate and quickened in the Spirit.

That Jesus the Lord became in the flesh a Saviour for sins, a satisfaction and price to the justice of God, a mediator of glory and the Kingdom, a Pattern of all Righteousness, or a Pattern of the Word which himself was, a founder of the Ceremonies, a corner stone to remove the separation between Jew and Gentile, an intercessor for the Church, a Lord of Nature, a conqueror of death, and the power of darkness in his Resurrection.

And that he fulfilled the whole council of God, performed his whole sacred office, and appointing in Earth, accomplished the whole work of Redemption, and gratuitously clad man, to a state superior to the angels, whereas the state of his creation was inferior, and reconciled and established all things, according to the eternal will of the Father.
BACONS REMAINES.

things shall continue for ever in that being and estate which then they shall receive: So as there are three times (if times they may be called) for parts of Eternity.

The first, the time before beginning, when the God-head was only without the being of any Creature.

The second, the time of Mystery, which continueth from the Creation to the dissolution of the World.

The third, the time of the Revelation of the Son of God, which time is the last, and is without change.

A Prayer made and used by the late Lord Chancellor.

O Eternal God, and most merciful Father in Jesus Christ, in whom thou hast made the world, and all things therein, fruitful and full of grace, in thy goodness: and in thy providence, which providence is directed to the salvation of souls, and the advancement of the kingdom of Jesus Christ, we beseech thee to hear our prayers, and to grant us what we ask in the name of Jesus Christ, our Lord.

O Eternal God, and most merciful Father in Jesus Christ, in whom thou hast made a Covenant of grace and mercy with all that come unto thee, in him, in his name and in his work, we humbly beseech thee to hear our prayers and to grant us what we ask in the name of Jesus Christ, our Lord.
precious blood, shedding death and perfect obedience, free us from the guilt, the stain, the punishment and domination of all our sins, and clothe us with his perfect righteousness, there is mercy with thee, O Lord, that thou mightest be feared: yea, thy mercies follow us the greatness of our sins, speak peace to our souls and consciences, make us happy in the free remission of all our sins, and be reconciled to thy poor servants in Jesus Christ, in whom thou art well pleased: Sinner after the works of thine own hands to perish, thou art not deligted in the death of sinners, but in their conversion. Turn our hearts, and we shall be turned, convert us and we shall be converted, illuminate the eyes of our minds and understanding with the bright beams of thy holy Spirit; that we may daily grow in the saving knowledge of the heavenly mystery of our redemption, wrought by our dear Lord and Saviour Jesus Christ, and give our wills and affection by the same Spirit, the most sacred fountain of all grace and goodness, reduce them to the obedience of thy most holy will in the practice of all piety toward thee, and charity towards all men. Inflame our hearts with thy love, cast forth of them what displeaseth thee, all iniquity, hardness of heart, profligacy, hypocrisy, contempt of thy holy word and ordinances all uncleanliness, and whatsoever advanceeth in opposition to thy holy will, and grant that henceforth, through thy grace, we may be enabled to lead a godly, holy, sober, and christian life in true meekness and uprightness of heart before thee. To this end, plant thy holy fear in our hearts, grant that it may never depart from before our eyes, but continually guide our feet in the paths of thy righteousness, and in the ways of thy commandments, increase our weak faith, grant it may duly bring forth the true fruits of undesigned repentence, that by the power of the death of our Lord and Saviour Jesus Christ, we may daily dy unto sin, and by the power of his resurrection, we may be quickened, and raised up to newness of life, may be truly born a new, and may be effectually made partakers of the holy resurrection, that then the second death may never have dominion over us. Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom; make us ever in a full of our last end, and continually to exercise the knowledge of grace in our hearts, yea, in the said divorce of

soul and body we may be translated hence to that Kingdom of glory prepared for all those that love thee, and thine, and are true in thee, even then and ever. O Lord, let thy holy Angels pitch their tents round about us, to guard and defend us from all the malice of Satan, and from all perils both of soul and body. Pardon all our unthankfulness, make us daily more and more thankful for all thy mercies and benefits, daily powered down upon us. Let there be humble prayers ascended to the throne of grace, and be granted not only for these mercies, but for whatsoever else thy will doth know needful for us, and for all those that are in need, misery, and distress, whom God hath afflicted either in soul or body, grant them patience and perseverance in the end, and to the end. And that O Lord not for any merits of thy Son, and our alone Saviour Christ Jesus; to whom with thee, the holy Spirit, be ascribed all glory, &c. Amen.

Imprimatur.

J A: CRANFORD.